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THE
UTICA

CHRISTIAN MAGAZINE.

DESIGNED

TO PROMPT THE SPIRIT OF RESEARCH, AND DIFFUSE RELIGIOUS INFORMATION.

I make it my rule to lay hold of light, and embrace it, wherever I see it, though held forth by a child or an enemy. EDWARDS.

"Too many are to be found in all countries, like the Italian Philosopher, who was unwilling to look through the telescopes of Galileo, lest he should find something to shake his belief in the dogmas of Aristotle."

VOL. II.

PUBLISHED UNDER THE INSPECTION OF A COMMITTEE OF CONGREGATIONAL
AND PRESBYTERIAN CLERGYMEN.

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THE

UTICA CHRISTIAN MAGAZINE.

VOL. II.

JULY, 1844.

No. 1.

ON INTEMPERATE DRINKING.

No. VII.

Continued from Vol. I page 450.

So much has been said and written on the subject of intemperance, within the last two or three years;—so many facts have been collected from all parts of the United States;—so many affecting representations have been made of the waste and woes of hard drinking;—and so much has been done to lay these facts and representations before the public, by clergymen and laymen; by printing, vending, and gratuitously distributing sermons, essays, addresses, and tracts, that a spirit of anxious inquiry, and a good degree of needful alarm, have been gradually and extensively excited. But unhappily, the effect of all this has been in many cases to dishearten rather than to stimulate, the friends of reform. Not a few have imagined themselves to be in the condition of a thinly populated district, when invaded by a powerful and victorious enemy, to whose standard many eagerly flock; instead of uniting with the friends of their country, to oppose his further progress. They have felt themselves driven to the hard necessity of at least remaining quiet, if not of aiding and assisting the conqueror.

No such real necessity, however, has at any time, or any where, existed; except in the imaginations of the timid. Intemperance, though an enemy of terrible aspect; an enemy that has cast down many strong men wounded, and slain many mighty, has never yet, blessed be God,

been permitted to gain an ascendancy so complete that its desolating career could not be arrested. And our grateful acknowledgements are due to the Author of all good, that the number of the despairing has been, for some time past, rapidly on the decline. Many good people, who once felt as if nothing effectual could be done, have found to their surprise, upon facing the enemy, that it is not a regular force which they have to meet, but a reeling disorderly rabble; and that, if the army of intemperance is numerically great, it is by no means so formidable, as they had supposed. A little thought has, moreover, convinced them, that even if this army cannot now be met and vanquished, in the field, it must soon waste away, and be entirely disbanded, unless kept alive by a succession of new recruits.

Still, however the voice of despondency is heard from various quarters, expressing itself in such terms as the following. "Would to God, that the alarm had been sounded sooner. Time was, when something effectual might have been done; but that time is past. The foe should have been met upon the frontiers, instead of which, he has been suffered to penetrate into the heart of the country, and make such a disposition of his forces, that resistance can have no other effect, than to exasperate him, to hasten the work of ruin and death, in which he has been so long, and so successfully engaged.

Our wound, alas! is incurable. The whole head is sick, and the whole heart faint. The fire burns so fiercely, that

it cannot be quenched. The poison is so diffused through all the veins and arteries, and so mixed with the whole mass of the blood, that no remedy can avail."

That those, who express themselves in these and similar despairing lamentations, are sincere, I shall not permit myself to doubt. But through what powerful magnifying-glass do they look? What new race of giants have they discovered? Can nothing be done to save our children from bondage, shame, and premature death? Why not? Cast away this mischievous magnifier, I beseech you. Look out of your own eyes. Be calm and collected. Fears and phantoms are bad counsellors. Dismiss them. You are not left alone. There are more than seven thousand, or ten times seven thousand, who have not bowed the knee to Baal. I cannot pretend to state the numbers of professing Christians in this country, at the present time; but it must be very large. Probably between two and three hundred thousand. Most of these, surely, may be counted upon, in this holy war, against intemperance. Nor must we look to these alone. More than twice or thrice two hundred thousand, who are not professors, can, no doubt, be induced to marshal themselves under the same standard.

And can nothing be done by such a host? Nothing to maintain the ground which is not yet lost—nothing to force the enemy from the open field—nothing to reduce his strong holds, to drive in his out-posts, or to cut off his supplies? Can all the pious and sober people in the land do nothing to check the progress of this evil? Nothing by their example; nothing by their influence with friends and dependents; nothing in their own families? Or is it to be believed, that the great body of the wise and good, will, in this case, refuse to *come to the help of the Lord against the mighty*. Let them be distinctly called upon; let them be convinced of the danger; and they will *come forward and enrol themselves*.

Nor let it be forgotten, that there is a mighty difference between coming up to the *help of the Lord*, and entering the lists *against* him. With infinite ease He can cause *one to chase a thousand, and two to put ten thousand to flight*. So that, if drunkards, their auxiliaries and abettors, were ten times more numerous than they are, and if at the same time, the pious and virtuous were proportionably diminished, it would be highly criminal in the latter to sit down in despair. Let the fearful and unbelieving consider this. Let them remember, that those ancient rebels, who would not obey the command of God, nor confide in his promises, but refused to take possession of Canaan, *were destroyed of the destroyer*.

Further; let such, as are tempted to resign themselves up to despondency, be told for their encouragement, that much has actually been done, within two years past, to *stay the plague*—much more, than even the most sanguine had ventured to anticipate. The writer can assure them from his own observation, and from statements on which implicit reliance can be placed, that in the part of New-England where he resides a glorious reformation is begun, and under circumstances affording good reason to hope that it will proceed. Magistrates and ministers, church members, merchants, farmers, mechanics, have, to an extent not only unprecedented, but unexpected, entered heart and hand upon the good work. Ardent spirits of every kind are excluded by unanimous resolves, from the associational and other meetings of the clergy. The side-boards of the wealthy are swept of bottles and glasses. The sling and the cordial are banished from tea parties. Putting the cup to the lips of friends and visitors, is ceasing to be deemed a necessary part of hospitality. Many farmers now get through the season of heat and hard labor, with less than one fourth of the quantity of distilled liquors, which they used to provide; and some without providing any.

'The pleasing result of a report, lately made in my hearing, by intelligent gentlemen from all parts of a large associational district, was, that several drunkards have been hopefully reformed within the past year; that preaching against the use of strong drink, though very pointed, has been highly popular; that frequenting dram shops and taverns is growing more and more disreputable; that in some towns, the consumption of spirits has been diminished by more than one half the usual quantity, and that every where, the diminution is very apparent.

Now, if these and similar tokens for good were not known to exist, except in a few towns, we should have abundant reason *to thank God, and take courage*; but how much more, when it is considered, that the above statement is only a specimen of that happy reformation which has progressed as far, perhaps farther, in other sections of the state, and in different and distant parts of New-England. Let, then, the hands that still hang down, be lifted up. Let the feeble knees be strengthened. Let God be praised for the good that hath already been done. Let his continued smiles be earnestly implored. Let every inch of ground, that has been gained be held. Let the strong places from which the enemy has been driven be levelled with the ground. Let every advantage be vigorously followed up, and, by God's help, our victory will be certain and complete.

But it may be asked, are there no discouraging facts to counterbalance the favorable ones which have been stated; no dark clouds rising in our horizon; no forward and threatening movements of the enemy? Yes there are. I hear the poor crying for bread at this early season, and with astonishment demand the cause. Partial failures in some of the crops I have indeed heard of. But I know that in general, the crops have been unusually abundant, and that, in some places, *the earth has brought forth by handfuls. I know, also, that however great the*

demand may be abroad for the productions of our soil, that demand cannot, in the present state of things, have produced a scarcity, so few and precarious are our outlets. Still I know, it is with extreme difficulty, that the poor around me can obtain their daily bread; and how is this to be accounted for?

I cast my eye upon the newspapers; I watch the movements of speculators; I look at the fires that are kindling and the mystery vanishes. Still is advertised, by scores and hundreds. Old establishments in the distilling business are enlarged, and new ones are arising in every part of the country. Distillers, by their advertisements and their innumerable agencies, have already got a very large part of the grain into their hands; and are securing the remainder, as fast as possible. Then it is carried from the granary to the distillery, there to be tortured by fire, till it will yield a liquid poison, which is to be sent forth to destroy health, property, and reason; to convert men into demons, and to plunge thousands of souls into the bottomless pit. Can we wonder, that the wrath of God is *not turned away from us, but that his hand is stretched out still?* What are we to expect, if we thus cast the *staff of life* into the fire, with our own hands, but that an angry God will add to the calamities of war all the miseries of famine?

But those who are engaged in this business, will undoubtedly attempt to justify themselves; and it is but right that they should be heard. They may plead, then, in the first place, that very large quantities of ardent spirits are necessary to supply our markets; that supplies from abroad are almost entirely cut off by the war; that the demand can by no means be satisfied by the distillation of cider; and that, therefore, it is proper to supply the deficiency by extracting the spirit from breadstuffs.

This plea, permit me to reply, rests entirely on the presumption, that every demand for ardent spirits must, or *is*

least *may*, be complied with. I say, it rests on the *presumption*; because the point is not proved, nor can it be. Suppose the keeper of a grogshop to have ascertained, by a long course of experience, that his customers will want three gallons of spirits every evening. Is he bound, or is it *right* for him to provide that quantity, when he knows that it will injure every man who calls for it? But if this would be sinful, then he may not supply his own little market, I mean to the extent of the demand; and if he may not, then the distiller may not, in every case, supply a larger market. The reason is obvious. It is from the larger markets that grogshops draw their supplies. So that he, who sells liquor by the hogshead, may be accessory, to a vastly greater sum of guilt and misery, than any single individual, who retails by the single glass.

But, replies the distiller, nothing was made in vain. Liquor is certainly good in its place, I do not compel men to drink intemperately. I warn them against it. If they will, notwithstanding, make brutes of themselves, *they* must answer for it, not I.

And are you certain, I ask, that no part of the guilt will rest upon your head? God made nothing in vain, it is true; but did *He* make ardent spirits? Has he required any body to make them? Admitting, however, that they are sometimes useful, (and I do not deny it) what then? Does this prove, that they are, upon the whole, to be numbered among the blessings of life? If they injure a thousand persons, where they benefit one, or if they do a thousand times more hurt than good, will it avail those, who are deluging the land with ardent spirits, to plead, that they compel nobody to drink? If they do not compel men to become intemperate, they furnish the means of becoming so, when they know, that multitudes will abuse these means. Suppose I understood the art of extracting from rye, for instance, one of the most active and *fatal poisons in nature, which might in some cases be used, with great success*

as a medicine. Suppose my neighbors should get into the habit of purchasing, diluting, and then drinking it. Suppose the same thing should be done wherever the poison was sold; and there should finally be satisfactory evidence, that thousands of lives were annually destroyed by it; and that the evil was increasing? Could I excuse myself if I still persisted in making the poison, and in as large quantities as ever, by saying, "It is good in its place? I don't compel people to destroy their lives. If they *will* drink, they must take the consequences." Would not every friend of humanity reply, with some earnestness, "Sir, you must know that the community would be infinitely better off without your poison than with it. You see what havoc it is making, on the right hand and the left.—Its acknowledged utility, in a few solitary cases, compared with the guilt and misery which it occasions, is like weighing a feather against mountains. Demolish your establishment, therefore, at once; or convert it to some other use." *'Tis sordid interest guides you.'*"

Should I be pronounced a monster, if I still persisted in manufacturing my newly discovered poison, and is that man to be regarded as guiltless, nay as a useful member of society, who devotes himself to the manufacturing and vending of *old poisons*, under the specious names of gin, brandy and cordial? Let every such man ponder the subject well. Before any one resolves to go on with this business, let him fully satisfy himself, that he can proceed on grounds which will stand the shock of the last day, and abide the scrutiny of the Judge.

The reader will naturally take notice here, that if there is any weight in the preceding arguments, they would lie against extracting ardent spirits, in large quantities, from any substance, however useless. With how much greater weight must they lie against turning into spirits the very staff of life?

But I shall doubtless be asked, what must the farmers do with their grain? Many of them have large quantities, to

spare. They cannot export it; and but a small part of it is wanted at home, for bread, by the poor, or any body else. Must they suffer it to perish on their hands, rather than sell it for a high price, to be made into whiskey? I answer, first, by asking three plain questions: Is it not a fact, that in the rage for distilling every thing, the poor are generally overlooked? Is it not a fact, that distillers have their agents employed almost every where to buy up the grain at unheard of prices? Is it not a fact, that these agents have actually secured so much of it, in many places, as to induce an artificial scarcity? And what are the consequences? Why, in the first place, when a poor man wants a bushel of grain, the nominal price is so excessively high, that he finds it extremely difficult to furnish the means; and in the second place, the grain is not to be had within his town or neighborhood. The barns and cellars of his wealthy neighbors are full, it is true; but the rye, and the corn, and even the potatoes, are engaged, or kept back for a further advance in the price. Hence, the cry, which is already heard; and hence the probability, I might almost say certainty, that hundreds, if not thousands, of families, will be compelled to struggle through a cold winter without bread. Look at the little children in these families. How distressing the thought, that they must suffer so much, when, were it not for the distilleries, they might obtain a competence if not a plenty!

But allowing, (what there is not the least reason to hope for,) that enough should be reserved for the poor, and afforded to them on moderate terms, is it morally right, to turn the surplus into liquid fire? Suppose the crops should be cut short another year to such a degree, that the men who are now pouring the last bushel they can spare into the stills, should be pinched for bread themselves. Might they not very properly regard it as a judgment upon them, for what they are now doing? Let those, then, whose ground has brought forth plentifully the pre-

sent year, praise the bountiful Giver, taking care at the same time, not to abuse the gift. Let them supply the poor around them, and sell to others, who want their grain for bread. If they still have a surplus, let them keep it over the season. Should there be a failure of crops, it will all be wanted; or, if not, opportunity may perhaps be given, for sending it abroad; and, at all events, it must surely afford a high degree of satisfaction to reflect, that it has not, by being turned into poison, destroyed the peace of any family, or hastened any man to the grave.

I know that the distillation of bread stuffs may bring money into the pocket of the grower and the manufacturer. But money is not *the one thing needful*. It will not be current in the world to which we are hastening; and if it should, the community would gain nothing upon the whole, for where one is made rich by means of distilleries, ten are made poor. I would put it to the consciences of those interested in the gains, therefore, whether they are not in duty bound to forego these gains, rather than be instrumental in sending abroad a flood of intoxicating liquors to sweep the body into the grave, and the soul into hell!

Z. X. Y.

[Panoplist, Nov. 1813.]

AN HISTORICAL VIEW OF THE FIRST PLANTERS OF NEW-ENGLAND.

No. VIII.

(Continued from Vol. I. page 455.)

IN the preceding numbers we have given some account of the first planting of the several New-England colonies. We have seen something of the motives with which this work was undertaken, of the difficulties through which it was accomplished, and have been enabled to form some idea of the character of those venerable fathers by whom it was performed. It will comport with our plan to give some account of the progress of these plantations, at least, during the period of first generation. In the events of fifty or fifty years from the first p

ing of the colonies, we discover the beginnings of those institutions and customs which are now the foundation of all our social happiness.

These things, principally, engaged the attention of the early colonists of New-England. Their connection with their mother country, their intercourse with the Indian natives, and their internal welfare. These, we shall separately consider. The present, however, will be, chiefly, historical narration. Remarks will be reserved for future numbers.

With respect to their connection with the mother country, the first planters were agitated with a variety of conflicting feelings, with much solicitude, and with no small degree of trouble. The greater part of them left their native land in consequence of the oppressions of ecclesiastical tyranny, and for the sake of the enjoyment of those privileges of which they were there deprived. These circumstances produced in the colonists, a coldness of affection towards the parent country, which could not, easily, be forgotten. A correspondent jealousy was necessarily produced in the government of England, towards the colonies. A strong attachment to all the punctilios of episcopacy, a perseverance in the high-handed measures of prelacy, and an irreconcilable opposition to the principles of the Puritans, long continued to be the leading principles of the administration. The bigoted King James, who died in 1625, before the commencement of any of the colonies excepting that of Plymouth, was succeeded by his son Charles I. With grater ability to execute his purposes, he was no less an enemy to civil and religious liberty than his father.—Early in his reign rose the famous Archbishop Laud, who, for many years, had a principal share in the administration. The ecclesiastical interests of the nation were almost entirely under his control. Laud was *superstitious, an inexorable tyrant, and an implacable enemy to all evangelical religion.* The English government

never discovered a greater enmity to the Puritans, than during his administration. In the early part of Charles' reign, Laud was bishop of London; in 1633, he was made archbishop of Canterbury, which place he held till his death in 1644. The principles held by the New-England colonists on the subject of civil government, were not less obnoxious to the abettors of tyranny than their religious sentiments.—These circumstances, for many years, exposed the colonies to constant apprehensions from the resentments of the mother country.

On the other hand, the first planters of New-England always looked to Great Britain as to the land of their fathers, as the country of their birth, and the place of all the attachments of their early years. Their breasts ever glowed with that natural and ardent attachment to their native land, which from the affections of good men, can never be eradicated. They rejoiced that they were born in a land of freedom, that they were heirs to the hereditary privileges of the English constitution, that they were bred in the bosom of the protestant church. They claimed no more privileges, civil or religious, than they conceived to pertain to the birth-right of Englishmen, and, while ever ready to own an allegiance, they wished for the protection of the parent state.

The civil rights which were secured to the colonies by their respective Patents, were all which they claimed. These indeed were most ample, and well suited to their circumstances.—Many efforts were made by their enemies to induce the government to resume these Patents, and to grant others with less extensive privileges. Of this measure, the colonies were in constant apprehension, for a number of years after their first settlement. One part of the plan of their enemies was that a general governor should be appointed by the crown to whom all the New-England colonies should be subject, who would be amenable to the government of the mother country

The apprehension of such an event gave the colonies great concern. One principal motive with the colony of New-Haven, in settling so far from their neighbors, was that by being so much extended, the colonies would be less likely to be subjected to the control of a general governor.

About the time that the first adventurers sailed from England for Plymouth, they received a verbal intimation from the government, that they should not be molested in the free exercise of their religion. It seems to have been understood by the succeeding emigrants, that the same privilege should be enjoyed; yet there was no stipulated engagement on which they could rely. Of course, they were under constant, and at times, strong apprehensions, that the order of their churches would be broken up, that they should be subjected to all the vexations of prelatic tyranny.

The peculiar and well known character of the colonies, their firm adherence to the precepts of divine truth, their steady resistance of any deviation from their first principles, and their noble stand in the cause of civil and religious liberty, raised a host of enemies against them. Every unprincipled man, who came over for the sake of gratifying his ambition, finding himself disappointed in his expectations, became an enemy to all their institutions. Many of these returned to England and employed all the arts of misrepresentation and subtilty, to effect a change in the existing order of the colonies. As the character of the colonies produced constant emigrations from the mother country, of many of the best citizens, the government could not view this effect without sensible concern. Their public institutions, also, awakened a spirit of enquiry in the mother country, no way favorable to the arbitrary measures then pursued by the crown. Under all those circumstances, the alarms of the colonies could not be without sufficient cause.

Great exertions were made by the

colonies to conciliate the favor, or, at least, the forbearance of the government. They ever avowed their subjection to the British crown, and considered themselves as constituting an integral part of the empire. They maintained this idea in all their intercourse with the natives, and induced many of the Sachems to acknowledge themselves subjects of the British king. They owned the church of England as their mother church, and the members of that church as their Christian brethren. They were at great expense in sending over agents, and in employing influential characters in England, to advocate their interests, to counteract misrepresentations, and to remove the jealousies which their enemies ever labored to excite.—Notwithstanding all these efforts, we must impute their early security to the special interpositions of divine Providence for the preservation of these Christian colonies and evangelical churches. Some persons, who were engaged in designs against the colonies, unexpectedly died. One vessel, prepared to bring orders from the commissioners for the plantations, whereby the liberties of the colonies would have been greatly infringed, foundered at sea. In some instances, the friends of the colonies succeeded, wholly beyond their expectation, in impressing the mind of the king in their favor, in opposition to the advice of his council. These things were particularly noticed by the colonists, with the most grateful acknowledgments to heaven.

But the great cause of the early security of the colonies, and the preservation of their civil and ecclesiastical privileges, under the divine favor, was the unforeseen events which soon commenced, and for many years, so greatly agitated the mother country. In the adorable wisdom of the Most High, an arbitrary prince and a persecuting bishop were made instrumental of establishing churches and republics, in the possession of the most perfect religious and civil liberty, of any which have yet existed. He w

said of the proud Assyrian, *He meaneth not so, neither doth his heart think so*, still holds the reins of universal government, still is the glorious head and protector of the church. To the distressing calamities which afflicted the mother country, do we look, as the primary means of the establishment and preservation of the invaluable liberties of New-England.

As early as the year 1636, about the time of the settlement of Connecticut, there began to be serious collisions between King Charles and his parliament.—In 1637, the discontents of the nation at the arbitrary measures of the court openly appeared, and began generally to prevail. These discontents and troubles continued to increase, till they involved the nation in a most distressing civil war, which began in 1642, and continued with little intermission till 1649, when the king was beheaded. Soon after this, the government fell into the hands of Cromwell, who was friendly to the ecclesiastical order established in New-England. The government continued in this situation, till the restoration of Charles II. in 1660. During the troubles between the king and parliament, and, especially, during the civil wars, the king and his council had no leisure to attend to the affairs of the colonies. During the period of the commonwealth, New-England enjoyed the favor of the mother country. The restoration of the king was about thirty years after the settlement of Massachusetts. In this period, the colonies acquired such a consistence, they had risen to such numbers and strength, the utility of their political system was so apparent, and such were the commercial advantages derived and expected from them, that the mother country never after made any essential alterations in their civil or ecclesiastical institutions. Some attempts for this purpose were made in the reign of *James II. but his reign being short and universally unpopular, things soon reverted to their former state.*

We will now take a brief view of the

conduct of our venerable fathers in their intercourse with the aborigines of the country. Their primary object in removing to the western wilderness and planting themselves in a land not sown, was the glory of God, and the enjoyment of the pure religion of their divine Saviour. They knew that this religion was benevolent, that the Lord *Jesus is the Saviour of all men*, and that he hath left it in charge to his people to *disciple all nations*. If they sought the glory of God, if they depended for their preservation and safety on the favor of him who *hath made of one blood all nations of men for to dwell on all the face of the earth*, they were irresistibly impelled to make sincere efforts to introduce the light of the Sun of righteousness into the dreary abodes of their pagan neighbors. For this purpose, their first necessary step was to convince the barbarians that they feared and loved the God whom they worshipped, that his precepts were just and good. Thus the colonial governments were ever careful to maintain the strictest integrity in all their intercourse with the natives, and laws were enacted with severe penalties to prevent their being defrauded or injured by individuals. The duties of benevolence and fidelity towards the natives were much inculcated by the public teachers of religion. By the most of the people these important duties were well observed, and they were productive of the happiest effects.

After these preparatory measures, the instituted means of gospel instruction were regularly employed among them. Several able and laborious divines exerted themselves in this important work with great fidelity and perseverance. The Reverend John Elliot, the famous minister of Roxbury, who came to New-England in 1631, took the lead in this benevolent work. The life of Mr. Elliot having been published, at some length, in the sixth volume of the Connecticut Magazine, I shall not now enlarge upon it. In the same, and in the preceding and succeeding volumes of this Magazine, a

able account was given of the attempts which have been made in N. England to Christianize the Indians, and of the success with which those efforts were attended. In the prosecution of this work, the venerable evangelists learned their rude language, translated the scriptures into their own tongue, and taught them to read. Mr. Elliot made a translation of the whole bible into the Indian language, which was printed for their use. The poor barbarians, who had been for ages the abject devotees of the basest idolatry, were enabled to declare, *We do hear them speak in our own tongues the wonderful works of God.* Baxter's Call to the Unconverted, some valuable catechisms, and other religious tracts were translated and printed for their use. These exertions, under the favor of him who hath promised, *Lo I am with you alway*, were not made in vain. They were attended with the most encouraging success. They were powerful means of maintaining the peace of the colonies with the natives, and, as we humbly believe, through divine grace, of preparing many of those poor pagans for a part in the everlasting song. Dr. Increase Mather, in a letter to the Hebrew professor at Utrecht, dated at Boston, July 1687, observes, "There are six churches of baptized Indians in New-England, and eighteen assemblies of Catechumens, professing the name of Christ. Of the Indians there are four-and-twenty who are preachers of the word of God; and besides these there are four English Ministers who preach the gospel in the Indian tongue. I have heard the late Dr. Edwards observe than whom perhaps there was no more competent judge, that he believed as great success had attended the ministrations of the gospel in New-England, according to the means used, among the Indians, as among the English.

The strict justice observed by the first planters towards the natives, with many acts of distinguished benevolence, produced in their minds a very favorable impression. Their lands

were procured by fair and open purchases. Traffic was conducted with them according to just and established rules. Many of the natives became the most faithful friends of the colonies, and would give them seasonable notice of any hostile machinations of any of the savage tribes. They often referred their differences to the arbitration of the English. In some instances individual colonies formed alliances with some of the tribes, which they observed with scrupulous good faith. These means were the occasion of preserving the colonies from the distresses of any general Indian war, for more than fifty years.

Great numbers of the Indians fell a prey to epidemic diseases, particularly the small-pox. No evidence appears that this was ever communicated to them by design; and it is certain, that, while affected with the disease, they received the most humane and faithful attention from the English.

No Indian war sustained by the colonies excited so much alarm, or endangered their existence to such a degree as the war of the Pequods. A particular account of this war was given in our sixth Number. Soon after the conclusion of the Pequod war, Miantonimoh, the chief Sachem of the Narragansets, who commanded about a thousand warriors, being delivered from his fears of the Pequods, appeared to entertain hostile designs against the colonies. He carried on his machinations, for some time, with great secrecy, but, at length, they became so apparent, that most of the Connecticut settlements were obliged to maintain a nightly guard. In the year 1643, he suddenly made war upon the Mohegans, and was taken prisoner by them and put to death. In 1645, and 46, the Narragansets endeavored to excite the Mohawks and other warlike tribes to make war upon the colonies. The people perceived the occasions of alarm, and made preparations for active war. In view of these, the Indians relinquished their hostile attempts, excepting some small occasional trout

the colonies had no war with the Indians, from this time to the year 1675. At that time commenced the famous war of King Philip, which produced greater desolation and individual distress than any Indian war which has been sustained by the N. England colonies. Philip was a noted Sachem, who resided at Mount Hope, in the state of R. Island. For pleasantness of situation, none, perhaps, can be found in New-England, superior to his residence. He was the son of Massasoit, the early and constant friend of the English, who made a treaty of friendship with the colony of Plymouth in about four months after their arrival. Philip was an inveterate pagan, and a determined enemy of the English. He was a man of great personal prowess, of extraordinary subtlety, and thoroughly skilled in the wiles and cruelties of Indian warfare.

Philip's war commenced by an attack on the people of Swanzev, not far from his residence, as they were returning from public worship on a day of public humiliation and prayer, under the apprehensions of the approaching war. It soon appeared that there was a most secret and very extensive combination of the greater part of the Indian tribes, among and surrounding the N. England colonies, to make one great effort for the general destruction of the settlements. The war raged with unexampled fierceness for more than a year. No settlement was secure, for without the least notice, many hundreds of savages would fall upon a defenceless town, and, by murder and conflagration, the work of destruction would be soon complete. The desolations of the war were most severe on the settlements in Massachusetts. Several of the towns on Connecticut River, and many between that and the sea-coast were nearly destroyed. Many others severely suffered. All the cruelties of savage warfare were committed with the utmost barbarity. The colonies made great efforts against the enemy, and soon obtained some signal successes. An army of nearly fifteen hundred men, under the command of

Governor Winslow of Plymouth, in the depth of winter, attacked a very strong fort of the Narragansets, with great gallantry, and, after sustaining a heavy loss, carried and destroyed the fort.— Previous to this expedition, a general fast was observed through the colonies. In the spring of 1676, in a great number of conflicts, the colonial troops were almost invariably victorious.— Jealousies arose among the different tribes of the savages, and, while great numbers were slain, many deserted the common cause. The death of Philip, who was killed in August, terminated the war. The twenty-ninth of June 1675, was observed by the colonies as a public fast; the same day of the following year, for their signal successes and the prospect of peace, was observed as a day of general thanksgiving. (*No. VIII to be continued.*)

For the Utica Christian Magazine.

A SERIOUS ADDRESS TO STUPID SINNERS.

Fellow candidates for eternity,

PERMIT me to expose the unreasonableness of your stupidity in regard to your spiritual concerns, and lend your candid attention for a few moments.

This paper finds you at ease in your sins. You are insensible of the danger to which you are exposed. As to the things of religion you are inactive and dead.

Now it is my purpose to lay before you the unreasonableness of this conduct, and to labor, as an instrument in the hand of God, to rouse you to consideration and repentance.

The following particulars will be observed.

1st. Your carnal stupidity is a violation of the most sacred obligation to be awake and active in the things of religion. This obligation arises from the relation in which you stand to God and other beings. And you might as well contend with God for giving you existence, as for making it your duty to love him with all your heart, soul, strength and mind, and your neighbor as yourselves. For this must be the

duty of every creature. It is the inevitable law of our being. God could not have required of us either more or less than he has. If we exist as creatures, an obligation lies upon us, which is commensurate with our existence, to love God supremely, and our neighbor as ourselves. To deny this obligation, is absurd—To labor to remove it, is vain. What then will you do? Will you through an aversion to the ways of God, repine at your existence? Will you rise up, and complain of God for creating you, because you were not made free from obligation to love and praise him? Would you prefer absolute non-existence to the state of subjects of God's moral government? How awfully absurd it would be to utter a complaint of this kind, or to harbor one such wish!

But should any one be so hardened as to do this, it would avail nothing. For existence you possess with all its attending obligations—And you can annihilate neither the one nor the other.

It is therefore, your indispensable duty to be, and to do whatever the divine law requires. You are bound to be constantly active for God, and the great interests of his kingdom. Consequently your stupidity is infinitely unreasonable and criminal. By indulging it, you pervert your faculties, and violate the law of your being. How absurd and wicked it is to be dead, when you were created to be alive. Your stupidity and sloth are all of the nature of rebellion.—You are continually contemning the authority of God. It is inexpressibly heinous to live in such a state.

2. By indulging stupidity in regard to religion, you act an awfully ungrateful part.

The bestowment of favors creates an obligation to gratitude. The greater and more needful the gift, the greater the obligation of the receiver to the giver. According to this rule, your obligation to be grateful to God is infinitely binding: For you have received the richest benefits at his hand, and your need of them was of the most

pressing nature. These benefits, also, are innumerable. What have you which you did not receive? Who gave you your existence? For whom do you live, and move, and have your being? From whose store-house are you fed and clothed? Who is he that gives you rain from Heaven, and fruitful seasons, filling your hearts with food and gladness? And who is he that has provided a ransom for your souls, and bro't life and immortality to light through the gospel? Can you view God as the author of all these benefits, and at the same time overlook your obligation to gratitude? Blind indeed must be the wretch who can do this. And equally blind must he be who can enjoy such mercies without eyeing the hand which bestows them.

But this is the very character of all stupid sinners. You regard not the source whence all your supplies come. You consume the favors of God upon your lusts. The streams of Divine bounty are continually flowing to you; but you make no suitable returns. You breathe God's air; live upon his provisions, and wear his clothing: Yet he is not in all your thoughts.

But the most aggravating circumstance pertaining to your ingratitude, is your indifference to the calls of the Gospel. The voice of mercy is continually saluting your ears; but you are like the deaf adder which will not be charmed. Wisdom cries and understanding puts forth her voice. She stands in the top of the high places, by the way in the places of the paths.—She crieth at the gates, at the entry of the city, at the coming in at the doors, O ye simple, understand wisdom; and ye fools be ye of an understanding heart. But all without effect. You are locked in the arms of stupidity. You indulge the most sordid ingratitude, and despise the riches of salvation. How stupidly unreasonable is this conduct! You stand reproved by the very brutes. "The Ox knoweth his owner and the Ass his master; but Israel doth not know, people doth not consider."

3. Your carnal stupidity deprives you of the solid and sublime enjoyments which religion now imparts to the children of God. You inherit, at best, nothing but a fleeting and sordid portion. This is a consideration which exposes your unreasonableness. For, surely, it must be unreasonable to give up the substance for the shadow of happiness. To slight your own mercies, and wrong your own souls, is absurd and foolish in the extreme.

You may be sure that it is for your highest interest in this world, (exclusive of the rewards of eternity,) to be awake and active in the things of religion. Let fools and hypocrites say what they will to the contrary, the service of God now yields a blessed reward. "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for Christ's sake and the gospel; but he shall receive an hundred fold now in his time, houses, and brethren, and sisters, and mothers, and children, and land, with persecutions, and in the world to come, eternal life." It is a truth that "wisdom's ways are pleasant, and all her paths are peace." The blessed Saviour assures all who come to him, that "he will give them rest." "His yoke is easy and his burden is light."

Trials and crosses Christians must have. But these are all mingled with consolation. So that we may well "glory in tribulation, knowing that tribulation worketh patience, and patience experience, and experience hope: and hope maketh not ashamed." Every true Christian experiences pardon of sin, communion with God, and joy in the Holy Ghost,

In comparison with these things how sordid are the pleasures of the world. What does your happiness amount to? In health you eat, and drink, and sleep. So do the brutes. There is nothing in these things which is suited to the capacity of the immortal mind. But you have, also, the pleasures of society.—*You can meet in jovial companies, and "chant to the sound of the viol."*—

Some of you enjoy satisfaction in acquiring science, or in floating on the tide of wealth and honor. But what is the sum total of all this happiness? Look at your associations. They are merely of a worldly nature. Your conversation is earthly, trifling, and vain. The ligaments which bind you together have nothing of a spiritual nature.—What is your sport and merriment?—Let Solomon answer. "As the crackling of thorns under a pot, so is the laughter of a fool." "I said of laughter, it is mad, and of mirth what doth it?" "Even in laughter, the heart is sorrowful, and the end of that mirth is heaviness." To the truth of these passages, if you speak from experience, you cannot fail to bear testimony.—What is science to persons who know not God? You have probably as much pleasure in this, as in any thing: but it is very trivial in comparison with the happiness which is imparted by true wisdom. After the utmost attainments in human science, he who has no heart to know and love God, and the gospel, is a fool. What is honor? A mere empty name. Nor is there any thing in wealth which is able to make you truly happy. Riches are deceitful and uncertain.

Thus, it is manifest that all the springs of worldly enjoyment are, at best, extremely low. Besides, they are often interrupted and dried up. How unreasonable, therefore, it is to go aside of the path of true happiness as you do. "Why do ye spend money for that which is not bread, and your labor for that which satisfieth not?" Why are ye blind to your own best good? Why do ye so constantly drink in the bane of your peace? O be wise, and awake out of your stupidity!

4th. The unreasonableness of your stupidity in regard to the things of religion, further appears from the consideration that you hereby pervert and degrade your moral and intellectual powers. You are endowed with capacities to glorify and enjoy the ever blessed God. Nothing hinders you from attaining to true wisdom, but

perverse heart. It is a fact that you have natural powers to soar above this world, and to engage in the employment of angels. You are capable of progressing in knowledge, holiness and happiness through endless duration.—Are you not, therefore, awfully unreasonable in employing these powers only in the service of yourselves and the world? You cannot deny but that you make a horrid perversion of them. It is a most lamentable thing that you are wise only “to do evil,” when you might be wise “to do good.” You are capable of aspiring to a worthy and noble end. But instead of this you are living for the meanest and the worst.—You are the servants of corruption.—In respect of any thing which is truly praiseworthy, your souls are palsied. You are dead in trespasses and sins.—Can you wonder that Solomon, with deep amazement, exclaimed, “wherefore is there a price in the hand of a fool to get wisdom, seeing he hath no heart to it?” Why will you continue this folly? Why will you act so much beneath the dignity of your being? Why will you live like *beasts*, when you were created men? It is high time to awake and turn from this folly.

5. Your stupidity is unreasonable because of the tendency of your example to destroy others. Example is a powerful thing. Hereby “one sinner destroyeth much good” Your stupidity is a dreadful contagion. It is the very choke-damp of death. By your example, others are induced to put far away the evil day, till destruction, without remedy, comes upon them. Your conduct, therefore is amazingly unreasonable and cruel. The guilt of ruining one another by your bad examples will be a dreadful ingredient in your future misery.

6. Your carnal stupidity and sloth, expose you to the loss of Heaven, and must, consequently, be infinitely unreasonable. Every moment, you are liable to have the door of mercy closed upon you. You are continually liable to sustain an infinite & irreparable loss. By your stupidity and unbelief, you hazard every thing which is valuable.

This is a fact which deserves the most serious consideration. For it serves, in a striking manner, to expose the folly and unreasonableness of sin. If we see a man who neglects that which is essential to his prosperity and happiness, we set him down as extremely unwise and inconsiderate. For instance, if a beggar should have the offer of a large and handsome estate upon complying with some easy and equitable condition; or if a criminal, justly condemned to die, should have the offer of his life upon imploring the pardon of his sovereign, and returning to his allegiance; would not a neglect to comply, in either case, be expressive of the most amazing inconsideration and folly? But how much greater must be the folly of neglecting to comply with the offer of Heaven! What is an earthly compared with a heavenly inheritance? An inheritance which is incorruptible, and undefiled, and which no enemy can assail? Or, what is the pardon conferred by an earthly judge, though for the highest offence against human laws, in comparison with the divine forgiveness of sinners, and redemption from an eternal curse? Your unreasonableness in thus neglecting the “great salvation” is astonishing and aggravating beyond expression.

7. Your stupidity renders you liable, daily, to be whelmed in everlasting ruin. The punishment threatened in the divine law, is not simply negative.—The loss of heaven is only a part of the evil entailed upon the impenitent. You are, likewise, exposed to positive and unutterable misery, continued thro’ endless duration. “He that believeth not shall be damned.” Sentence is already given against you. The execution is only stayed during the pleasure of the Judge. You are every moment liable to be cut off. Your situation is infinitely perilous. How unreasonable, therefore, and shocking is your stupidity! The tempest of Divine vengeance is preparing to burst upon your heads, yet you behave as though there were no danger. What indescribable and madness! To rush continually

on ruin with such dreadful stupidity, and carelessness, presents a view of human wickedness and folly, which would appear wholly incredible, if the fact were not before our eyes.

What renders your stupidity in this matter the more shocking, is the consideration that you are all alive and active in the pursuit of other things which, at best, are infinitely inferior to the salvation of your souls; and which are, often, of no value at all. "For the meat that perisheth;" for treasure which "moth and rust corrupt," and thieves molest, you labor with all diligence.—But "for the meat which endureth unto everlasting life;" and for treasure which is 'incorruptible, and undefiled,' and "which faileth not;" you are at no pains.

You are also very sensible to danger in respect of the present life. If your persons or property are exposed, you diligently resort to measures for security. But the danger you are in of eternal damnation gives you no serious troubles; or, at most, it gives you very little concern in proportion to the magnitude of the subject. You can walk upon the precipice of everlasting ruin heedless and unconcerned, and even sport at the very threshold of misery. Not a step do you take to escape the danger which surrounds you, and to obtain the blessings of salvation. But your thoughts and desires, and strength, are spent in the pursuit of this world, and the pleasures of sin.

Now to be capable of acting as you are, and yet live, and labor for such low, unworthy and destructive ends, instead of those which are dignified and happyfying in the highest degree, is beyond expression, unreasonable and criminal. It would seem that the sturdiest rebel could not fail to be shocked at his sin and folly!

What mean you, O sleepers! Why are ye thus regardless of the terrors of the Almighty? How can you rock yourselves in the cradle of carnal security, while the billows of Divine wrath are continually threatening to overwhelm you? Why do you shut

your eyes upon your danger? Why do you disregard your eternal peace?—Why do you thus trample upon the authority of God; despise his warnings; and refuse to receive the riches of his grace?

Pause, I entreat you, and consider the folly and sinfulness of your conduct. Behold your amazing infatuation! See how you are undoing yourselves forever! And arouse from this lethargy, and supplicate the mercy of your offended Sovereign. Cry peace no longer, when there is no peace.—Delay not a moment. Escape for your life. Humble yourselves at the footstool of mercy. In a word, hear and obey that solemn exhortation, "awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

SOME ACCOUNT OF HANNAH.

"God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen. yea, and things which are not, to bring to nought things that are; that no flesh should glory in his presence."

HANNAH was a very simple young woman. Her natural abilities and her education were below mediocrity.—Her situation was such that she had only a few acquaintances. She saw and heard but little of what takes place in the world. Accordingly her knowledge was confined within a very small compass. The language she had been taught was uncommonly plain. She could neither speak nor understand half the words in ordinary use.

Hannah was a *cripple*. In the midst of youth a severe sickness visited her and separated her from those gaieties and vain amusements which are the common delight and ruin of young people. For more than twelve years, if I mistake not, she was unable to walk or stand. A considerable part of the time she was under the care of phy-

sicians. Her pains were often extreme. Still she was industrious. She used to sit up, sometimes in her bed, sometimes supported by pillows, at other times in a chair ; and, when free from distressing pain, busily employ her time in needlework, in which, considering her advantages, she excelled.

It seems that Hannah's afflictions had, through the divine blessing, a salutary influence upon her mind. The following things are mentioned, as evidence of her piety. I begin with her *contentment* and *patience*. She was pleased with her confinement, and even with her sickness. She thought herself highly favored in being thus afflicted. Remembering how thoughtless and vain she was while in health, and seeing others as thoughtless as she once was, she viewed it as the greatest kindness, that God had taken away her health. Sometimes, in her unaffected simplicity, she expressed great unwillingness to be freed from sickness and pain ; fearing she should, in that case, get out of *the blessed way* ; which was her phrase for a serious, godly life. She habitually discovered a calm, patient spirit in her greatest sufferings, and sometimes manifested gratitude, that God would take so much notice of her as to *correct* her. When the reason of her contentment was inquired after, it was found to be the all-directing providence of a wise, just and gracious God. It was God's will that made the day of adversity welcome to her.

She appeared *deeply sensible of her own unworthiness and vileness, as a sinner*. She often spoke of it as matter of wonder "how God could look upon such a poor, vile creature as she was." She evidently felt, that hell was her proper desert, and that nothing but *great mercy* could save her. Once she intimated how dreadful it would be to be cast off at last. On being asked why it appeared so dreadful, she burst into tears, and said she could not bear to think of parting with "*that blessed lovely Being*."

She was sensible of the evil of sin in

others. She was grieved at the conduct of careless sinners, and wondered how they could go on, and sin against "that blessed Lord." It was not unusual for her to weep, when she observed misconduct in those around her.—Sin was her burden wherever she saw it.

Hannah appeared to be the subject of Christian love. She frequently spoke of God's being lovely and glorious. Christ was infinitely excellent in her view. She placed her heart upon him, and chose wholly to be in his hands. The character and ways of God seemed to be the subject of her daily and most delightful meditation. She loved the Bible, kept it always near her, and, considering her infirmities, read it very diligently. She had an ardent affection for ministers of the gospel. *Happy in her ignorance*, she looked upon them *all, without exception to be the faithful friends of Christ*. She no sooner saw a minister, than her love was kindled ; for her pious thoughts immediately flew to Jesus, whose image, she supposed, was to be seen in all his professed servants.

It was observed that religious conversation and prayer generally put her into a very pleasant and delightful frame, which she manifested by remarkable mildness and sweetness in her countenance and words. The exercises of christian society in her room filled her soul with joy and delight.

I shall now briefly mention the closing scene. I visited her sabbath evening. It was thought her last moments drew near. Though her bodily distress was great, she appeared able to command her feelings, and to devote her mind to religious conversation.—Soon after I went in, she told me, she feared that she had, in the time of her sickness, sometimes felt uneasy, and spoken impatient words. She was grieved at the remembrance of any degree of impatience, in herself, which however great her affliction had been, she esteemed very sinful. She wished us to pray that God would forgive her, and seemed to have much clearer view

of divine things, than had been usual. In answer to a question which was put, she said "Six or seven years ago I was a poor, foolish, wicked creature, and did not know that God could do any thing with me." Her meaning was, she did not see how God could save such a sinner as she was. I suggested to her, that if she were a real friend to Jesus, she would soon go into the society of saints and angels.—"Ah," she said, "I have sometimes thought I could not be in such blessed company, I am such a vile creature." Her mind a little after, appeared to be in a supplicating frame, which she manifested in such pious breathings as these; "*I do wish and pray, if it be the blessed will of the Lord, that I may be in heaven, that blessed place. But if it is not his blessed will, I can't find any fault. It would be right if his blessed will should be so.*" She said she had been trying for a long time "to throw off that vile sinfulness," and hoped she should be perfectly delivered at death. Though very desirous to die, she expressed her willingness "to lie down," as long as God pleased, and bear what he should lay upon her, without any hard thoughts of him.—She thought it wonderful that he should be "so kind and faithful to such a worthless sinner." Then she appeared in a kind of pious rapture, wishing and hoping "to be with the blessed Lord, and to praise him forever and ever." Just before I left her, she turned to me, and said "I wish and long that you, sir, and father, and mother, and brothers, and sister, and friends, may praise that blessed Lord forever and ever, ever and ever, Amen." I saw her no more. The next morning, when there was but a step betwixt her and death, she said, that Jesus seemed near to her, and she was filled with joy.

"*I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and revealed them unto babes. Even so, Father, for so it seemed good in thy sight.*"

Mass. Missionary Mag.

REVIEW OF MASON ON HAMILTON.

Extracted from the Christian Observer's review of Dr. Mason's Oration on the death of Gen. Hamilton.

THE death of Gen. Hamilton, killed in a duel with Col. Burr, Vice President of the United States, appears to have excited an uncommon degree of interest in America. We had conceived hopes that so striking and melancholy an example of the dreadful effects of duelling, might have produced in that country some strong measures against that sinful and too prevalent practice. We trusted that at least it would give occasion to all who were religiously disposed, and especially to the clergy, to exert themselves in proclaiming the sinfulness of duelling, and in shewing the direct opposition which subsists between the laws of honor and those of God. But we lament to confess that our expectations have been disappointed.

It seems to us, that the oration would have been far more impressive and useful had the author endeavoured to speak as a minister rather than an orator. He appears to have been led, probably by the affectation of eloquence, to use arguments, and to adopt a mode of reasoning, which will never be effectual in checking the practice of duelling. It is in vain that declamatory harangues are made respecting the evils which attend it. The absurdity, the cruelty, the baseness of the practice are confessed by every duellist. It is idle therefore, to attack him on these grounds, so long as the general opinion of mankind sanctions duelling.—The only true ground on which it can be successfully resisted is that of religion. The fear of God must be opposed to the fear of the world; and reverence for the authority of God must counteract the love of reputation. The paper left by General Hamilton, a copy of which is annexed to this oration, assigns very exactly the reasons which prevail with most men in accepting a challenge. The General states that he was "desirous of avoiding the inter-

view for the most cogent reasons," he observes,

"1. My religious and moral principles are strongly opposed to the practice of duelling, and it would ever give me pain to be obliged to shed the blood of a fellow-creature in a private combat forbidden by the laws.

"2. My wife and children are extremely dear to me, and my life is of the utmost importance to them, in various points of view.

"3. I feel a sense of obligation towards my creditors, who in case of accident to me, by the forced sale of my property, may be in some degree sufferers. I did not think myself at liberty, as a man of probity, lightly to expose them to hazard.

"4. I am conscious of no ill-will to Col. Burr, distinct from political opposition, which, as I trust, has proceeded from pure and upright measures.

"Lastly, I shall hazard much, and can possibly gain nothing by the issue of the interview," (p. 29.)

These are, indeed, very strong reasons. Religion, morality, affection, justice, interest, all loudly remonstrated against his accepting the challenge. Let us hear then the weighty arguments which counterbalanced all these considerations.

"To those who, with me, abhorring the practice of duelling, may think that I ought, on no account to have added to the number of bad examples, I answer that my relative situation, as well in public as private, enforcing all the considerations which constitute what men of the world denominate honour, imposed on me (as I thought) a peculiar necessity [not] to decline the call. The ability to be in future useful, whether in resisting mischief, or effecting good in those crises of our public affairs, which seem likely to happen, would probably be inseparable from a conformity with public prejudice in this particular." (p. 32)

It is regard to reputation then which induces him to violate the strongest obligations of religion and morality. It is true that this regard to repu-

tation is clothed in the honorable guise of an ability to be in future useful. But are we to do evil, or to yield to a prejudice which we know to be both absurd and sinful, that we may have the power of doing good afterwards? This application of the doctrine of expediency is as ludicrous as the old vindication of cowardice.

He that fights and runs away,
May live to fight another day.

What is the character which will enable a man to be truly useful? Surely that consistent integrity which will on no account do wrong, which equally disregards the popular clamour, or the demands of interest; which, in a word, fears God and fears God only. If usefulness must depend on our conforming to public opinion, in a point confessedly wrong, it had better be given up at once; for it would be purchased at too dear a price by the sacrifice of conscience. We see, from this melancholy instance, the danger of laying down false rules of judging. A real christian, who judges only by the plain rules of Scripture, would have felt little difficulty in the case which so much perplexed General Hamilton. He would have decided at once that the practice of duelling was sinful; and, therefore, whatever the consequences might be, he would not sanction it. If, by following this course, his character should suffer ever so greatly in the estimate of the world, still he must obey God rather than man, and abide the consequences with the fortitude of a martyr. We cannot but lament in this case another melancholy instance of the mischievous effects of the doctrine of expediency.*

This pamphlet concludes with Dr. Mason's account of the General's last moments; and as it may be interesting to our readers we give it at length, though we are sorry that, in our remarks upon it, we shall find too much room for censure.

* The reader will find some reflections on Gen. Hamilton's duel in the *Christain Observer* for 1804, p. 510.

"Shortly after the rumor of the General's injury had created an alarm in the city, a note from Dr. Post informed me that 'he was extremely ill at Mr. William Bayard's, and expressed a particular desire to see me as soon as possible.' I went immediately. The exchange of melancholy salutation, on entering the General's apartment, was succeeded by a silence which he broke by saying, that he 'had been anxious to see me, and have the sacrament administered to him; and that this was still his wish.' I replied, that 'it gave me unutterable pain to receive from him any request to which I could not accede; that, in the present instance, a compliance was incompatible with all my obligations; as it is a principle in our churches never to administer the Lord's Supper privately to any person under any circumstances.' He urged me no further. I then remarked to him, that, 'the Holy Communion is an exhibition and pledge of the mercies which the Son of God has purchased; that the absence of the sign does not exclude from the mercies signified; which were accessible to him by faith in their gracious Author.'—'I am aware,' said he 'of that. It was only as a sign that I wanted it.' A short pause ensued, I resumed the discourse, by observing that 'I had nothing to address to him in his afflictions but that same *gospel of the grace of God*, which it is my office to preach to the most obscure and illiterate: that in the sight of God all men are on a level, as, *all have sinned, and come short of his glory*; and that they must apply to him for pardon and life, as sinners, whose only refuge is in his *grace reigning by righteousness through our Lord Jesus Christ*.—'I perceive it to be so,' said he; 'I am a sinner; I look to his mercy.' I then adverted to 'the infinite merit of the Redeemer, as the *propitiation for sin*, the sole ground of our acceptance with God; the sole channel of his favor to us; and cited the following passages of scripture;—'*There is no other name given under heaven among men, where-*

by we must be saved, but the name of Jesus. He is able to save them to the uttermost who come unto God by him, seeing he ever liveth to make intercession for them. The blood of Jesus Christ cleanseth from all sin.' This last passage introduced the affair of the duel, on which I reminded the General, that he was not to be instructed as to its moral aspect, that *the precious blood of Christ* was as effectual and as necessary to wash away the transgression which had involved him in suffering, as any other transgression; and that he must there, and there alone, seek peace for his conscience, and a hope that should '*not make him ashamed.*' He assented with strong emotion, to these representations, and declared his abhorrence of the whole transaction. 'It was always, added he, against my principles. I used every expedient to avoid the interview; but I have found, for some time past, that my life *must* be exposed to that man. I went to the field determined not to take *his* life.' He repeated his disavowal of all intention to hurt Mr. Burr; the anguish of his mind in recollecting what had passed; and his humble hope of forgiveness from his God. I recurred to the topic of the divine compassions; the freedom of pardon in the Redeemer Jesus to perishing sinners. 'That grace, my dear General, which brings salvation, is rich, rich.'—'Yes,' interrupted he, 'it is *rich* grace.'—'And on that grace,' continued I, 'a sinner has the highest encouragement to repose his confidence, because it is tendered to him upon the surest foundation; the scripture testifying that *we have redemption through the blood of Jesus, the forgiveness of sins, according to the riches of his grace.*' Here the General, letting go my hand, which he had held from the moment I sat down at his bed-side, clasped his hands together, and, looking up towards heaven, said, with emphasis, 'I have a tender reliance on the mercy of the Almighty, through the merits of the Lord Jesus Christ.' He replaced his hand in mine, and appearing somewhat spent, closed

his eyes. A little after, he fastened them on me, and I proceeded. 'The simple truths of the Gospel, my dear Sir, which require no abstruse investigation, but faith in the veracity of God who cannot lie, are best suited to your present condition, and they are full of consolation.'—'I feel them to be so,' replied he. I then repeated these texts of scripture: *It is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, and of sinners the chief: I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins. Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be white as snow, though they be red like crimson, they shall be as wool.* 'This,' said he, is my support. Pray for me.' 'Shall I pray with you?' 'Yes.' I prayed with him, and heard him whisper as I went along; which I supposed to be his concurrence with the petitions. At the conclusion he said, 'Amen. God grant it.'

"Being about to part with him. I told him 'I had one request to make.' He asked 'what it was?' I answered, 'that whatever might be the issue of his affliction, he would give his testimony against the practice of duelling.'—'I will,' said he, I have done it. *If that*,' evidently anticipating the event, 'if *that* be the issue, you will find it in writing. If it please God that I recover, I shall do it in a manner that will effectually put me out of its reach in future." I mentioned, once more, the importance of renouncing every other dependence for the eternal world, but the mercy of God in Christ Jesus; with a particular reference to the catastrophe of the morning. The General was affected, and said, 'Let us not pursue the subject any further, it agitates me.' He laid his hands upon his breast, with symptoms of uneasiness, which indicated an increased difficulty of speaking. I then took my leave. He pressed my hand affectionately, and desired to see me again at a proper interval. As I was retiring,

he lifted up his hands in the attitude of prayer, and said feebly, 'God be merciful to——' His voice sunk, so that I heard not the rest distinctly, but understood him to quote the words of the publican in the gospel, and to end the sentence with, 'me a sinner.'

"I saw him a second time, on the morning of Thursday; but from his appearance, and what I had heard, supposing that he could not speak without severe effort, I had no conversation with him. I prayed for a moment at his bed side, in company with his overwhelmed family and friends; and for the rest, was one of the mourning spectators of his composure and dignity in suffering. His mind remained in its former state: and he viewed with calmness his approaching dissolution. I left him between twelve and one, and at two, as the public know, he breathed his last.' (p. 33—38.)

Our readers will remark in this account, that the principal object of the pastor seems to have been to administer consolation to his dying friend, by exhorting him "to repose his confidence on the grace of Jesus Christ." But was this precisely the object which a Christian minister ought to have had in view on such an occasion, and under such circumstances? When a person is dying under the immediate effect of an act of sin (for such must duelling be accounted on Christian principles,) is this the season to soothe his conscience, to quiet his fears, and calm his mind, by speaking only, or principally, of the mercy of God, and the power of the blood of Christ to cleanse from sin? Surely the occasion called for a very different strain. Hope should not indeed be entirely withheld, but the communication of it undoubtedly ought not to have been the first object of the minister. The simple question is, whether any has a right to rely on the mercy of the Almighty through the merits of the Lord Jesus Christ, *without true repentance.* To assert that he has, appears to us the cardinal point of Antinomianism. If then no person has a right to appropriate to himself,

consolations arising from the propitiation of Christ, without true repentance, surely wherever there is any just cause for doubt on this point, the application of the promises ought to be suspended. It is true, that the General declared his abhorrence, of the whole transaction; but so he had done in writing before the interview, yet he kept the appointment notwithstanding. The nature of true repentance should be most carefully explained, and its reality proved, before consolation is liberally administered. We apprehend that this point may not always be sufficiently attended to by some ministers of the Gospel. Nothing is easier than to inspire a sick or dying man with hope, peace, and joy, by *injudiciously* setting before him the rich promises of divine mercy*; but a faithful and prudent minister will always be very cautious lest he should encourage presumption instead of establishing a solid Christian hope. The experience of a dying person will be more satisfactory in proportion to the real penitence, rather than to the confidence which it discovers. It is true, that a minister is often placed in very trying circumstances, and must sacrifice his feelings most painfully to a sense of duty; and we cannot but feel the delicacy of Dr. Mason's situation. But regard to his friend, and to truth, which is of far superior moment to friendship, should, as we think, have led him to employ his benevolent efforts in bringing General Hamilton to a much deeper sense of his sinfulness than he appears to have felt. Let Dr. Mason ask himself whether the account which he has published may not tend to encourage another person to accept a challenge, without fear of not meeting with a minister to comfort his dying moments. What would the Doctor say to a Roman Catholic priest who should give absolution to a person who received his death-wound in a duel, with as little ground for believ-

* We cannot but esteem the mention of "*the precious blood of Christ*," in that part of the doctor's discourse where the affair of the duel is first introduced, as exceedingly objectionable.

ing his repentance to be sincere as the Doctor seems from the above narrative to have had in the case of General Hamilton? How justly would he charge the popish system with serving to countenance sin, by making the forgiveness of it so easy? Yet where is the difference in the present instance as to practical effect? Far be it from us to encourage any harshness in a minister's manner, or to prevent his holding out reasonable encouragement; we only think that, in such a case as that before us, it should have been the minister's aim to promote contrition for sin rather than to administer consolation.

RELIGIOUS INTELLIGENCE.

A Narrative of the state of Religion within the bounds of the General Assembly of the Presbyterian Church; and of the General Association of Connecticut, of Massachusetts, and of the General Convention of Vermont, during the last year.

IN reviewing the dealings of Divine Providence toward their churches the past year, the General Assembly have abundant testimony, that the King of Zion is the guardian of his people. Every glance discovers the finger of God. In those congregations that are favored with the institutions of the gospel, the Assembly are happy to find a respectful, and general attention to the preached word. Though in a few places, there has been a partial suspension of ministerial labors, arising from the unhappy state of some congregations on our frontiers; and in others, some defection in the regard which has been heretofore paid to the duties of the Sanctuary; yet there has been on the whole, an increased attention to the means of grace.

There is a state between that stupidity, which casts a gloom around every prospect, and that excitement, which gilds every prospect with hope, that characterizes many of our congregations. In these churches, there is no general out-pouring of the Spirit of grace: but there is that anxiety to hear

the preached word, that solicitude to frequent public and private associations for prayer, together with some instances of conviction, and more of solemnity, which we venture to hail as the earnest of better days.

In many of our congregations, these days of hope have already issued in seasons of refreshing and joy. The same Saviour that took away the hard and stony hearts of the Jews in Babylon, and that shed forth his Holy Spirit on the day of Pentecost, is giving before our eyes, signal exhibitions of his amiable sovereignty, and irresistible grace. In many places, the people of God have been roused from their lethargy; affected with clear views of divine things, and animated with ardent desires to promote the interest of the Redeemer's kingdom, and to see it promoted in the world. The attention of the thoughtless has been powerfully arrested. Multitudes have been awakened to a sense of their sinfulness, their danger, and their duty; and many a stout hearted rebel has been brought to bow before the feet of a crucified Saviour. The Congregations that have been eminently favored with these effusions of mercy, are in the towns of Pompey and Homer, within the Presbytery of Onondaga; in Utica, Whitesborough and Litchfield, within the Presbytery of Oneida; and in Hebron, within the Presbytery of Columbia. In several congregations within the bounds of the Jersey Presbytery, in addition to the gleanings of an earlier harvest, there have been a number of extensive revivals. New-Providence, Morristown, Bloomfield, Orange, Newark, Elizabeth-town and Connecticut Farms, have been highly favored of God. In Hanover, South Hanover and Springfield particularly, the right hand of the Lord has been truly exalted, within the course of the past winter. While casting our eyes toward this favored district of country, where there have been three extensive revivals in eleven years, we remember with thankfulness, the years of the right hand of the Most High, and render

praise to Him whose mercy endureth forever. In Princeton and in Kingston, within the bounds of the New-Brunswick Presbytery, we have also the privilege to state, that there is an increased attention to religion. We are exceedingly happy to hear that God is drawing so near one of our principal Seminaries of learning; and we indulge the hope, that he will again visit in mercy, this favored Institution. We have reason to believe, that vital piety is evidently rising in influence in some parts of Virginia. In Richmond, Petersburg, Fredericksburgh, and particularly Norfolk, there have been considerable effusions of the Spirit, though no general revivals. New churches have been established; encouraging additions to them have been made;—and at the present time, the prospect is unusually animating. In the counties of Albemarle, Culpepper and Madison, very considerable attention has been excited by the labors of Missionaries. In the congregations of Hawfields and Crossroads, within the bounds of the Presbytery of Orange, there has also been some unusual seriousness. In the Presbytery of West Lexington, the prevalence of malignant disease has been followed by deep searchings of heart and anxious cries for mercy.—And among the blacks in the Presbytery of Harmony, we are rejoiced to learn there is much solemnity, and great engagedness in divine things.*—In some of the aforementioned places, the attention to religion seems to be at present on the decline, and in others; it is still advancing. The whole scene is enough to gladden the heart. The risen Redeemer still has the work of salvation in his own hands, and turneth the hearts of the children of men, whithersoever he will, as the rivers of water are turned.

The subjects of these revivals have been chiefly from among the youth—

* It was stated by a member of the Assembly from this Presbytery, that there were more than 3,000 blacks in the city of Charleston, who are professors of religion and that many of them are eminently pious.

from the children of believing parents; and in some places, particularly from the youth who have paid punctual and respectful regard to catechetical instruction. The general character of the work has been such as usually marks the genuine operations of the Holy Spirit. Though not without great power of feeling, the subjects have been free from the appearance of extravagance. The seasons of worship have been sacredly still, rather than tumultuously violent. The speechless agony of multitudes who have been brought to see their sinfulness and their danger, has been more the effect of truth bearing down upon the conscience, than that transient and violent emotion, excited by natural fear, and cherished by animal feeling. They have been deeply impressed with a sense of the infinite majesty and holiness of God,—of the spirituality, extent, and obligation of the divine law,—the exceeding sinfulness of sin,—the total depravity of the human heart,—the necessity of regeneration by the Almighty power of the Holy Spirit—of justification, *not by works, but freely by the grace of God, through the redemption that is in Christ Jesus*—the indispensable necessity of an interest in atoning blood, and of that holiness *without which no man shall see the Lord*.

The General Assembly are gratified to learn that praying societies, established for the special purpose of imploring the effusion of the Holy Spirit upon the Churches; Charitable institutions for the aid of poor and pious young men for the gospel ministry, and for sending the gospel to the heathen—and societies for the religious instruction of the children in the suburbs of our cities; have increased in number and are widely extending their influence. Nor can they regard with too much gratitude, the heavenly ardor of many pious females, whose weekly associations for prayer, and *daily exertions in the distribution of Bibles among the poor*, show us what *it is to imitate the example of him who went about doing good*.

The Assembly feel no small satisfaction, in stating the increase of united and vigorous effort in some portion of country within their limits, for the advancement of morals. A solicitude upon this subject is beginning to be felt. The indispensable necessity of embodying the influence of the land in favor of religion and morality is beginning to be felt *deeply*; and we cannot but hope that such a combination will be formed; and cannot but believe that it will be greatly successful.

During the year past, Bible Societies have greatly increased in number and utility. Few districts of our country are now without them. Their influence is widely extensive, and incalculably beneficial. Experience has proved that no human exertions are so effectual to harmonize christians, to excite religious zeal, to suppress vice and immorality, and to diffuse light and knowledge, as the gratuitous distribution of the Word of Life.*

The Assembly rejoice, to have it in their power to state, that the Great Head of the Church, has vouchsafed a signal blessing, on the Missionary efforts of the past year. Forty Missionaries have been employed the last year, whose journals afford the most pleasing testimony of the beneficial result of their labors. Several new churches have been organized, and more have been put into a forming

* A circumstance of peculiar interest to the church, occurred lately in one of the Western towns of Virginia. "A pious young man was employed to sell on the day of election, Bibles for the Bible Society; who having disposed of them, sent for an additional quantity. The person who applied for them is a pure descendant of him who "as a prince had power with God and with man and prevailed." But he is converted to the doctrine of the cross; has been baptized in the name of our crucified but adored Master; is a member of Messiah's church militant, lives in the faith and hope of "the truth as it is in Jesus," and adorns the doctrine of God our Saviour. Behold this *Israelite*, carrying in the presence of a vast assembly of citizens *Stercorispe Bibles*, and exerting himself to increase the dispersion of the word of life. The Jew laden with that Gospel which his Father's rejected!

state. Many new Churches are growing up in the Western parts of Tennessee; a Missionary Society has lately been formed in that State. The call for Missionary exertion is loud; and the services of our Missionaries have been received with emotions of gratitude and joy.

In taking a view of the state of religion within the bounds of the Assembly, an interesting object which arrests the attention, is the infant Theological Seminary, lately established at Princeton. From this Seminary, it is hoped, that many able and faithful laborers will go forth to reap the whitening harvest. The state of this Seminary is at once promising and critical. It is under the immediate superintendence and instruction of two able Professors, who devote their whole time, laboriously to the education of the youth committed to their charge. The number of these youths has already been as great as twenty-four; and if the means of supporting the establishment shall be furnished, there is the most flattering prospect that it will become a fruitful nursery for the Church. But unless these means shall be furnished speedily and liberally, every prospect will be clouded, and the raised expectations of many of the friends of Zion utterly disappointed. The Directors of that Seminary have reported a statement of the assistance which has been furnished by benevolent associations of females, to such of the Theological students as need pecuniary aid, which has surprised, gratified, and exceedingly rejoiced their fathers and brethren in the church. Let them proceed and abound in these works of pious benevolence, so worthy of them, and so ornamental to our holy religion;—and let all of both sexes, who witness their liberality, resolve to go and do likewise.

In this review we rejoice. *Who is a God like unto our God, that passeth by the transgressions of the remnant of his heritage, and will not retain his anger forever, because he delighteth in mercy!*

But we leave this pleasing retrospect. We turn with grief from these scenes of verdure and delight, to that extensive vast, where no verdure animates; that barren heath, on which there is *no dew nor rain, from the Lord*. Between three and four hundred of our Congregations are destitute of the stated ministrations of a preached gospel. Thousands in this land of vision, are *destroyed for lack of knowledge*;—thousands suffering a *famine, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord*.—

And even in the midst of gospel privileges, we behold very many and very large portions of our Church in a state of deplorable stupidity. The same rain and sunshine that ripen the wheat for the garner of the Great Husbandman, appear to be ripening the tares for the unquenchable flame. We have also too much evidence of awful declension among many of the professed followers of Jesus Christ. In very many of our congregations, the past year has been a season of chilling indifference towards divine things. Seasons when the people of God were animated with fervent zeal for the promotion of the divine glory, have given way to seasons, when the pitiable attachment to earth, the pursuit of *lying vanities that cannot profit*, unhappy and needless dissensions, have superceded, and almost eradicated the once tender solicitude for the accomplishment of God's gracious designs in favor of his people. O, how shall we speak of that criminal indifference toward the cause, for which, the Babe of Bethlehem, was bathed in tears, the Son of God crimsoned with blood! Jerusalem is almost forgotten. Zion, fair heritage, lies desolate. The spirit, the maxims, and the policy, of the world, begin in some instances, to be intimately interwoven with the discipline and policy of the church. The tenderest and the strongest bands of union, in some churches, begin to be severed. That noxious weed, the spirit of party, while it embitters the sweetness, and poisons the life of vital godliness, is unnerving

vigor of Christian exertion. Connected with these foreboding symptoms, there is a melancholy prevalence of vice and immorality. Profane swearing, intemperance, Sabbath breaking, and other immoralities, exist in many places to an alarming degree, threatening to sap the foundation of our religious and civil institutions.

From our brethren in the New-England States we have received very interesting information. From the General Association of Connecticut, we learn, that numerous revivals of religion have taken place in that state the past year; particularly in the city of Hartford, in the congregations of East Hartford, Orford, Weathersfield, Simsbury, North Coventry, Litchfield, Milton and South Farms. These revivals have, under God, been occasioned, and promoted by the preaching of the great doctrines of the Reformation.— In some instances, this work of divine grace, has been slowly progressive;— in others, sudden and powerful; but in all, silent, deep, and apparently genuine. The moral influence of this work of grace has been eminently salutary, and signally manifested, in unusual, and general solicitude for the suppression of vice, and the promotion of morality.

From the General Association of Massachusetts Proper, we learn that the cause of truth, in opposition to Socinian and Arian errors, is on the whole advancing, though not rapidly. A number of revivals of religion have taken place in this state, particularly in the towns of Gloucester, Lee, Long-Meadow and Stockbridge. Some favorable appearances, are exhibited at Falmouth, and in several places, in the western part of the state. The number of students in the Theological Seminary at Andover, is about sixty.— The greater part of the present members of William's College, are professors of religion. Spirited and persevering efforts are likewise here making for the reformation of morals.

From the General Convention of the state of Vermont we hear some things

to deplore, and some, that are matter of rejoicing. In those places that are adjacent to the seat of the war there has been an awful defection from good morals, and a lamentable increase of bold and daring vices. A few towns have been favored with special outpourings of the Divine Spirit, particularly Bridport and Pawlet. Of the members of Middlebury College we are happy to learn there are about fifty who have it in view to devote themselves to the work of the ministry.

On the whole the Assembly cannot but feel, that the cause of religion and morality has been signally advanced the past year. Notwithstanding all the sin and wretchedness of our world, the past year has been a year of joy to our churches. The Lord seems to have come out of his place to *redeem Zion with judgments and her converts with righteousness*. While with one hand, he is *pulling down strong holds, and casting down imaginations*; with the other, he is raising Jerusalem from the dust, and clothing her with the garments of strength, and salvation. The same voice that is proclaiming *the day of vengeance of our God*, is also proclaiming *the acceptable year of the Lord*. *The night is far spent, the day is at hand*. The darkness is *past*.—

Already is the command gone forth to the tribes of the wilderness and the islands of the sea, *Arise, shine, O Zion! for thy light is come, and the glory of the Lord is risen upon thee, and the gentiles shall come to thy light, and kings to the brightness of thy rising*. It is too late a period, Christians, to sit down and fold your arms in the gloom of discouragement and inactivity. Yes, it is too late a period. The mountains of ignorance and idolatry *will* welcome the feet of them that publish good tidings; the Wilderness of this Western world *will* blossom as the rose; the altars of the East *will* be overturned; the images of Molock *will* be broken down, and the only question is, whether the work shall be performed, and the reward enjoyed by others, or by you? O brethren, our hearts beat high

with hope. *Will the Lord cast off forever? Will his anger smoke against the sheep of his pasture? Arise, O God! plead thine own cause!*

A SUMMARY ACCOUNT OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

A concise account of the origin and progress of this benevolent and important institution, we doubt not, will be interesting to the readers of this Magazine. The following is extracted from papers, late from London, received by the Oneida Bible Society.

Ed.

THE British and Foreign Bible Society was established at London in the year 1804, by a number of enlightened and pious individuals, desirous of promoting the best interests of their fellow-creatures. The object of this Institution is to extend the circulation of the Holy Scriptures throughout the British Empire, and amongst foreign nations, unaccompanied with any human interpretation.

Laws and Regulations of the British and Foreign Bible Society.

1. The designation of this Society shall be The British and Foreign Bible Society, of which the sole object shall be, to encourage a wider circulation of the Holy Scriptures, without note or comment: the only copies in the languages of the United Kingdom to be circulated by the Society, shall be the authorised version.

2. This Society shall add its endeavors to those employed by other Societies for circulating the Scriptures thro' the British dominions; and shall also, according to its ability, extend its influence to other countries, whether Christian, Mahometan, or Pagan.

3. Each subscriber of one guinea annually, shall be a member.

4. Each subscriber of ten guineas at one time, shall be a member for life.

5. Each subscriber of five guineas annually, shall be a governor.

6. Each subscriber of fifty pounds at one time, or who shall, by one additional payment, increase his original

subscription to fifty pounds, shall be a governor for life.

7. Governors shall be entitled to attend and vote at all meetings of the committee.

8. An executor, paying a bequest of fifty pounds, shall be a member for life; or of one hundred pounds, a governor for life.

9. A committee shall be appointed to conduct the business of the Society, consisting of thirty-six laymen, six of whom shall be foreigners, resident in London or its vicinity, half the remainder shall be members of the Church of England, and the other half members of other denominations of Christians. Twenty-seven of the above number, who shall have most frequently attended, shall be eligible for re-election for the ensuing year.

The Committee shall appoint all officers, except the treasurer, and call special general meetings, and shall be charged with procuring for the Society suitable patronage, both British and foreign.

10. Each member of the Society shall be entitled, under the direction of the committee, to purchase Bibles and Testaments at the Society's prices, which shall be as low as possible.

11. The annual meeting of the Society shall be held on the first Wednesday in May, when the treasurer and committee shall be chosen, the accounts presented, and the proceedings of the foregoing year reported.

12. The President, Vice-President and Treasurer, shall be considered, *ex officio*, members of the committee.

13. Every clergyman or dissenting minister who is a member of the Society, shall be entitled to attend and vote at all meetings of the committee.

The secretaries, for the time being, shall be considered as members of the committee; but no person deriving any emolument from the society shall have that privilege.

15. At the general meetings, and meetings of the committee, the president, or in his absence the vice-president first upon the list then presen-

and in the absence of all the vice-presidents, the treasurer, and in his absence, such member as shall be voted for that purpose, shall preside at the meeting.

16. The committee shall meet on the first Monday in every month, or oftener if necessary.

17. The committee shall have the power of nominating such persons as have rendered essential services to the society, either members for life, or governors for life.

18. The committee shall also have the power of nominating Honorary Members from among foreigners who have promoted the object of this Society.

19. The whole of the minutes of every general meeting shall be signed by the chairman.

President, Rt. Hon. Lord Teignmouth.

Vice-Presidents, The most Rev. the Archbishop of Cashel,

Hon. and Right Rev. Lord Bishop of Durham,

Right Rev. Lord Bishop of Salisbury,

Right Rev. Lord Bishop of St. David's,

Right Rev. Lord Bishop of Bristol,

Right Rev. Lord Bishop of Norwich,

Right Rev. Lord Bishop of Cloyne,

Right Rev. Lord Bishop of Clogher,

Right Rev. Lord Bishop of Kildare,

Right Rev. Lord Bishop of Meath,

Right Rev. Lord Bishop of Derry, [ster,

The very Rev. the Dean of Westminster,

Right Hon. Earl of Romney,

Right Hon. Earl of Moira,

Right Hon. Admiral Lord Gambier,

Right Hon. Admiral Lord Barham,

Right Hon. Lord Headley,

Right Hon. Sir Evan Nepean, Bart. M.P.

Right Hon. Nicolas Vansittart, M.P.

Sir William Pepperell, Bart.

Sir Thomas Bernard, Bart.

Charles Grant, Esq. M.P.

William Wilberforce, Esq. M.P.

Thomas Babington, Esq. M.P.

Treasurer, Henry Thornton, Esq. M.P.

Secretaries (gratis) Rev. John Owen,

M.A. Rector of Paglesham, Essex,

and Curate and Lecturer of Fulham.

Rev. Joseph Hughes, M.A. Battersea,

Rev. Chas. Fr. Steinkopf, M.A. Minister of the German Lutheran Church, Savoy, London.

Assistant Secretary and Accountant, Mr. Joseph Tarn, Spa Fields, London.

Collector, Mr. Anthony Wagner, 3, Grosvenor-row, Chelsea.

Committee, (Elected May 5, 1813.)

Thomas Allen, Wm. Blair, Joseph Bunnell, William Burls, John Butler, Joseph Butterworth, M.P. David Cook, Christopher Edelman, Charles Elliot, Joseph Foster, Michael Gibbs, Lancelot Haslope, Thomas Hayter, Luke Howard, W. B. Hudson, Zachary Macaulay, Alexander Maitland, Ambrose Martin, Samuel Mills, Thomas Pellatt, Richard Phillips, John Poynder, James Pritt, Joseph Reyner, William Roberts, Josiah Roberts, John Schneider, Granville Sharp, John Skiffen, Richard Stainforth, Robert Steven, Christopher Sundis, Edward N. Thornton, Charles Tottie, Charles Townley, LL.D. and George Wolff, Esquires.

It is difficult to conceive of a Society existing, with an object more pure and laudable, more happily exempted from any reasonable objection, or better calculated for combining, with conscientious consistency, the exertions of Christians of every name. For if the Scriptures be acknowledged to have proceeded from the Almighty, and to contain the only authentic record of his will with respect to the salvation and the duty of man, it must, doubtless, be of primary importance, that the world universally should possess these Scriptures; nor can it be believed, that any man is acting amiss, but, on the contrary, is discharging a service in itself acceptable to God, and most beneficial to mankind, who exerts himself, according to his opportunities, for the accomplishment of an end so greatly desirable.

It is pleasing to remark the regular and rapid progress of this Society. En.

Comparative view of the net annual receipts and expenditures of the Society.

Receipts, including sales of Bibles and Tes.

First year - - - - 5,502 10 6

Second year - - -	8,827	10	3½
Third year - - -	6,998	19	7
Fourth year - - -	10,039	12	0½
Fifth year - - -	11,289	15	3
Sixth year - - -	23,337	0	2½
Seventh year - - -	25,998	3	1
Eighth year - - -	43,532	12	5½
Ninth year - - -	76,455	1	0

Total amount 212,071 4 4

	Expenditures.		
First year - - -	691	10	2
Second year - - -	1,637	17	5½
Third year - - -	5,053	18	3
Fourth year - - -	12,206	10	3½
Fifth year - - -	14,565	19	7½
Sixth year - - -	18,543	17	1
Seventh year - - -	28,302	13	7
Eighth year - - -	32,419	19	6½
Ninth year - - -	69,496	13	8

Total Amount 182,918 19 8½

Comparative view of the issues of Bibles and Testaments by the Society, at the several periods when an account has been taken of the stock at the Depository, from the commencement of the institution, to the 30th of Jun. 1813 exclusive of the numerous issues at the charge of the Society, from various sources abroad.

From March 7, 804, to Sept 17, 1805—None issued, the University not having completed their stereotype editions.

From Sept. 17, 1805, to June 15, 1808, (two years and 3-4ths) when the present depository was established—32336 Bibles, and 74 25 Testaments.

From June 15, 808, to March 25, 1809, (about nine months)—2 387 Bibles, and 28820 Testaments.

From March 25, 1809, to Feb. 16, 1810, (nearly eleven months)—18662 Bibles, and 45806 Testaments.

From Feb. 16, 1810, to March 25, 1811, (thirteen months)—33609 Bibles, and 69009 Testaments.

From March 25 1811, to Feb 21, 1812, (about eleven months) 35690 Bibles, and 70733 Testaments.

From Feb 21 to Dec. 31, 1813, (ten months)—81319 Bibles, and 121261 Testaments.

From Dec. 31, 1812, to June 30, 1813, (a period of only half a year)—66457 Bibles, and 95092 Testaments.

Total issued in 7½ years—289460 Bibles, 504845 Testaments—making in Bibles and Testaments 794305.

[To be continued.]

RIVIVAL OF RELIGION IN KINGSTON, N.H.

[Communicated in a letter to the editor of the Panoplist.]

DEAR SIR,

In compliance with your wishes, I transmit you a brief account of the revival of religion, at Kingston, N. H. the past season. As it was neither general nor attended with any peculiar circumstances, I have doubted whether it should be noticed in your highly useful Magazine. In one view, it may not, perhaps, be uninteresting. It confirms the truth, that God often blesses the pious exertions and faithful labors of his ministers, after the instruments are laid aside,—the laborers called home.

The distinguished literary and theological acquirements of the late Rev. Dr. Thayer, the last minister of Kingston, are extensively known. His sermons were truly evangelical, and his manner of delivery affectionate.—His prayers were devotional, his labors unwearied, his life exemplary and his death tranquil. During his ministry, which was of about 35 years continuance, few additions were made to the church. At his settlement, it consisted of about 90 members at his death of 17. One male member only remained; and he was so infirm as rarely to attend public worship. The state of that people, when the Doctor died was truly lamentable. To use his own language, it appeared, that "God was about to write Loammi upon them, the melancholy memorial of departed glory."

About one year after Dr. Thayer's death, which was the last of March 1812, the seed of Divine truth, which he had exhausted his strength to sow, which he had so often watered with his tears, and commended to the blessing of God by prayers, began to spring up. A number of youth manifested

an unusual seriousness. Public worship was more generally attended. The countenances of the hearers were unusually solemn, their attention riveted, and numbers were drowned in tears. A divine energy appeared to attend the instructions given in the sanctuary, and in the family. No irregularities were manifested in any of the religious meetings. A profound solemnity uniformly pervaded them. It was the still small voice of Elijah's God, which pierced with the arrows of conviction, or consoled with the promises of the Gospel. In private conversation, those under serious impressions generally expressed a deep sense of the depravity—the pollution of their hearts;—a conviction of the awful demerit of sin, particularly that opposition of heart to God, and his government, which they discovered in themselves. The convictions of sin were so pungent, as to be almost overwhelming. A view of their guilt rather than their *danger*, rendered those who were under conviction comfortless by day, and almost sleepless by night.

Many among those, who became hopefully pious, stated, that their attention had been gradually excited to view the importance of eternal truths, from their studying the Scriptures in a social manner. Where hopes were obtained, distress of mind was succeeded by a tranquil frame, which sometimes excited fears, lest they were returning to a state of stupidity. This composure was usually attended with a degree of hope in the merits of Christ, and an expressed delight in the character, government, word, worship and ordinances of God, with earnest desires to be wholly devoted to his service. When inquiring of one, whose distress had subsided, what was the state of her mind, she answered to this effect. "I cannot better describe my feelings, than by using the language of Jacob: *Truly, God is in this place, and I knew it not. My mind has been exploring distant regions to discern the being and perfections of God; but this morning I seem to behold him in every thing.*

His perfections are conspicuous in *all* his works. They are pre-eminently displayed in the glorious work of redemption. What appears most lovely in the character and government of Jehovah, is that HOLINESS which shines with such lustre in them. I seem to have lost that opposition of heart to God which I once possessed."

The awakening continued from March to August, 1813. Twenty-four were added to the church, more than one third of whom were male members. Some of these were persons who had previously entertained hopes, some who then obtained hopes, have not yet professed religion. The fruits of this awakening, as far as my observation and information extend, are a prayerful temper of mind, and a humble circumspect, and exemplary conduct. That the Lord would graciously visit all our towns with a *reign of righteousness*;—that he would bless all your exertions to disseminate religious knowledge, and advance the Redeemer's cause, are the ardent desire of your affectionate friend and humble servant,

HERVEY WILBUR.

INQUISITION OF SPAIN ABOLISHED.

IN our last number we presented our readers with a concise account of the Spanish Inquisition, the protest of the Nuncio against its abolition, and some remarks on that protest. It is now stated, that the Nuncio was banished for persisting in his opposition. From the date and contents of the protest we were led to suppose, that the decree of abolition took place "about the first of March." We have since been obliged by the perusal of a manuscript containing a translation of the speech, which produced the all-important decree. From which it appears, that the speech was delivered January 18, 1813, and the decree of abolition took place the 26th of the same month. The translator in his preface informs, that the subject was under the consideration of the "Committee of the constitution" for a year; that their report "appeared more like a problem, than

a direct attack on the formidable tribunal ;" that after the report, "more than a month, continued the contest; and never was debate more vehement, more terrible, more obstinate, more clamorous, than that occasioned by the Inquisition in the national congress of Spain." He adds, "I was eyewitness to this combat between light and darkness, philosophy and error, illustration and fanaticism." "At length, on the 18th of January, appeared a new champion in the august Congress, hitherto little known, Doct. Don Antonio Joseph Ruiz de Padron." This man was a 'qualified minister' of the terrible tribunal, and well prepared to display it, in all its horrors. He was indeed a Roman Catholic in sentiment; and we must of course expect that his speech will contain some things in which protestants cannot acquiesce. But considering his education, his profession and employment, we cannot but admire his independence, intrepidity, humanity, and piety.

Believing that it will not be injurious or displeasing to the translator, we shall state the points which the orator aimed to substantiate, and give some specimens of his style and eloquence. We presume that it is the intention of the translator to favor the public with the whole in our language, and we hope it will soon appear. The speech is very long, but so able and interesting, that its length occasions no fatigue.—That certain phrases or forms of address may be understood by all our readers, it may be proper to observe, that the orator addressed the Regency, as it would have been proper to address the King, had he been personally present. After a short introduction, he stated the three following propositions:

"1. The tribunal of the Inquisition is totally useless in the church of God.

"2. This tribunal is diametrically opposite to the wise and religious constitution, which your majesty has sanctioned, and the people have sworn to.

"3. The tribunal of the Inquisition is not only prejudicial to the prosperity of the state, but even contrary to the spirit of the gospel, which it pretends to defend."

Each of the propositions is supported with such ability, intrepidity and eloquence, as to secure the orator immortal fame.

Our extracts will be taken from what is said in support of the third proposition. After mentioning the depopulating, debasing, and demoralizing influence of the tribunal in Spain, and a number of the most eminent characters, which had been destroyed by it, he adds—

"Thus does the Inquisition, at one blow, deprive society of useful and laborous citizens, and bury them in infectious dungeons. It has even invented more. In the edict which is termed 'the edict of faith,' promulgated yearly among every people, where this exotic tribunal resides, all those who may be apprehensive of being denounced by others, are generally invited to come forward and accuse themselves. To those who obey within a certain space of time, pardon is promised; but to those who resist, no mercy will be shown. They will be arrested, their property confiscated, and they will suffer besides all the penalties of the law. Such impressions did this infernal invention, supported by rigor and despotism, make on the minds of the Spaniards, that in less than forty years, in Adalusia alone, near thirty thousand people came forward voluntary, to denounce themselves, and many of them accuse themselves of crimes, which they neither understood, nor could commit; such as sorcery, witchcraft, contract with the devil, and other such ridiculous absurdities, with which the simple vulgar have been so grossly imposed upon. Where are we aïre? How long are we to remain the scoff and ridicule of nations?—Unhappy mankind! that is ever exposed to the caprice of despotism and error! Let these iniquitous proceedings be now compared with the article of the constitution already quoted; let a parallel be drawn between the two legislations, whilst I pass on to describe if possible, the kind of torment, which the tribunal has employed in the e

session of the guilty, either actual or imaginary; and afterwards examine, whether they can be combined with the maxim of the gospel of Jesus Christ.—Here a new scene of horror presents itself, which offers violence to Christian ears.—I will fancy myself viewing the most obstinate heretic, the most daring apostate, or the most rebellious Jew. He has either confessed or is convicted. In the first case, after a thousand mysterious questions, sentence is passed on him. But in the second, besides confinement in the most obscure dungeons, bereft of all human consolation, torments are employed on him to extort confessions so horrible, that human nature shudders at them. A pulley hung from the roof, through which a strong rope is passed, is the first spectacle which presents itself to the eyes of the unhappy man. The Ministers of the Inquisition load him with chains, tie to his ancles one hundred pounds of iron; they turn in his arms on his back, and bind them with a cord; they manacle his wrists with a thong, they hoist him aloft, and let him fall violently with a jerk twelve times; which is sufficient to dislocate the most robust frame.—But if he still does not confess what the Inquisitors require, the tortures of the rack await him, where, bound by the feet and hands, the wretched victim sustains eight blows; and if he still maintains his innocence, they cause him to swallow immense quantities of water, to make him experience the pains of the drowned. But this is not sufficient: the bloody scene is at length completed by the torments of the brazier, where his naked feet, anointed with fat, and secured in stocks, are cruelly *fried by a slow fire*. I must at length desist, not to scandalize farther those who hear me. My pen resists those horrible descriptions, which can only be compared to the feasts of the *Anthropophagi*, or the cannibals of the south.

“Rome, the famous Rome, accustomed in the days of her greatest relaxation to the most cruel spectacles, in the sanguinary combats of the Gladi-

tors, shuddered at the punishment of the *bonfire*, as the most horrible of all. But the *Holy Office* is horrified at nothing, when treating of heretics. And should they be *Jews*, sure they were of the bonfire. “*Give me a Jew, and I will return him to you roasted*, was the barbarous phrase, which the inhuman Lucero, Inquisitor of Cordova had incessantly in his mouth.

“I must not omit, sire, that this authority extends even to the regions of the dead. How often has it ordered the sepulchre to be excavated to unbury the skeletons of those whom it has suspected to have died in heresy, to throw them into the flames! Mournful relics of the human lineage! Lamentable trophies of death! Respectable shades of those who, perhaps have passed to another life in innocence, the victims of calumny, rancor, or revenge.”

From these few extracts, our readers will be able to form some idea, of the ability and spirit of, perhaps, one of the most interesting speeches, which has ever been pronounced by man.—If it be thought proper to preserve the speeches of conquerors, who have deluged countries with human blood, what is due to a speech, which has freed ten millions of our brethren from the terrors of the most frightful tribunal that ever existed in our world!—What were the conquests of *Alexander*, compared with the conquests of *RUIZ DE PADRON*! A man who has thus exposed his property, his character, and his life, to free his countrymen from the most oppressive and debasing ecclesiastical tyranny; and has by the powers of reasoning and eloquence, overcome habits and prejudices which had for ages been gaining strength, deserves the admiration and applause of all mankind. If we consider the difficulties to be encountered, the means employed, the intrepidity displayed, the success of the effort, and the importance of the result, history can hardly furnish an example of equal splendor.

The obliging translator will ac-

cept our cordial thanks for the loan of the manuscript; and our readers will excuse the omission of other articles of intelligence, to give place to a more full exhibition of the importance of an event, which must fill the christian world with joy.—*Christian Disciple.*

MR. EDITOR,

Sir—The following Poetry, written not long since, has never been published in any religious Magazine. It is thought desirable by a subscriber, that it be inserted in the Utica Christian Magazine; not so much, however, for its merit as to composition or poetry, as for its general ingenuity of sentiment, and illustration of truth.

DIVINE PREDESTINATION AND HUMAN FREE-AGENCY CONSISTENT.

THAT God should decree
And yet man be free,
Is what *you** deny to be true;
The first you refuse,
The latter you choose,
Then let us this statement pursue.

I grant you free-will
To go, or stand still,
As best suits your present occasion:
But can't hence conclude
Your inference is good
That there is no predestination.

That God does foreknow,
If you stand still, or go,
Is a matter you'll readily own:
The point that we part in,
You think it uncertain [known.
If the thing come to pass that's fore-
If facts that are past
Are immutably fast
And fixt in God's knowledge immense,
It is equally true
He has the same view
Of the fixed future events.

All things you will own
By him are foreknown
Consistent with freedom of will:
Foreknown, or decreed,
The same must succeed,
Yet no inconsistency still.

* Written in answer to an opponent.

For still we're as free
As creatures can be;
Nor can we of shackles complain:
Then why can't it be,
That God may decree,
While we in full freedom remain?

A will without motive
Would be a thought sportive,
The same as to move without motion:
No motive, no will,
To go, or stand still! [tion.
Such words are words but without no-
A will independent
Is power too transcendent
For mortals to have or conceive;
It cannot be given
By the great power of Heaven,
Till God his own nature can give.

We must be agreed
That all things proceed,
As causes produce their effects;
And by the same laws
There must be a cause
Why *I* will what my conscience rejects.

Whatever may be said
Of mover, and moved,
Each motion must sure have its mover:
Each movement of mind,
To whatever inclined,
Depends on some mover or other.

Each thought in my heart,
Each purpose I start, [ence:
Had a cause which produced the exist-
And the first moving cause,
To the chain must give laws,
And nothing is left for resistance.

Disorder, 'tis true,
Appears to our view,
In the group of a vast complication;
But the *All-seeing* eye,
With a glance can descry,
The order throughout all creation.

By mortals unseen,
Is the order I mean,
Through causes and all their effects;
Where a cause does exist
Th' effect can't be miss'd;
No power that is, disconnects.

Pursuant to plan
Was the being of man,
With all his vast train of relations.

The plan was the same,
Which comprized his blame,
And fix'd his blame-worthy condition.

If thus I express
Man's blame-worthiness,
As fixed by God in His plan,
An inference you'll draw
(Not heeding the flaw)
That then there's no blameworthy man.

Pray where rests the blame,
(You will still exclaim)
Since God his decrees *must* fulfil?
If his throne we assault
Why doth he find fault,
"For who hath resisted his will?"

Why mortal—O why!
Against God thus reply;
Shall creatures instruct their Creator?
Shall vain and weak man
Be judge of God's plan,
Be Infinite Wisdom's dictator!

Leave God to concert,
And act thy own part;
His *precepts* and not his *decrees*,
Point out the right way
For us to obey,
And be blest in our God if we please.

Can we *will* what we *please*?
Then we clear his decrees,
And know, when we sin, 'tis our own:
Did God not decree,
(Could such a thing be)
No odds in our sin could be known.

But we'll drop the decree
And say sin *was to be*:
What *was to be*, must come to pass:
Then draw your conclusion,
(The same old delusion)
That free-will is only a farce.

Or to some free volition
Deny the position;
Deny that *what is*, was to be:
As well as dispute,
Or attempt to refute
The doctrine of God's fix'd decree.

To deny God's decree,
Or deny the will free,
Absurdities follow on either:
*Let God then ordain,
Let free-will remain,
Let Heaven and man be together.*

God has his design
In vilifications of mine,
To answer some purpose most wise;
Invol'd is my plan,
To obtain, if I can,
Some real, or ideal prize.

It was God's decree,
That we should be free,
To decree for ourselves what we please
If we choose what is best
We shall surely be blest
By our *own* and by *Heaven's* decree

But such as oppose
God's counsels, and those
Who decree against God and his throne
Then leave such to tell
By decrees how they fell,
While they fall by decrees of their own

As Judas decreed,
So Jesus must bleed,
While God the same thing did ordain
The redemption of man
Was the end in God's plan,
In Judas's, criminal gain.

Your decree was to write,*
And God's thus to fight,
As a bar in the way of your own;
I decree to explain,
And thus to maintain,
That both are concenter'd in one.

We decree for some end:
If it is to befriend
The cause of true virtue alone:
So God hath directed,
And we are accepted;
Our ends and decrees meet his own.

God can't be defeated,
His plan is completed:
In all future time, He is there;
His works are all done
As soon as begun,
For time in the whole has no share.

Then let us adore
His wisdom and power,
Display'd in decrees all abroad;
And let us decree,
Since the will is thus free,
To be workers together with God.

* Referring to the above opponent who's written against this doctrine.

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No. 2.

For the Utica Christian Magazine.

INSTRUCTION FROM THE BOOK OF ESTHER.

THE following are among the lessons of instruction to be derived from the Book of Esther.*

I. The book of Esther most strikingly displays a *divine providence*. It also makes it evident, that providence is agreeable to a plan previously concerted in wisdom; that it is like a machine that has a wheel in a wheel, or one wheel turning around another. It shows that the rings of the wheels are so high as to be dreadful, and yet that they are full of eyes round about, agreeable to the representation of divine providence in Ezekiel's vision.

All the parts of the striking history contained in this inspired book, are evidently parts of one most glorious display of the DIVINE MAJESTY. To bring it about the Jews must be scattered through the Persian Empire; and Ahasuerus must come to the throne at just such a time. His sumptuous feast was a part of the plan; also his sending for queen Vashti to appear before the nobles and princes, that he might show them her beauty. Her beauty was therefore not so inconsiderable a thing as to be left out of the plan of God; but was absolutely necessary to the turning around of the great mystical wheel. Her refusing to come at the king's bidding, was another little wheel in the great wheel. She must be set aside, to give place to Esther the Jew-

* If the Sacred History contained in this book be not perfectly familiar to the reader, he would do well to read it again, previously to the reading of these lessons of instruction which are drawn from it.

E VL, 2

ess, else this remarkable display of providence must all have been kept hid. To obtain a new queen, beauty, and not birth, must be made the prime object, else Esther could have had no pretension to a partnership in the throne of the greatest empire then on earth. Here again we see that beauty is no accidental thing. It is God who gives us all our features. He for an infinitely wise purpose gave Esther those beautiful and striking features, which at a glance, attracted the attention of those who sought for the fair virgins; which also attracted the particular attention of Hegai, the keeper of the women; and which won the affections of the Persian monarch.

Another important thing in this great providential plan, was, that Mordecai should be the informer against Bigthan and Teresh, the two chamberlains who sought to lay hand on king Ahasuerus; and that this should be certified to the king in Mordecai's name. To his credit it must be written in the chronicles of the kingdom; and this must be all that should now be done to express the royal approbation for this great favor. The best time was not yet come for this to be done. As the butler forgot Joseph until it was the most important time that he should remember him; so Ahasuerus forgot the man who had saved his life, until the remembering of him, could be the means of saving his, and the life of many others. The promotion of Haman was one necessary part of the scheme of providence; and Mordecai's refusing to do him reverence, was another. Should it be said, if this part had been left out, there would have been no need of the other parts of the scheme; it may be re-

plied; that the display which is hereby made of what there is in God, and of what there is in men, is of infinite importance; so that all those, whose happiness it is to know God and themselves, rejoice, that effectual measures were taken to bring out to view such wonders as are recorded in this book.*

The chain of providence required that Mordecai should be a Jew, and that Haman should become acquainted with this, which led him to determine the ruin, not of one man only, but of the whole nation to which he belonged. It was divinely ordered, that Haman should have recourse to lot, to find out what day to fix upon for the destruction of the people which he hated. [Chap. iii. 7.] Though it was in the first month that they cast lots, the lot fell upon the thirteenth day of the twelfth month. The relation which subsisted between Mordecai and Esther was another link in the chain. Their humiliation, fasting and prayer, in concert with their brethren the Jews, was a part of the plan which could by no means have been left out. Esther must go in unto the king; the golden scepter must be held out to her, accompanied with the most generous offer to ask what she would, even to the half of the kingdom. The plan of providence required, that at this time she should ask nothing but the favor of the presence of the king and Haman at her banquet prepared for them. Here again the plan required, that she should postpone her great petition until the next day at another banquet, which should be prepared for the same guests. Matters were not yet ripe in divine providence for her to come forward boldly and ask what was in her heart.

* Without taking any delight in natural or moral evil, we may rejoice that God makes use of both, to unfold to better advantage the greatness and goodness of his nature. Jesus Christ said to his disciples, (John xi. 14, 15) "Lazarus is dead; and I am glad for your sakes that I was not there, to the intent ye may believe." He was glad that there was room made by the death of Lazarus for God to make a greater display of his glory than would have been made by preserving him from death.

"On that night, [i. e. the night between these two banquets] could not the king sleep." This must needs be: God held him waking. It seems his conscience was troubled, as if he thought he had incurred the displeasure of his gods; and was therefore determined to spend his wakeful hours in reviewing the records of the kingdom, that he might rectify any thing which he should find had been done amiss. His falling upon that particular part of the records, which made mention of the conspiracy of the two chamberlains, which was discovered by Mordecai, was as much included in the divine plan as the existence of the record. Haman came into the outward court at the very moment he was needed there. Before he could propose the device which he had devised against Mordecai, the king had a question to put to him. "The answer of the tongue is from the Lord." Haman's answer was divinely appointed. He had his object in giving this answer, and the Lord had his. The way was now prepared for queen Esther to bring forward her main petition to advantage. This she did in the very manner and language which Heaven had ordained to work up the feelings of the king to a high pitch of indignation against the enemy of his beloved queen, before he knew that this enemy was his favorite. The king's returning from the garden, and finding Haman fallen on the bed where the queen was sitting, was a circumstance which divine providence by no means left undirected. This hastened Haman to the gallows which he had prepared for Mordecai.

Now the way was prepared for Esther to introduce Mordecai to Ahasuerus, in the character of her kinsman, who had acted the part of a father to her. Mordecai, who had saved the king's life, and indeed the life of his queen, was now promoted, and held in the highest estimation at court. This prepared the way for the favor requested for the Jews. And God had ordered it so in his providence, that all this took place so soon after Haman's ob-

taining his wicked decree against them, that there was sufficient time to reverse the decree before the fatal day, appointed for their destruction, should arrive.

Who can attentively read this piece of sacred history, and not see that there is a God* who judgeth in the earth; who ruleth in the kingdoms of men; who putteth down one and setteth up another; whose counsel shall stand, and who will do all his pleasure! Is it not most evident that there is a providence which leaves nothing undirected; no, not even the features of the face, nor the casting of the lot? Is it not most evident that God is not disappointed by any thing which takes place; but, on the contrary, that every thing which takes place is according to his foreknowledge and determination? Ought not this view of divine providence to lead us to the most adoring views of the God of providence? Ought it not to lead to the most grateful acknowledgments of his care over us; to entire submission to every allotment, and to perfect confidence in him, as it respects events in the womb of futurity? Although clouds and darkness are round about him; yet justice and judgment are the habitation of his throne: Let the earth rejoice, because the Lord reigneth.

II. From this piece of sacred history we are led to discover the great object which God seeks to promote by his holy providence; it appears to be *the safety and welfare of his church.*—God had a people scattered through the Persian empire. This people Satan and wicked men sought to destroy; but He wrought marvellously for their

* Some have doubted whether this book was given by inspiration, because the *name of God* is not found in it. The *name of God* is not seen in the works of creation, but yet creation is full of God. That thy *name* is near, saith the Psalmist, thy wonderful works declare. So with the canonical book of Esther; it is full of God. It cannot be read in connexion with other parts of the sacred volume, without constantly impressing the mind with this truth, that God is; and that he is the rewarder of them who diligently seek him.

deliverance. He made every wheel of his providence turn this way. Even those events, which seemed to have a different aspect, proved in the end to be *for*, and not against his people. Instead of Mordecai's being hanged on the gallows fifty cubits high, the Jews' greatest enemy was hanged on it; and Mordecai was placed next to the king, to the great joy of all the Jewish nation. The day which they had expected would be the day of their utter destruction, was a day of great victory and triumph. The God of Israel knew all the while what he was doing for his people. There was no darkness for him. From the beginning he saw the end. The mercy of the Lord endureth forever. The Lord taketh pleasure in his people. Though they may be cast down, they will not be destroyed. The church is like the bush in the flame; it is not consumed though in the fire. Zion is graven upon the palms of the hands of her King; her walls are continually before him. He rules in the midst of his enemies. He spreads a table for his people in the presence of their foes.

III. The history of the people of God, contained in the book of Esther, is evidently designed to administer comfort and courage to the saints in trying circumstances, to the end of the world. In the world, said Jesus to his disciples, shall ye have tribulation.—Haman is not the only enemy which the people of God have had, and their trials have not been confined to the reign of Ahasuerus. While Satan is God of this world, and is suffered to go up and down in it, and while so great a part of mankind belong to his kingdom; and while there are so many false brethren, and even false teachers, within the pale of the church, the true Israel of God must expect trouble.—Christ never gave us any reason to expect to get through the world without it: but he has mixed consolation in our bitter cup. Though in the world we have tribulation, in Him we have peace. "We are troubled on every side, yet not distressed; we are perplexed, by

not in despair; persecuted, but not forsaken; cast down, but not destroyed." The promises are well calculated to support the pious under their sufferings: but the history of God's care over his people, together with his promises, causes their consolations to abound. And that part of the history of the church, contained in the book now under consideration, is as well calculated to keep us from despair in times of great darkness, as almost any part of it. In that time of uncommon darkness it would have been unreasonable for Mordecai and Esther, with their brethren the Jews, to have sat down in sullen despair, saying, There is no hope for us in God: But it would be more wicked for God's people to do it now; for surely the Lord's arm is not shortened that it cannot save, nor his ear heavy that he cannot hear; and his mercy is from everlasting to everlasting upon them that fear him, and that hope in his mercy. And though God's love to his church has not increased since the days of Esther, yet the evidence of his love and care has been continually increasing. Among other things to encourage us to hope in God, we have the display which he then made in behalf of his people, which display they could not see when they committed their cause to God. If, with all our additional light, we faint in the day of adversity, it is because our strength is small. Their confidence in God will condemn our unbelief. Let us put on the whole armour of God, that we may stand in the evil day.—Let Christians say boldly, The Lord is our helper, we will not fear what man shall do unto us. Yea, let every true son of Israel say, "The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower. I will call upon the Lord who is worthy to be praised: so shall I be saved from my enemies."

IV. In view of the history before us, we are led to reflect upon the wisdom of God in hiding his designs from us,

until his decree has brought forth.—Isaiah saith, Verily, thou art a God that hidest thyself, O God of Israel: And Solomon saith, It is the glory of God to conceal a thing. It is for the glory of God often to keep his particular designs hid and concealed, until they break forth into events. If God had at first made known to Mordecai and Esther, and to the nation, the deliverance which he was going to work for them, with all the methods of its being brought about, there would not have been that call for strong faith and trust in Him, as there was upon the plan which he actually took. Now they were called, like Abraham, against hope to believe in hope. God had his way in the great deep, and his footsteps were not known. How help was coming to the afflicted church, they did not know; but they believed in God.—Mordecai first suggested the thought, that God might intend to effect the deliverance of his people by Esther's advancement to the throne. After Haman had procured the king's signature to his wicked decree, he suggested it to Esther; "And who knoweth whether thou art come to the kingdom for such a time as this?" But if this were the case, still he could not tell how she would be made the instrument of effecting it, against the influence of such a great favorite as the son of Hammedatha.

The Lord's keeping his designs out of sight, also left his enemies to act themselves out fully, and without constraint. Could Haman, from the beginning, have discovered the last scene of that wonderful tragedy, he would not have acted the part in it which he did. Not that this foreknowledge of the issue of the event, would have made him a friend to Israel, or to Israel's God: But had he known, when he was telling what would be done to the man whom the king delighted to honor, that Mordecai the Jew was the man, he would not have given such an answer as he did. Had he known when he was erecting the gallows fifty cubits, that it was for his own execution

he could not, without compulsion, have been made to erect it. The Most High tells the wicked they shall not prosper; but the time and circumstances of their ruin, are not ordinarily pointed out. And they commonly flatter themselves in their own eyes until they are completely ruined.

SYLVANUS.

[To be continued.]

To the Editor of the Christian Observer. You may depend on the truth of every circumstance in the following narration And it is particularly wished, by the family of the late Lieutenant Gamage, that the memorial may appear thus circumstantially detailed in a publication of such respectability as will, beyond any doubt, authenticate it to the world. I am, &c.

J. E. T.

ACCOUNT OF LIEUT. GAMAGE.

THE circumstances connected with the unfortunate fate of Lieut. Gamage, of his Majesty's sloop the Griffon, are of very peculiar interest: they claim to be recorded in justice to the dead, and for the benefit of the living. Never, perhaps, was example rendered so awfully impressive, in the execution of the laws, as by the humane and benevolent character, contrasted with the dreadful and untimely end of this lamented officer. Not only does the Admiral's letter (addressed on the melancholy occasion "to the respective Captains and Commanders of his Majesty's Ships and Vessels in the Downs"*) bear a high testimony to

* The following is the admirable Circular Address sent by Admiral Foly to every ship in his fleet:—

"The Commander in Chief most earnestly desires to direct the particular attention of the Fleet to the melancholy scene they are now called to attend,—a scene which offers a strong, and much he hopes, an impressive lesson to every person in it; a lesson to all who are to command, and to all who are to obey. Lieut. Gamage is represented by every person who knew him, and by the unanimous voice of the Griffon ship's company, as a humane, compassionate man, a kind, indulgent officer: yet, for want of that guard which every man should keep over his passions, this kind, humane, compassionate man,

the character which he maintained, but the whole of the ship's company, including the Royal Marines—the very men who witnessed the transaction—expressed, by their representation to the Court-Martial, and their subsequent petition to the Prince Regent, the affectionate attachment which the uniform mildness of his conduct had secured.

Richard Steward Gamage, born at Walthamstowe, on the 29th of September, 1785, was the second son of Captain Gamage, who was more than twenty years commander of an Indiaman, in the Honorable East-India Company's service. He entered the Royal Navy in 1801, on board the Goliath, having previously made a voyage to India as a midshipman in the Company's service. A short time before the commencement of the present war, he went on board the Neptune, and from thence into the Loire, and was in the boat commanded by Lieutenant Temple, at the cutting out of the Venture gun-brig from under the battery of the Isle of Bas. He afterwards went on board the Supérieure, and was in her at the capture of

commits the dreadful crime of murder!

"Let his example strike deep into the minds of all who witness his unhappy end; and whatever their general disposition may be, let them learn from him, that if they are not always watchful to restrain their passions within their proper bounds, one moment of intemperate anger may destroy the hopes of a well-spent, honorable life, and bring them to an untimely and disgraceful death; and let those who are to obey, learn, from the conduct of the serjeant, the fatal effects which may result from contempt and insolent conduct towards their superiors.—By repeated insolence, the serjeant overcame the kind and gentle disposition of Lieutenant Gamage, and, by irritating and inflaming his passions, occasioned his own death.

"The Commander in Chief hopes that this afflicting lesson may not be offered in vain; but, seriously contemplating the awful example before them, every officer and every man will learn from it, never to suffer himself to be driven by ill-governed passion to treat with cruelty or violence those over whom he is to command, nor by disobedience or disrespect to rouse the passions of those whom it is his duty to obey and respect."

a French privateer, when the captain fell, and he was mentioned in the public letter for his conduct on that occasion. It is rendered particularly remarkable by the melancholy event which led to his own death, that, when on board the *L'Eclair*, he saved the life of a marine, by jumping overboard at nine o'clock at night, there being no boat to send to him. In 1808, he was made a lieutenant, by Admiral Cochrane, in the West Indies. In 1809 he went to China in the *St. Albans*, and afterwards served on board the *Vigo* and the *Pompee*. In June 1812, he was appointed first lieutenant of the *Griffon*. Here, as in former situations, the general tenor of his conduct was so mild and forbearing towards those under his command, that he obtained the respect and affection of the meanest individuals. The very action which so early terminated his fair career, appears to have originated in his humanity. "The deceased serjeant, Lake, had behaved in the most violent and mutinous manner, by threatening to beat the carpenter of the ship, his superior officer, who accordingly lodged a complaint with Lieut. Gamage, then commanding on board, who sent for the said Lake, and ordered him to walk the quarter-deck with a shouldered musket, as a slight summary punishment, to which he was induced by a prepossession in favor of the serjeant, and a consequent wish to preserve him from condign punishment, which must have been the certain result, if the steps authorized by the service had been strictly adopted. This order, the serjeant in a peremptory and insulting manner, repeatedly refused to obey. Mr. Gamage, enraged by this flagrant breach of all rules of discipline in the eyes of a whole ship's company, ran below for his sabre; not with any intent to use it fatally, but to intimidate and enforce an obedience to his order. When he came again on deck, which was instantaneously, the serjeant had so far complied, as to hold a musket in his hand. Mr. G. struck the musket with his sword, expressed his indignation at the

subversive conduct of the serjeant, and ordered him to walk about. He shouldered arms, and appeared to comply; upon which Lieutenant Gamage returned his sword to its scabbard and turned to walk away; but in the same instant he threw the musket down, and, with a loud oath, asserted his determination to persist in his disobedience. Lieutenant G. became infuriated; made a short thrust, which fatally taking an upward direction, entered his body, and occasioned his almost instant death." This statement delivered on oath before the Court Martial, corroborates the following passage extracted from his defence. "Here, before God and my country, I most solemnly disclaim any intention to endanger the life of the deceased; and declare, I meant simply to intimidate him, and enforce an obedience of my order. Acting on this principle, I several times struck the musket which the deceased held in his hand, and desired him to walk about. This seemingly had the desired effect. He shouldered arms, and my sword was returned to its scabbard. But in the very same instant, my soul still glowing with indignation at his outrageous behaviour, he with a ferocious air and aspect, accompanied by imprecations, again refused compliance, and dared me to the fatal act. The imposing attitude of the man, the firm arrangement of his features, his high ingratitude and disdain, working on my imagination, already infuriate with reiterated exasperation, shot like a flash of lightning across my brain. Reason forsook its seat—raging madness usurped the sway; and my sword, obeying its horrid mandate, was passed into his body. Cruel, cruel sword! which, at once, plunged him into eternity, to appear unappointed before his God, and me into the deepest gloom of misery and remorse. But, though impressed with the deepest contrition, my imagination revolts with horror and indignation at the shocking imputation of murder. Of a very different nature from the whirlwind of rage by

which he was swept from among men, is the malice prepenze of the deliberate and insidious murderer."

The court-Martial accompanied their verdict by an earnest recommendation to mercy; and the sentence formed the subject of long and serious deliberation with the high authorities to which it was referred. The affair was made a Cabinet question, and from thence put in reference to the opinion of the law lords. Three weeks of corroding sorrow and suspense to the unhappy Gamage were occupied with these events. But, at length, the fatal warrant arrived, which directed him to recall all his thoughts from earth, and to confine his hopes to that mercy which has no control but Infinite Wisdom, and which is as free as it is infinite.

Being acquainted with the great exertions making to procure a mitigation of his sentence, Lieutenant Gamage could not but indulge, for a considerable time, the hope of its eventual remission; hope in which he fortified himself by his conscious innocence of premeditated murder, and the high character he had deservedly sustained. The excellent clergyman who attended him witnessed with deep concern the effects of this, in diverting his mind from its more solemn and momentous concerns; and strove, though at first ineffectually, to counteract the delusion. Perhaps his past life appeared to him the fairer, contrasted with the shade this action threw over the present. Perhaps the very remorse with which he contemplated this last fatal deed, might make him forget, that it was not for this alone he stood as a sinner before God, in need of mercy and a Saviour; that before the tribunal of Heaven he could prefer no plea of merit, nor rest any hope on human intercession.

I avail myself of the kind permission of the Rev. Mr. Elliot (Chaplain of his majesty's ship the Royal Oak) to whose affectionate services Lieut. Gamage was so infinitely indebted, in extracting from that gentleman's letter the following particulars.

"From my first interview with him, Lieut. Gamage appeared, though deeply affected by the recollection of this particular crime, not over-well acquainted with the road to salvation.—He was not so humble as I wished him to be; nor so penitent for all his sins, nor so fully convinced of the efficacy of the merits and death of Christ, as he ought to have been. There was something like pride lurking about his heart, something bordering on self-justification; too much satisfaction in the supposed goodness of his life and character. I strove hard to eradicate these improper feelings by prayer and exhortation, but in vain. The cherished hope of a pardon from human clemency, augmented by delay, was the root of the evil."

His friends were still, with agonizing solicitude, exerting themselves on his behalf. But He, whose ways are not as our ways, had formed a deeper plan of mercy, and was preparing their relative for the promotion of death.—"About three weeks after sentence, he received notice, from authority which he could not doubt, that it was impossible to pardon him. The intelligence was too much for him:—it overpowered him!"

All the disgrace and ignominy of his sentence then appeared, for the first time, present to his imagination.—The undaunted mind, that had braved death in all the terrors of the tempest and the fight, shrunk from the voice which now personally summoned him to appear before his God.

"The struggle," it is added, "was severe; but he rose from it triumphant. The Almighty touched his heart, as he said himself: and he became a convert to real Christianity and a thorough penitent for all his past sins. From this time he improved hourly. He became fervent in prayer, completely humble, resigned to God's will, and firm in the Christian faith; confiding for salvation in nothing but the merits and passion of our Savior." All that now remained to agitate his mind were cares of a relative nature.

wish to live for these objects of affectionate solicitude, still disturbed the resignation of his mind. "But it pleased the Almighty to assist him over these difficulties; and some time before his death he ceased to be uneasy on their account, committing them to the care of an all-wise Providence."

The highly respected clergyman concludes his communication by stating, that "his last day was spent in acts of piety, gratitude and affection. I passed the night on board the Griffon; was with him late and early; yet I can give but a faint picture of his happy state. He was composed, resigned, pious, and in charity with all men; and on the morning he was to suffer seemed not to have a worldly thought. It is not for one mortal to penetrate the bosom of another; yet, at such a time, the veil is undrawn; and I had reason to consider him fit for the presence of his Creator, and to believe that his Creator, would pardon and welcome him. He met his death with christian fortitude, and I hope, when it is my turn to die, I may possess such thoughts, such resignation, such hopes as he did." That it was indeed, the fortitude of the Christian, was the more evident from the previous agitation of his mind. It was a calmness which natural bravery was insufficient to support under such circumstances, and which can only be attributed to a strength superinduced upon the weakness of morality.

If the hero and the veteran have confessed, that on the morning of battle they have had to struggle with agitation and fear, in the solemn and uncertain prospect, though these feelings soon gave way, in the tumult, to the necessity of occasion and the firmness of resolve; it surely calls for more than the courage of a hero to contemplate with a steady eye, the measured unerring approach of that enemy whom every man must meet in single combat, who now appeared with peculiar terrors. There is only One can give us this victory, and make the hero more than a conqueror.—The following account of the last hours of Lieut. Gam-

age's mortal existence is given by an affectionate and highly respectable friend, an officer on board the Griffon, who witnessed the melancholy, or rather awful scenes. Melancholy they would have been but for the bright hopes that rose on the darkness of the grave,—the promise of an eternal morning: awful they must have been.

"No fears for himself shook the firmness of his mind; but the regrets arising from the sudden dismissal of the unhappy Lake harassed his bosom with inextinguishable woe—and as an emblem of his feelings towards him, he requested to be interred by his side. On the morning of Thursday the 19th of November, the nature of his destiny was first intimated to him, and the succeeding Monday was appointed for his execution. As the time drew near, he evinced no symptom of alarm, but his fortitude and resignation seemed to accumulate with every hour. On Sunday night he sent for several of the ship's company, and in pathetic terms expressed his gratitude for the affection they had shown him, and bade them a final adieu. The poor fellows, melted by his touching manner and appearance, shed abundance of tears; and, spreading the affecting tale among their messmates, the whole ship presented but one scene of commiseration and distress.

"The residue of the night was spent in serious preparation for his awful and now near approaching change. About one in the morning he fell into a deep sleep, which continued tranquil and unbroken till six. He then arose, and dressed in black. The time from six till nine was employed in earnest devotion. At nine a gun was fired, and the signal for punishment hoisted at the foretop-gallant mast head. When this took place, I fixed my eyes steadfastly on his countenance. It betrayed no alarm, no anxiety; but a heavenly serenity beamed in every feature. He observed my gaze, and, reading its inquiry, he exclaimed, "Feel me; I do not tremble: Death has now no terrors for me. God is with me: Chris-

is with me : my Saviour is with me." As the boats assembled, the hum of voices and the noise of oars were distinctly heard in his cabin. They produced no agitation. He looked at the clergyman, and said, 'I would now say with my Saviour in the garden of Gethsemane, If it be possible, let this cup pass from me : nevertheless, not my will, but thine be done.' At a quarter after nine he was joined in fervent prayer by the officers of the ship who assembled for that purpose in the gun-room. He then partook of some warm wine, and again returned to his cabin. At a quarter before ten, he heard the dreadful annunciation of 'rediness' without the alteration of a single feature. He replied, 'I am prepared.' My Savior is with me.' He then ascended the companion ladder, and proceeded along the deck with a slow but steady step to the foot of the platform. He then leaned for a short time on the shoulder of a friend, looked earnestly at the ships company, and said, 'See how a Christian can die !' He then mounted the forecastle, surveyed with a scrutinizing eye the fatal apparatus, expressed a hope that all was right, and gave some directions to the provost-marshal. He requested permission to look around him, and take his last farewell of the sun, which now shone with much splendor. His face was then covered. He gave me his last adieu, blessed, and kissed me. My heart could sustain the burden of its feelings no longer. I rushed from the forecastle ; the appointed signal was given, and my lamented friend hurried into eternity."

The source of Lieut. Gamage's hope and consolation in the prospect of death, will be testified in the most forcible manner by his own expressions, contained in his parting letter to a beloved sister.

"Saturday morning, Nov. 21. I have slept pretty well, thank my God. My dear girl, the time draws near, that my God has called upon me to pay the debt of nature. It is a debt, Eliza, which sooner or later we must all pay. I am

low, and depressed at the tho't of leaving you so soon. I had hoped, I had anticipated boundless joys and happiness. But this sudden, this unexpected, this dreadful calamity, has frustrated them all. The thoughts of them afforded me many hours of comfort in my night-watch at sea ; and now, in these precious moments, the thoughts of the never-ending joys and happiness we shall meet with in heaven render me unspeakable consolation. There, Eliza the blossom never fades, or transports cease ; for it is the habitation of our Creator, and the portion of all those who sincerely repent of their transgressions, through the mediation of our blessed Redeemer. To him I now look up with all the reverence and love that I am master of, for his intercession with my heavenly Father, to forgive one whose repentance and whose godly sorrow are true and faithful, who is resigned to meet the will of his Maker. O Almighty and most merciful Father, may I hope, through the blood of thy beloved Son, to find rest in Heaven ! Yes, my God, thou knowest I pray with all the fervency thou hast gifted me with, and that I acknowledge thee as the only true God, and my Saviour as thy Son, who sits at thy right hand on the judgment seat of heaven ; and when I bow myself down to thy footstool in the other world, may my Saviour say to me, Come my beloved, to the kingdom prepared for you : your sins are forgiven. O merciful and most just God, thou hast said that thou wilt receive the prayer of the most ignorant as well as the most learned, as long as it is from the heart ; and now I say, O God, be merciful to me a sinner."

"Yes, Eliza, day and night I have prayed for a remission of my sins ; and also for you—for all—for every one : and I look forward with a blessed hope that my prayers are heard."

"Sunday morning—O, Eliza, the hour draws near : the warrant is on board. Cease to beat, my throbbing heart ! Keep up, my panting bosom ! The Almighty bears me up : he he

my prayers: he has not forsaken me. And, O Almighty God, still be with me. Give me christian fortitude until the last moment." -- "Yes, my beloved, I am still composed, though low and melancholy indeed. Ere this time to-morrow I shall be numbered with the dead—Cold, lifeless lump of clay—returned to that Power who gave, and who has alone taken away. Almighty and ever good God, look down upon me now, and bless me. My beloved Jesus, be thou my advocate in heaven, as thou art my support on earth. Soon, soon shall death wipe away all tears from these fading eyes. O God, be merciful to me, a sinner!" --- "O my Eliza, the sensations that now rise in my bosom are beyond expression. The evening closing in, the silent crew, the dejected looks of my messmates, all add to the solemnity of the trial; but few can feel what I feel. Yet I thank my God that I have had time to repent, whilst thousands are every day dying by the sword, without one moment to ask pardon for their offences. I trust that my sincere repentance and deep contrition allow me to be cool and collected. O Almighty Father! once more let me beg forgiveness, for now all my hopes are in heaven." ---

"This last month has indeed been a month of sorrows, of hopes, of fears; and lastly of misery, ignominy, and death. But now I can say with holy Job, 'The Lord gave, and the Lord hath taken away: blessed be the name of the Lord.' In hopes of a blessed resurrection, and a pardon for my sins, through the merits of the only Son of God, in whom I steadfastly believe, I lay me down to rest awhile."

"Sunday night.—O Eliza, I have had a trying task: all the ship's company sending for some hair to keep for my sake. Sad, sad task for them! and their looks bespeak their feelings. Yes, indeed the Grifson is now sad and silent. Always pray for the safety of the men who loved me as they do. And may the Almighty guide her safely in the boisterous deep!"

To add any thing to the pathetic and impressive lesson which these extracts convey to every heart, would be to weaken their effect. Let us adopt the hope expressed by the pious clergyman, that when it is our turn to die, we may possess "such thoughts, such hopes, such resignation as he did."

J. E. T.

ORIGINAL CRITICISM

On Romans, chap. viii. verses 19—23.

"For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope: Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God, For we know that the whole creation groaneth, and travaileth in pain together until now: And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

These verses have been generally accounted as difficult as any part of the Epistle, and the difficulty has been increased by rendering the original word *creation* in one clause, and *creature* in another; therefore in each verse read creation.

I consider the phrase, or phrases, to be a bold figure, wherein the creation is personified, as is frequent in the scriptures: as the land mourning and rejoicing, and calling for rain; &c. as if the apostle had said; When I look around and survey the wretched state of this world, all nature doth, as it were, in pathetic language, call aloud for that blessed change which the gospel intended to introduce; for the whole creation appears to look out with eager expectation, for the manifestation of the sons of God; that is, for the time when the children of God shall be manifested, and God shall openly avow them, and the reproach that is cast upon them,

and the distress laid upon them, shall be rolled away, and they appear in their true character and beauty, as God's dear children.

For the creation, or this lower world, soon lost its original beauty, and a most melancholy change passed on man, and the place of his abode; for all the visible frame of nature was made subject to vanity and wretchedness, fleeting and unsatisfactory: not willingly, not by the personal misbehaviour of them who are mostly affected, but by him, viz. Adam the first man, and the first transgressor, who stood the head of the human race, and by his transgression and breach of the first covenant brought mankind into a deplorable state, and was the ground of the curse upon creation; but in hope: that is, God hath not left the world to despair, nor under an everlasting curse; for there is a hope, that the salvation so happily begun, shall be widely extended; for the creation in future ages shall be delivered from the bondage of corruption, by which men are abusing themselves, and the inferior creatures; but creation shall be brought into the glorious liberty of the children of God, that in the same proportion as virtue and christian piety prevail in the world, and converts are multiplied, the world and all things therein, will be freed from the bondage of corruption; all be used for the ends for which they were designed, and none abused to the purposes of sin, pride, luxury, nor avarice. The sun will shine on God's family, the moon and stars afford their light, but not for nightly revels; the earth, and all its furniture and produce, will be freed from the abuse of the glutton, the drunkard, the unclean;—and the animals used to answer the end of creation, and not abused; but used for God's glory, and the good of his children, and no more groan, under sinful abuse, and burden of the curse; and this shall take place in that day when the earth shall be covered with the knowledge of the Lord, as the waters cover the sea;—when the religion of Jesus, the redeemer of sinners, shall

have a diffusive spread through the world: then creation shall have liberty and joy.

Such is the state of this world under this burden, that it appears to call, in the most importunate manner, for the interposition of Divine power and mercy in its favor. Yea, we know, ever since the first apostacy from God, and entrance of sin into the system, the whole of this lower creation groaneth, and travaileth in pain together till now, and laboreth, as it were, with strong pains, to bring on the birth of sons and daughters unto God; the creation is in travail pains for the glorious day of the church, and the universal spread of the gospel, even the latter day glory, when nations shall be born at once, and people brought forth in a day. And the world become the beautiful seat of piety, and converts exceed the drops of summer morning dew. This appears to refer to the millennium, when Zion shall be the joy of the whole earth; and God's children be made manifest, and all this lower creation be freed from the bonds of corruption and vanity to a degree it never was before, and Christian and creature liberty, take happy place through the world, when peace shall be as a river, and righteousness as the waves of the sea.

Now see the beautiful gradation.—For not only the creation appears to wait, groan, and call for the spread of the gospel through the world, and universal birth of souls unto God, but we, we Christians ourselves, who have received the first fruits of the Spirit, as a prelude to a glorious harvest, and are introduced into a degree of liberty, being born of God, we wait for a great event, even groan within ourselves, under the remains of imperfections, and burden of sins, we wait for our adoption, when our heavenly Father shall bring us out before the assembled universe, and publicly own us, and declare us to be his adopted children in Jesus Christ, viz. the redemption of our bodies by a glorious resurrection from the dead at the great and last day, which will introduce us into a state of

peace, and happiness, that shall far exceed the most happy state the church has, or can be in in this world, for then we shall enter upon the uninterrupted joys and employments of heaven, and join without imperfection, in praising God and the Lamb, for ever and ever.

AN HISTORICAL VIEW OF THE FIRST
PLANTERS OF NEW-ENGLAND.

No. VIII,

[Continued from p. 14.]

After the Revolution in England in 1688, war commenced between that country and France, in which the colonies of New-England and New-York were great sufferers. The northern Indians, supported by the French in Canada, carried on a furious war against the colonies for about ten years. The principal sufferings were endured by the settlements in the District of Maine. But all the northern settlements had their share.—The war was concluded in Europe by the peace of Ryswick, December 1697: and in the following year it generally terminated in America.

The internal welfare of the colonies, their civil, moral, literary, and ecclesiastical institutions, on which all the social enjoyments of themselves and their posterity primarily depended, ever engaged the chief care of the first Planters.—After the establishment of the colony of New Haven, the several colonies finding, from their dispersed situation, and their respective individual weakness, that they were peculiarly exposed to the assaults of enemies, and in danger of mutual animosities, and collisions, entertained thoughts of a general confederation for their common protection and mutual benefit. This important object having been some years in agitation; in May 1643, Commissioners from the respective Colonies of Massachusetts, Plymouth, Connecticut, and New-Haven, with great harmony and mutual condescension, completed and signed the articles of confederation. In the introduction they declare that they “came into

these parts of America, with one and the same end and aim, to advance the kingdom of our Lord Jesus Christ, and enjoy the liberties of the gospel in purity and peace.” The stile of this confederation was *The United Colonies of New-England*. Each Colony appointed two Commissioners, who must be members of some of the churches, who met annually in one of the four colonies by rotation. By these Commissioners, all objects of common interest to the colonies were considered and determined. This confederation was of the greatest benefit to these colonies, as it maintained internal peace, rendered them formidable to the Indian tribes, to their neighbors the Dutch, and, in a considerable degree, to the French in Canada. The union continued more than forty years, till the abrogation of the charters by James II. This confederation was the germ of our present national constitution which is our pride and our safety.

The laws which were enacted by the respective colonial legislatures, were, essentially, of a similar character. For laws of a civil nature, the laws of England were their principal guide; for those which respected the interests of religion and morals, the scriptures were their general standard. In many instances they exhibited great judgment in adapting their statutes to the particular circumstances of the people. All their laws have the same great object in view, the establishment and maintenance of a Christian commonwealth. Great care was taken to establish and maintain courts of justice in their utmost purity, and with all necessary authority.

In 1661, Governor Winthrop of Connecticut, son of the first governor of Massachusetts, was sent to England as an agent for the colony, and returned the following year, having procured according to the petition of the people, the Connecticut Charter. This charter included in its prescribed limits the colony of New-Haven, and in 1695, they were united in one colony. The charter of Massachusetts having

been resumed by James II.; a new charter was granted to that colony in 1692, which included the colony of Plymouth.

The ecclesiastical history of the fathers of New-England, forms a very interesting subject of attention, as the object engaged their first care in their internal concerns. In their ecclesiastical regulations they walked in an unbeaten path, they found no pattern for imitation in the churches of modern times. Among all the reformed churches in Europe, there were none of such a structure as those erected by our venerable fathers. They had no guide but the precepts of the great Head of the church, and their own sound discretion; aided by the light of the holy Comforter, whose gracious promised assistance they continually implored. In the constitution of all the churches there was a characteristic likeness. The principles recognized by the church of Plymouth, in their leading features, were embraced by the whole. Their churches were purely congregational, holding all ecclesiastical authority in the members of an individual church; yet they were generally impressed with a sense of the necessity of a *commune vinculum*, some common bond of union possessing a delegated authority, for their mutual security and advantage. The expediency of the association of ministers, and the consociation of churches was early perceived. These measures were recommended by the first and most eminent divines, and the experience of a few years led to their gradual adoption.

As it has ever been the case with the church of Christ on earth, in its imperfect state, the churches of New-England have been tried with errors and divisions. In the year 1636, the wife of Mr. Hutchinson, a respectable man in Boston, who came to New-England about three years before, made great disturbance in the churches of the colony. She was a woman of strong mental powers, of a high spirit, of great pride, and possessed of a

very high degree of enthusiasm. She inculcated, publicly, a variety of religious sentiments of a high antinomian character, making the evidence of the Christian hope to consist in some internal persuasion rather than in obedience to the divine precepts, and openly inveighed against the most of the ministers and magistrates of the colony, as maintaining and relying upon a covenant of works. She was strongly countenanced by that finished demagogue Henry Vane, who was governor for that year, and who, had he continued in the country, would have endangered the existence of the colony. Mrs. Hutchinson supported her notions by appealing to special revelations and extraordinary internal illuminations, which superceded the use of argument and defied refutation. Such was the effect of these opinions, or of the manner in which they were maintained, that all the settlements were in a commotion. In 1643, a general council of the ministers and messengers of the churches convened at Cambridge, by order of the General Court, to take cognizance of the prevailing errors, and restore harmony to the churches. Mr. Hooker of Hartford, and Mr. Bulkley of Concord were the moderators. The opinions of Mrs. Hutchinson, with some other errors then prevailing, were condemned by the council, in which decision, the country generally acquiesced. Mr. Davenport arrived at Boston about the time of the meeting of the synod, and afforded important assistance in their deliberations. After the decisions of the council, Mrs. Hutchinson became more obstinate, and her errors increased. She was excommunicated from the church at Boston; Mr. Hutchinson removed from the colony, and his wife came to a miserable end.

In the course of a few years after the first settlement of the country, the churches found the want of a general Confession of Faith and a system of church government, which should be generally adopted by the church

Accordingly the ministers and delegates of the several churches in Massachusetts, Connecticut and New-Haven assembled at Cambridge in 1648, and, with great unanimity, adopted the Confession of Faith recently composed by the venerable assembly of divines at Westminster, and a form of church government, which they recommended to the legislature and to the churches. These were approved and adopted, and were for many years, the constitution of the New-England churches. This order of church government is generally known by the appellation of Cambridge Platform.

As the first planters and fathers of the churches became generally removed by death, the strictness of practice at first established became a subject of discussion. Some wished for a greater latitude in the enjoyment of church privileges, while others inclined to adhere to the pure principles of the fathers. These differences of sentiment produced debates and altercation, which considerably agitated the colonies. At the desire and appointment of the general court of Massachusetts and Connecticut, a general council of ministers from the respective colonies convened at Boston in 1657, and after an elaborate discussion, gave their opinion on the subjects which generally engaged the attention of the churches. Their decision and advice were approved by the colonial governments. In 1662, the General Court of Massachusetts convened a general synod of their churches, whose result was conformable to the decision of the council of 1657. The council and Synod approved of the consociation of churches, and recommended the practice for general adoption.

After the conclusion of King Philip's war, in 1676, a visible decay of morals, and a decline of the power of vital religion were generally observed, and, by the pious people, greatly lamented. An occasional convention of a number of ministers in Massachusetts desired the General Court to convene a synod to take these things into

serious consideration. A general synod of the churches in that colony was accordingly convened in 1679, and an elaborate and most excellent result on the two following questions, proposed by the General Court for their consideration. First, *What are the evils which have provoked the Lord to bring his judgments on New-England?* Second, *What is to be done that so these evils may be reformed?* Their result was productive of much good. This synod, at their second meeting in 1680, after approving of the acts of the synod of 1648, with regard to the Confession of Faith and form of church government adopted the Savoy Confession, with some small variations, which is very little different from that of Westminster. The Savoy Confession was composed by an assembly of the congregational churches in England, about the year 1660, held in a public building in London called the Savoy.

About the year 1703, proposals were made in Connecticut for a meeting of a general synod of the churches, for the formation of an ecclesiastical constitution. The subject having obtained the general concurrence of public opinion, the General Court, perceiving the necessity of the measure directed the Associations of the several counties to appoint a certain number of delegates, to be attended by messengers from their respective churches, to convene at Saybrook, for the performance of this important service. The convention met at Saybrook, September 1708, consisting of twelve ministers and four messengers from the churches. This venerable ecclesiastical Assembly adopted the Confession of Faith owned by the synod of Boston in 1680. They adopted also the Heads of Agreement, which were formed and made the basis of a union of the Presbyterian and Congregational churches in England, in 1693. The convention proceeded, further, to the formation of certain articles for the correction and regulation of the churches of the colony. Having completed their work, it was presented to the Assembly

in October following, and received their public and cordial approbation. This production, which is now the basis of the churches of this state, has been pronounced, by competent judges, one of the best ecclesiastical constitutions which human wisdom has formed.

For many years after the settlement of New-England, there were very few professing Christians in the colonies, who differed from the prevailing denomination. Of Massachusetts, Mr. Hutchinson observes, "During the fifty years the charter continued, there were very few instances of any society of Christians differing, professedly, in doctrine, discipline, or form of worship, from the established churches. The number of Baptists was small. The Quakers came over in small parties, yet they were never numerous enough to form a society of any consequence, except upon the borders of Rhode-Island. Nor was there any Episcopal church in any part of the colony until the charter was vacated." According to Dr. Trumbull, the following account was publicly given of the religious state of the Connecticut colony, in 1680. "Our people in this colony, are, some of them, strict congregational men, others, more large congregational men, and some moderate presbyterians. The congregational men of both sorts are the greatest part of the people in the colony. There are four or five seventh-day men, and about so many more Quakers.—Great care is taken for the instruction of the people in the Christian religion, by ministers catechising of them and preaching to them twice every sabbath-day, and, sometimes, on lecture days; and by masters of families instructing and catechising their children and servants, which they are required to do by law. In our corporation are twenty-six towns, and twenty one churches. There is in every town in the colony a settled minister, except in two towns newly begun." Our venerable historian observes, "There was about one minister, upon an aver-

age, to every four hundred and sixty persons, or to about ninety families."

[To be continued.]

On the imperfect state of holy affections in young converts.

We find in the Bible many passages which speak of the kingdom of God, representing it as being exceedingly small in its origin, but increasing gradually, till it finally absorbs all others in itself. In one place it is compared to a stone cut out of the mountain without hands, which afterwards became a great mountain and filled the whole earth: In another, to a grain of mustard seed, which, it is said, is the smallest of all seeds, but when it is sown, and sprung up, it becomes a great tree, in the branches of which the fowls of the air may lodge. Although these representations primarily respect the kingdom of our Redeemer in the *world*, yet we may doubtless with propriety consider them, as being equally applicable to the kingdom of grace in the *heart* of each individual member; and as suggesting this general idea, that the kingdom of grace or real holiness is at first exceedingly small in the hearts of Christians, though by a gradual increase it finally fills the whole heart, and subdues every thing to itself.—The truth of this idea, however, that holiness is at first so exceedingly small, does not rest entirely on such a dubious application of scripture, but is fully evident from several other considerations:—as

1. Christians may continue to grow in grace many years, and yet be far from a state of perfection. That Christians ordinarily grow in grace is plain from many passages in scripture:—"The path of the just" we read "shineth more and more until the perfect day"—and, "the water, that I shall give him," says our Saviour, "shall be in him, a well of water springing up into everlasting life." It is equally plain, also, that after a long life of growth in grace Christians are very imperfect.—Many years after his conversion, the apostle Paul could say, "O wretched

man that I am, who shall deliver me from the body of this death?" And this perfectly agrees with Christian experience: After the longest life spent in the service of God, under the greatest advantages, and with the most unwearied application, Christians invariably find, that their holy affections are still in a very imperfect state. And how could this be, unless these holy affections were at first *exceedingly* small.

2. As Christians grow in grace they usually grow in a sense of their own sinfulness. Our Savior taught, "if any man should put his hand to the plough and look back, he would not be fit for the kingdom of God; thereby teaching us to be prepared for unexpected trials, as well probably from within ourselves as from without. And the most striking expressions of a sense of sinfulness, which are recorded in the bible, came from persons, who had made considerable progress in a holy life.—Job, after his trials had proved the reality and holy nature of his religion, says, "I abhor myself and repent as in dust and ashes." Isaiah, after being favored with some remarkable discoveries of the majesty of God, cries out, "woe is me, for I am a man of unclean lips." And Paul, after many years diligent profiting in the school of Christ, exclaims, "O wretched man that I am, who shall deliver me from the body of this death?" And with this agrees the experiences of Christians in all ages: They are at first ready to think, that the victory is accomplished; but they soon learn, that they have but just entered the contest. Now if this be true, must it not be, that they at first estimated their comparative sinfulness very erroneously? That their sinfulness was much greater than they supposed, and, on the contrary, the kingdom of grace much smaller? This argument receives additional force from this consideration, that, during all this time, in which this sinfulness had been apparently increasing in their own view, *they had been, perhaps, in fact, growing in grace; so that the kingdom of grace in their hearts was, perhaps, never greater,*

than when they have the greatest sense of their own sinfulness. How exceedingly small, then, must it have been at first? How fitly is it compared to a grain of mustard seed?

But how, it is asked, does this agree with the appearance of young converts? Are not their thoughts and affections fixed most on spiritual things at first? Is not their zeal and engagedness in religion, then, the greatest?—And how is this consistent with the idea, that their holy affections are so exceedingly small?—In answer to this enquiry the following things may be observed:

1. The peculiar situation of young converts puts a remarkable check upon their sinful inclinations. This is evidently the case under conviction: The course of their conduct is then totally altered. Much of their time is now spent in reading the word of God, in calling upon him in prayer, in attending religious meetings, and in conversing or reflecting upon the concerns of eternity; and this change is not the effect of any real holiness of heart, but merely of those views, which they now have of themselves, and their situation. These views give a present check to all their sinful inclinations, and make them appear almost totally different persons, from what they were before. And may it not be that the influence of this check continues for a considerable time, after the kingdom of grace has been set up in their hearts? May not, therefore, a considerable portion of their attention to things of a religious nature be considered as the effect of this check, rather than the fruit of real holiness?

2. The recent and remarkable deliverance, which they have experienced, is such as must have a peculiar influence upon their natural feelings, and produce, in this way, much of the appearance of true religion. If we have been in any great temporal danger, and experienced a remarkable deliverance, it always has a great effect upon our feelings and conduct. We rejoice exceedingly in our deliverance, are

exceedingly thankful to our deliverer, and are very ready to make him some grateful return: And, why should not a deliverance from eternal danger, by the power of God, have a similar effect? Christians are sanctified but in part, much selfishness still remains in them, and, therefore, may we not well suppose that a considerable part of their apparent love for God, and engagedness in his service, is the fruit of selfishness, rather than of true benevolence?

3. The first zeal and engagedness of young converts invariably subsides, after a certain time, and gives place to a calm, steady and rational observance of the divine commands. From this we must suppose, either that Christians, instead of growing, do invariably, after a little time decay; or that there is much more of the appearance of true religion in young converts at first, than of the reality. And is not the latter much the most scriptural supposition? And is not this supposition further countenanced by this, that whenever persons after conviction attain a false hope, they invariably have the same appearance as the real converts? The same attention to spiritual things, the same zeal for God, the same engagedness in promoting his cause? But notwithstanding all this, it is not supposed that they have in their breasts a single spark of divine grace to light up this appearance, and therefore, when the ferment of their natural feelings has subsided, all is gone. May it not be, then, that during the first engaged and zealous period of the real convert, true grace or real holiness in his heart, is like a mustard seed, exceedingly small, and, at the same time, so greatly obscured by the rubbish of natural affections, as scarcely to be perceived.

The view which we have taken of this subject, suggests a few important reflections.

1. Young converts have much less of true religion, than what they are generally thought to have, or even than what they themselves think that they possess. Hence, in their future lives

they almost invariably disappoint both themselves and others.

2. It is exceedingly difficult to distinguish real religion, from the working of natural affection. If the greater part of that, which appears in young minds, is to be thrown away, by what marks shall we distinguish that which is to be retained and cultivated? Well may Christians be directed to work out their salvation with fear and trembling.

3. Young converts should be humble. What do they find in themselves, beside the workings of natural affections, under which the small seed of grace or holiness, is almost entirely hidden.

4. They should be charitable toward old professors: If old professors are not as zealous and engaged in religion as the young convert appears to be, they are often censured and condemned, as being in a cold, formal, lifeless state and their performances greatly despised. But which possesses the greatest share of true religion? Let the young convert learn to be humble, and to esteem others better than himself?

5. True religion does not consist so much in appearances of zeal and engagedness in the worship of God, as in a calm, steady and affectionate observance of every duty enjoined in both the first and second tables of the divine law.

EUBULUS.

Con. E. Magarina.

PROOF OF DEPRAVITY.

[AN EXTRACT.]

"NOTWITHSTANDING the great honesty of the goodness of human nature, none will trust it—All are ready to arm against it. Every bolt, lock and key is in point. The excessive care taken in all writings and proceedings at law, to tie up the hands of parties, and prevent unfair advantages from being taken, show how suspicious men are of one another; and nobody but a fool will say their suspicions are ill grounded, or their caution needless. *Horace, Juvenal, Persius, Pope, Young,*

&c. were keen and severe satirists; but, in my opinion, most legal writings testify the vices and villainy of the world with a much sharper lash than their writings. A deed of sale, a marriage settlement, or a bill and answer, expose the dishonesty of the world with such truth and seriousness, as infinitely exceed the most pointed wit. The vast length of such writings, the preciseness of every clause, the long strings of synonymous words, &c. are, it seems, all little enough to defend justice against the many and artful attacks to be expected. There is in short, an universal corruption and depravity among mankind, arise it from whence it will." Such is the concurrent opinion and practice of mankind. It plainly says, *Every imagination of the thoughts of our hearts are only evil continually—none are righteous, none doth good, no, not one.*"

Substance of a Speech delivered at the Second Anniversary Meeting of the Bristol Auxiliary Bible Society, Feb. 13, 1812, by Rev. Mr. THORP.

SHRINKING, as I really do, under a sense of my own insignificance, nothing but an ardent attachment to the cause for which we are assembled, could have inspired confidence sufficient to enable me to deliver my sentiments before an audience so truly respectable. If by so doing I should seem to obtrude upon your notice, let the feelings which Christianity awakens in the heart of man at the contemplation of human wretchedness—let the consideration of the dark places still to be found in half-enlightened Europe—let the deplorable state of whole empires, entangled in the mazes of superstition and idolatry—and, above all, let the grandeur of the attempt to rescue a perishing world from the bondage of corruption, be admitted as my apology.—Sir, I thank God that I now speak, not to an infidel, but to a Christian auditory. An attempt to vindicate the truth of Scripture before an assembly like this, is unnecessary. To the enlightened eye, it presents the seal

of infinite wisdom; in the judgment of impartial reason, its divinity is established upon the basis of demonstration. An eulogium on the Sacred Book would be a wasteful excess. Who would hold up a torch to enlighten the meridian sun? If, then, the Bible be indeed the word of God, a revelation of infinite wisdom and benevolence, what object can be conceived of higher importance than its universal circulation? It is the declared will of the Great Parent of the universe, and clearly manifest, from all the contents of the revelation with which he hath favored mankind, that it was intended, not for local, but for general utility. Its records are an authentic history of the gradual introduction and final accomplishment of redemption, in which people of all nations are interested. Its prophecies lift up the veil of futurity, and exhibit to view an auspicious day, when the knowledge of the glory of the Lord shall fill the whole earth. Its doctrines are adapted to relieve human misery in every form, and to heal all the diseases of the moral world. Its precepts impose a restraint upon the sensual and the malevolent passions; inculcate universal benevolence; and, extending their empire over the barriers which divide political states, tend to unite all mankind, as one happy family, in bonds of brotherly love.

But what I mean principally to insist upon is, that the very style in which Scripture is written, clearly evinces that it was designed, not for this or that people exclusively; not for the Hebrew or the Egyptian, the Greek or the Roman, the Asiatic or the European, but for man, in all ages, in all places, of every colour and of every language. Its style is such as is not to be found in the works of human composition. It consists of figures borrowed from all that is familiar, beautiful, or sublime in nature; not merely as embellishments of diction, or in conformity to the custom of the Orientals, but as signs and images of the spiritual and invisible realities of a spiritual and an invisible world. Words are arti

trary, ambiguous, changeable; and the speech of one people is unintelligible jargon to another; but *Nature* is immutable—her leading characteristics are every where the same: and in the style of the sacred writers, all the objects of nature, in heaven, on earth, and under the earth, form the elements of an universal language, which can never be confounded, and in which all nations have a common interest.—Gentlemen, may I claim your indulgence one moment, while I amplify this argument? All Scripture, if I mistake not, rises in its support. The Creator of the world has always spoken to man in a language perfectly suited to his constitution. Man consists of two component parts—an immortal soul, which advances him to an alliance with the world of spirits; and a perishable body, which connects him with a material system, which, like himself, is hastening to dissolution. The first objects which draw his attention, are the objects of his *senses*; and he is obviously so formed as to receive his instruction (for man is a creature of instruction) through the medium of sensation. Hence sensible images necessarily form the basis of all the knowledge which he is capable of acquiring, whether as an inhabitant of this world or a candidate for eternal happiness. But man is not formed merely for contemplation; he is a moral agent—he is accountable for his actions to a Divine tribunal. *Passions* are implanted in his nature for the most benevolent purposes; and it is essential to his well-being, that he be united, by supreme love, to the Greatest of all beings and the Source of all happiness. Thus fearfully and wonderfully made, not only the understanding but the heart of man is most accessible by the avenues of sense. Nothing makes so deep an impression upon his mind as that which first affects his bodily sensations. The *senses*, however, are not all qualified alike for admitting such impressions. By the ear, indeed, we receive much of our knowledge; yet the eye, in this respect, has the pre-

eminence. Ideas received by this channel are the most clear and distinct: they find the readiest way to the heart, and stamp the most lasting impression upon the *memory*. Such is the nature of that mysterious being called man, whether blackened by an African sun or shivering upon the mountains of Lapland. The savage and the courtier, the philosopher and the peasant, in this view, are cast in the same mould, and stand on the same level. The Creator of man, is the *author* of revelation. In this revelation he hath consulted the weakness and exigency of human nature, and accommodated the method of instruction to all the avenues of the understanding and the heart. In conformity to the constitution of human nature, which is every where the same, he employs a language, taken from things seen, whereby, exhibiting to our eyes the images of things spiritual, he gives a kind of visibility to objects in themselves invisible. This he does, not only that he may convey to us some notices of himself, and of the invisible world, but, also, that thereby the things unseen may reach our hearts with a full conviction of their reality, and that the world to come may be a powerful rival in our affections to the world that now is.—It would be easy to multiply examples to elucidate and confirm these observations. The difficulty is to make a proper selection. The sun ruling the day, and the moon and stars governing the night; the outgoings of the morning and of the evening; the seasons of the year, from the beginning of winter, onward to the close of the harvest; the power and operations of the elements, in all their varied forms; the mould that covers, with the vegetable productions that adorn the surface, and the treasures which are deposited in the caverns of the globe; the inhabitants of the air, the ocean, and the land—all are pressed into the service of the sanctuary; all furnish their quota of that imagery of which the style of the sacred writers is composed.—Thus adapted and intended for gener-

circulation, when the Bible (as it shortly will be by the efforts of this society and others) is translated into every language and sent to every nation, its doctrines will be found to correspond with the characteristics of nature which the hand of God hath sketched and hung out in the system around us;—and an eternal world will be laid open to the inhabitants, by means of images taken from things with which they have been long familiarly acquainted. Wherever the sacred volume is sent, man is the pupil—nature is his school, and prophets and apostles are his instructors. This book contains two essential parts, the Old and the New Testament. Whether, as some of our ablest commentators suppose, these are the *two witnesses* spoken in the Apocalypse, I presume not to determine; but certainly, the predictions of the prophet have been remarkably verified in the fate of the Holy Scriptures. These witnesses prophesied in *sackcloth* during the continuance of the dark ages, and the whole reign of popery. They received a fatal wound from the society, proudly styling itself *the illuminated*; and expired, with convulsive throes, in the chaos of the French Revolution. Their bodies, as the prophet had foretold, lay unburied, but the vital principle was extinct. The mortality was felt, not only on the continent, but in this favored island.—Gentlemen, we remember those days, and we tremble at the recollection.—Infidelity distilled its fatal poison, in the paroxysm of the political mania which had infected all Europe; infidels let fall the mask, and avowed their principles; nominal Christians abandoned their standard, and joined the forces of the enemy; real Christians, supine and timid became almost ashamed of their religion, and afraid to advocate its cause; and wherever the tree of liberty was planted, a cross was set up, to which Christianity was nailed, while her friends stood at a distance and *looked on with apparent indifference*. But after three days and a half, a short but terrible interval, the witnesses rose

from the dead, no more to prophesy in sackcloth, but in the garments of joy and immortality. The return of vital motion was soon felt in our much-loved country—the admonitions of these ministers were again heard as the voice of God—their message was again regarded as a message from Heaven—they were received with the welcome of friends recovered from the tomb—they rose to honor and dignity in the presence of their enemies—they entered, says the prophet, into the cloud, the symbol of the Divine protection, while, in the mean time, a society was forming, combining the energies of a great empire, to accelerate their speed through the world, that they may prophesy to multitudes, and to people, and to tongues, and to nations. How rapid has been their flight?—How extensive is their range! What millions, within these few years, have received their testimony, who before had not heard a Saviour's name, or seen his glory! How simple, and yet how effective, the means by which the whole has been brought to pass! This is the Lord's doing, and it is marvelous in our eyes. Gentlemen, how dark would this world be if there were no prophets to enlighten it! But when a man turns prophet, without his credentials, we may safely pronounce him an impostor, or an enthusiast. David Hume prophesied that, at the conclusion of the last, or the beginning of this century, Christianity would be exterminated from the earth. The transactions of this day give the lie to his prediction. Another prophet of infidelity boasted that (to use his own language) he had cut down every tree in the spiritual Eden. Priests say he, may stick them in the ground again, but they will never take root. Foolish man! why didst thou not pluck them up by the roots? Art thou ignorant that there is hope of a tree, if it be cut down, that it will sprout again, and through the scent of water, bring forth boughs like a plant? Little did that vain mortal imagine that the tree of life, the glory of paradise, was at that time striking its roots

deeper into the earth; that, ere he was called to render his account at the tribunal of his insulted Maker, it would extend its branches over the world, and shed its leaves for the healing of many heathen nations. Little did he imagine that, when the Age of Reason was sunk in the waters of oblivion, to rise no more, millions in every land would sit and sing under its shadow, and find the fruits thereof sweet to their taste. The time when this revival took place renders it the more astonishing, and the more clearly displays the work of an Almighty hand—When an extensive trade and commerce, favorable to the views of Avarice and Ambition, had long engrossed the attention of mankind, and steeled the heart against religious impressions;—when, in the bustle of business, and the noise of riot—behind the counter, and around the convivial board—the still, small voice of Religion was unheard or treated with indignant scorn;—when *politics* absorbed every sentiment of another class, and the affairs of eternity were forgotten;—amidst scepticism, atheism, and crimes—monsters engendered in the confusion of the French Revolution, stalking abroad, and threatening the destruction of every thing sacred:—amid the demolition of thrones, the disruption of kingdoms, and the wailings of nations driven mad with despair: in this awful state of things, the happy revolution in favor of Christianity, of which we are now speaking, was accomplished. Then it was that the witnesses rose from the dead, glowing with immortal vigour: then was the British and Foreign Bible Society instituted to speed their progress, that they might deliver their testimony to all nations before the end of the world. Gentlemen, is this the work of man? Verily the finger of God is here! In the year of our Lord 1804, if any man had ventured to predict, that an institution would soon be founded, under the patronage of the mitre and the coronet, with the sanction of genius and literature, comprehending the Episco-

palian, the Presbyterian, the Independent, and the religious of all denominations, whose jarring principles and interests had so long produced a mutually repulsive alienation of heart, who should all at once, as by the attractive virtue of some unseen magnet, feel themselves drawn into a friendly association, where, actuated by one spirit, they would combine to promote one and the same object; if he had gone still farther, and ventured to predict, that, within a few years after the establishment of this Society, the Scriptures would be translated into twelve European, and nine Oriental languages, and that translations in twenty-four foreign languages would be going forward*, and that near *two hundred thousand* copies of the Old, and near *three hundred thousand* copies of the New Testament, would be dispersed, in the space of six years, by the efforts of this society, would he not have been deemed a visionary and a madman? Would not a cell have been assigned him next to that of the celebrated Brothers, of famous memory? Yet all this has been actually accomplished. Upon what principle? The principle of union and co-operation. Yet some gentlemen of high respectability, it seems, object to the society for this reason: It is compounded, say they of different sects, all of whose principles cannot be conformed to the standard of truth. This objection might, perhaps, have had some force, if the object of the society had not been so simple in its nature, so accurately defined, and so strongly guarded. What is that object? The dispersion of the authorised version of the Old and New Testament, without *note or comment*. Every honest Christian believes his own system to be founded upon the word of God; and if different parties were to consult their private sentiments, each would issue

* By the aid of the Bible Society, the Sacred Scriptures, either in the whole or in part, are at present translating, printing, or circulating in fifty-eight different languages and dialects; whereof about twenty-five are translations into languages in which the Scriptures have not been published before

a translation conformable to its own creed. By the simple principle of the Bible Society, this confusion is happily prevented. Amidst the heat of controversy, the shock of parties, and the collision of argument, it is highly gratifying to a benevolent mind to discover a temple of peace, at the gates of which weapons of hostility are thrown away, and where all may meet as fellow-citizens of the Heavenly Jerusalem. Admitting that we have truth on our side, we may very reasonably be grieved, that others should set up systems in direct opposition; but, surely, it is unreasonable, it is little short of madness, to be angry with one another, because we happen to think alike, and that upon a question which, by universal suffrage, is of paramount importance. The disunion recommended by the opponents of the Society, would effectually defeat the object of all parties, without providing any thing as a remedy for so great a damage. What is it that constitutes the glory of this institution, and reflects honor upon the name, Christian, the highest style of man? It is the principle of union and co-operation. What is it that charms down the demon of discord—lessens the features of deformity, which the fogs of prejudice had magnified, and even converts deformity into beauty, amongst contending parties? It is the principle of union and co-operation. What is it that secures the dispersion of the Scriptures, pure and unadulterated, according to the authorised version? It is the principle of union and co-operation. What is it that creates the bones and the muscles, the nerves and the blood of the system, and gives life, motion, and energy to the whole economy? It is the same principle of union and co-operation. Disunion would stain our glory and paralyze all our exertions.—Gentlemen, it may probably appear paradoxical—it is nevertheless, a truth—that the Deist, if a man of sense and humanity, in order to act consistently with his own sentiments, ought to take a part in the distribution of the Scrip-

tures. Infidels are not often overburthened with solid learning and extensive information; they may, however, learn from history, that philosophy has never been equal to the task of weakening, much less of destroying, the powers of idolatry and superstition. In the states of Greece, where philosophy shone in her brightest splendors, the people worshipped thirty thousand deities, while Jehovah, the Lord of the universe, was the unknown God; and modern Bengal furnishes an example of a similar kind. Only by the Gospel were the Pagan altars overturned, either in Greece or Rome. Deism is a tare which flourishes only in the field where the seeds of Christianity have previously been sown. Hence a sensible Deist, conscious of the insufficiency of philosophy to promote his designs, must be a friend to the spreading of the Gospel in Pagan nations. Idolatry, with its sanguinary rites, being overthrown, the lurid gloom of superstition dispersed, and the notion of *one God* generally established, then is the time for the Deist, with his false philosophy, to work, persuading mankind that this knowledge is the offspring of nature alone, and that revelation is unnecessary. Thus infidelity may look favourably on the dispersion of the Bible, hoping that thereby its interests will be eventually promoted by introducing the Golden Age of Reason, the Millennium of Infidels.

Christians and fellow-citizens, let no opposition damp your generous ardour or weaken your exertions. Your object is good, it is humane, it is God-like,—to send the Apostles and the Prophets to preach to all nations, in their own languages, the wonderful works of God. Your success is certain: Omnipotent Love is engaged in your cause, and it must prevail.—To exceed the limits of your commission is impossible. Hear once more the solemn mandate: “Go ye forth unto all the world, and preach the Gospel to every creature.” By the invention of the art of printing, the construction and application of the

mariner's compass and the subsequent improvements in the art of navigation ; by the discovery of countries, for ages lost in impenetrable obscurity : by extending the British empire to every part of the globe ; by opening a commercial, or at least, a friendly intercourse between those distant countries and our own : by directing the sons of science to the Eastern world, as to a field of ancient literature unexplored ; by making many of the Heathen, at different times, acquainted with some of the leading doctrines of Christianity ; by rousing the attention of the religious world, particularly in Britain, Germany, and America, Providence hath been employed for many centuries, preparing facilities for the execution of your designs. And now, Gentlemen, is the time for action ; the fields are already white unto the harvest. Press forward in your glorious career. If angels are spectators of what passes here below ; if their be joy amongst them over one sinner that repenteth ; however they may look down, with pity or contempt, upon the agitation of the childish and criminal passions of mankind, they behold you with peculiar approbation ; they mark your progress, and attune their heavenly voices, as you advance, to strains such as the shepherds of Bethlehem once heard ; Glory to God in the highest ; on earth, peace, good will towards men." Oh, England ! England ! my native country, I love thee from my heart : and, while yet a nook is left where English minds and manners may be found, shall be constrained to love thee. Great are thy crimes, but great are thy virtues. Awful and dignified is thy posture ; firm amidst the wreck of kingdoms ; that by the benevolence of thy sons, the God of mercy may send forth the Gospel of salvation to all the world. May Omnipotence ever be thy bulwark !—And thou, O Bristol ! who hast been eyes to the blind, and feet to the lame ; in whose bosom misery, in every form, has found an asylum, and who nobly exhibitest an epitome of the benevo-

lence of the whole Empire ; amongst forty societies, auxiliaries to the parent institution, which have all done well, without ostentation, thou holdest the pre-eminence. May thy glory never depart ! May thy resources never be drained ! Mayest thou ever contend (it is an honest warfare) for the highest place in the scale of benevolence.

LETTER FROM MR. WILBERFORCE.

The following paragraphs are extracted from a letter lately received by the Rev. Dr. Morse from the Mon. William Wilberforce, Esq. a gentleman whose excellent character and admirable exertions for the promotion of human happiness, are familiarly known in this country. Dr. Morse, in the letter to which the following is an answer, had lamented the existing war between G. Britain and the United States, particularly as it impedes the efforts of Christians in both countries for the diffusion of Christianity. PAR.

"North London, March 17, 1814.

"My dear Sir,

"I am so very unwilling to loose this opportunity of exchanging, *from the heart*, your *peaceful* salutation, that I instantly lay aside some very pressing business, in which I was engaged, for the purpose of scribbling a brief and hasty reply to your most welcome epistle.

"The wise man, or rather the Wisdom of Revelation, has compared "good news from a far country" to the gratification of the most importunate of our bodily wants and appetites; and surely this news is justly more grateful, when it conveys the accents of peace and love from a country, once a land, literally as well as figuratively, of brethren, but since rendered not only strange but hostile; and when those accents are strictly in unison with the feelings of the person to whom they are addressed, and, as notes in unison are wont to do, call forth responsive tones of kindred harmony. Indeed, my dear Sir, I have scarcely been able to confine myself to metaphorical language, while I have been writing the above sentence. We do not b

ment the death of a wife, or a child in couplets, but in broken and rude sentences; and I have with difficulty restrained my pen from more simple expressions of unaffected grief on account of this sad war, in which our two countries are engaged." — — —

"It is balm to my wounded feelings to indulge, as I justly may, the reflection, that these feelings of mine are by no means peculiar to myself, but that they are those of almost all good men among us; and surely this consideration may both lead us to hope, that the war will not be of much longer duration, and also that, when peace shall once more be restored, it will be peace indeed, and the two countries will not be likely again to suffer themselves to be drawn into a rupture. But I must turn to other topics, and hasten to a conclusion of my hurried scrawl; for by keeping it beyond to-day, I may lose altogether the opportunity of conveying it to you.

"It rejoices my heart to find, that the friends of religion, on your side of the Atlantic, are interested for the benighted millions of our Indian empire. I will take the liberty of sending you a copy of a publication of two of my speeches (put together) on that subject. The Christian Observer's kind partiality spoke of my efforts on that occasion so favorably, that, were reputation my object, I should have abstained from printing my speeches. But they contained some passages, (extracted from the ponderous volumes of East India Documents laid on the table of the House of Commons, during the progress of the measure,) which appear to me decisive on the controverted points, of the moral character of the Hindoos, &c. therefore, as the only way of providing for the diffusion of these, I consented to the publication. On consideration I will send you four copies, as you may perhaps be able to circulate them among your *religious friends and connexions in other parts of America.*" — — —

"Farewell, my dear Sir. I rejoice to think, that amid war and misery the sources of peace and happiness, (their only true sources,) are multiplying, in the number and exuberance of their healing streams, in both our countries. The great, yet still growing success of the Bible Society, (the British and Foreign of course I mean,)—the increased yet still increasing prevalence of the missionary spirit—the advanced and the continually advancing progress of education among adults, and even the aged, as well as among children, with various other particulars which I could specify—above all, the increased and increasing number of pious and truly enlightened and fervent ministers of our Church Establishment, as well as the success and growing charity of various classes of Dissenters—all these quite warm my heart, and fill me with hope, as well as, I trust, with gratitude. It is with difficulty, that I force myself to conclude with begging you to remember me and my wife, and dear children, in your prayers, and assuring you that, I am with, real esteem and regard, my dear Sir,

Yours very sincerely,

W. WILBERFORCE.

RELIGIOUS INTELLIGENCE.

ANNUAL MEETING OF THE MASSACHUSETTS MISSIONARY SOCIETY.

This Society held its fifteenth annual meeting in Boston, on the 24th and 25th days of May last. The meeting was opened by singing an appropriate psalm, after which the Rev. Dr. Spring, in the absence of the President, offered a prayer. The Society then attended to the following

REPORT OF THE TRUSTEES.

Brethren,

THE season has again returned, at which it is made the duty of the Trustees to report to you their doings, and such information as may be interesting and useful, in regard to the great object for which we are associated.

At the last anniversary, such information was communicated as had then been received from Messrs. Schermerhorn and Mills, who, under the patronage, partly of this Society and partly of other Societies, were engaged in a missionary tour in the western and southern parts of our country. But they had not then returned; nor was the Board then in possession of a full account of their mission. As general intelligence for the use of missionary societies was a great object of that mission, and as the two missionaries were remarkably industrious in collecting intelligence; it is thought right to report a brief summary of what, since their return, they have largely communicated, as the result of their observations and inquiries. The summary is as follows:

In the state of PENNSYLVANIA, west of the Alleghany mountains, there are about 20,000 inhabitants; 101 Presbyterian* churches, and 57 ministers;—two Methodist circuits, in which are employed 12 itinerant preachers; very few, if any Baptists; a few Halcyons; and a society of Germans, who have all things in common, are remarkable for industry, sobriety and order, and have a preacher, zealous in directing their attention to divine things.—In this district there are two small colleges, whose pious instructors make it a very particular object to prepare young men for the ministry; but the means of general education are scanty. The Synod of Pittsburgh, composed of Presbyteries partly within this district and partly within the adjoining state of Ohio, acts as a Missionary Society; and expends annually, about one thousand dollars for missionary objects, a considerable part of which sum has been applied for the benefit of the Wyandot Indians. The churches within the limits of this Synod, are represented as having been

*Under this name are included, not only the Presbyterians connected with the General Assembly, but also those of the Associate Reformed and of the Associate Synod Covenanters, and Congregationalists.

remarkably blessed with effusions of the Holy Spirit, and as being in a very prosperous state; but many thousands around them are unsupplied with the stated means of religion, and are famishing for the word of life.

In the state of OHIO, containing a population of more than 330,000, there are 78 Presbyterian or Congregational churches, and 49 ministers; between 20 & 30 Methodist preachers, employed in different circuits; 10 or 12 Baptists societies; several societies of Friends or Quakers; considerable numbers of a sect called New lights; a few Halcyons, a few Swedenburghers, and too many Universalists & Deists. The district of this state called New-Connecticut, the inhabitants of which are in great part from the states of Connecticut and Massachusetts, has received very particular attention from the Connecticut Missionary Society, has been recently favored with special divine influences, and, on the whole, presents a comparatively pleasing and hopeful aspect. In some other parts of the state some attention is paid to religious institutions, and a few flourishing churches are established; but in the state at large the means of religion are but scantily supplied and lightly esteemed, and the apparent consequences are such as might reasonably be expected. The Sabbath is awfully disregarded, gross ignorance of divine things is general, and great laxity of morals prevails. At Marietta, Messrs. Schermerhorn and Mills succeeded in obtaining the establishment of a Bible Society, which received the support of the pious of different denominations; and by which three ministers were appointed to ride through the state to preach on the subject, shewing the importance of such an institution, and soliciting subscriptions and donations.

In the state of VIRGINIA, containing a population of almost a million, there are only about 70 churches, Presbyterian or Congregational, and about 40 ministers. In what is called Old Virginia, or the part of the state from the

sea board back to the Blue Ridge, the Episcopal church, which formerly held a complete ascendancy, and was endowed, is now in a deplorable condition. To about one hundred Episcopal societies, which have still some existence, the number of clergymen is computed at less than thirty. The societies have for a considerable time been dwindling and the houses decaying; and the district at large, comprising nearly three fourths of the whole population of the state, though traversed by itinerant Methodists and Baptists, yet exhibits, in a religious respect, an extensive and dreary waste. The district between the Blue Ridge and the Allegany mountains presents a different aspect. With scarcely a seventh part of the whole population of the state, it contains just about one half of the total number of the Presbyterian or Congregational churches and ministers; and these churches are said to be in a more flourishing condition, than any elsewhere to be found in the Southern States. In the remaining district, comprising the counties west of the Allegany, there are but twelve Presbyterian churches and three ministers; but the Methodists and Baptists are considerably numerous.—In this ancient and great state there is a most melancholy famine of the word of the Lord.

KENTUCKY, with a population of more than four hundred thousand, has 91 Presbyterian churches, and 40 ministers; 20 Methodist circuits, in which about as many itinerant preachers are employed; 293 Baptist societies of different descriptions, and 148 preachers; two Episcopal churches; several societies of New-Lights; a considerable number of Roman Catholic societies; some Shakers, Dunkers, and Universalists; and many Infidels. Of the Baptists one entire Association, comprising 28 churches, is Arian or Socinian. The Roman Catholics have a Bishop, a College, a Nunnery, several chapels in different counties, and are said to be increasing. The Infidels, tho' less open and bold than formerly,

are nevertheless active. In 1812 no less than 3 infidel publications issued from the press in Lexington; a copy of one of which, elegantly bound, was presented to each member of the legislature. In this state there are very few schools, owing, it is said, in great part to a prevalent Baptist influence, unfriendly to learning. The mass of the people, extremely ignorant, are either entirely regardless of religion, or lamentably blown about by every wind of doctrine. The Sabbath receives very little religious regard; and intemperance, profanity, gambling and lewdness are prevalent vices.

TENNESSEE, with more than 260,000 inhabitants, has 79 Presbyterian churches, and 26 ministers; 19 itinerant Methodist preachers, employed in several circuits; 126 Baptist Churches, and 74 preachers; a few New Lights, and some of various other denominations. The Presbyterian interest is increasing. In east Tennessee, the two Colleges, one at Knoxville and the other in Green County, are great blessings. At the latter, (of which the Reverend Charles Coffin, D. D. is President,) there were several students preparing for the ministry, when our missionaries were there. In this district also, there has recently been established a Society, Missionary, Tract, and Bible, the only Missionary Society, excepting the Synod of Pittsburgh, west of the Allegany. In relation to this society, the Rev. President Coffin, in a letter to Mr. Schermerhorn, says, "For our Society we expect more members than means, and more ground than our missionaries can occupy. I should anticipate great good were the Massachusetts Missionary Society to turn some attention to this state. I was one who assisted to organize that S; I greatly rejoice in its increase, and have reason to hope they will try to aid us to the extent of their power."—In West Tennessee, the Rev. Mr. Blackburn is of opinion, that many churches might be organized, if there were a proper person employed in the business; and regrets

that his time is so much occupied with his school, that he has no leisure to devote to this object. It might greatly promote religion, if some missionary body would employ this man in their service permitting him, at the same time, to supply his own societies.— In this state at large, the prevailing vices are the same as in the State of Kentucky; nor is the general state of society very different.

In the *Mississippi Territory*, containing about 58,000 inhabitants, there are six Presbyterian churches, four ministers, nine itinerant Methodist preachers, twenty-seven Baptist churches, and thirteen preachers. "The state of society in this territory is deplorable. You scarcely see a man ride without his pistol, or walk without a dagger in his bosom. It is believed that more innocent blood is shed in this territory and in Louisiana, in one year, than in all the Middle and Eastern states, in ten years." At Natches, in this territory, Messrs Schermerhorn and Mills procured a bible society to be established under favorable auspices.

The *INDIANA TERRITORY*, with about 25,000 inhabitants, has one Presbyterian church and minister; five itinerant Methodist preachers; twenty-nine Baptist churches, and fourteen preachers; six New Light preachers, and a few Shakers.

In the *ILLINOIS TERRITORY*, containing about 13,000 inhabitants, there are five or six Methodist preachers in several circuits, and about six hundred members of the Methodist connexion, and five Baptist churches, containing about 120 members.

In the whole great extent of country, thus surveyed, there are not two thirds as many ministers, Presbyterian or Congregational, as there are in Massachusetts Proper; but those ministers are generally of respectable attainments in knowledge, of strictly evangelical sentiments, and of good reputation for piety, and regular devotedness to their work. In most of those parts, the Methodists and Baptists are the prevailing denominations. The

sentiments of the Methodists, and their general character are much the same there as in other parts of our country. The Baptists in the western states and territories are in their sentiments extremely various. The better informed are said to be Calvinistic; but a very considerable portion are either Antinomian or Arminian, and not a few are Arian or Socinian. Some of them have a religious regard to the Sabbath; but by the greater part the sacredness of that holy day is openly denied. Their preachers are not only unlearned, but they hold learning in disesteem and contempt. While they decry human knowledge, they pretend to divine inspiration. They pay great attention to dreams and visions, mysterious impulses and impressions; and of these the relations and experiences, upon which members are admitted to their communion, in no small part consist. The New Lights, of whom mention has been made, are a sect which sprung up in Kentucky in 1803. Believing that the extraordinary work then prevailing was the commencement of the millennium, and that all mystery and obscurity in religion was then to be done away; they gave license to their heated imaginations, and proceeded to explain the Scriptures, according to what they called reason; and it is a remarkable fact, that a wild fanaticism in those western regions conducted its votaries to the denial of the same doctrines, and to the adoption of nearly the same opinions, as the vaunted criticism and liberality of other parts of Christendom have done. This sect, which for a while was numerous, is now decreasing. The Halleluons of the West are a sort of mystics, who set out with the avowed design of abolishing all distinctions of religious denominations, and uniting all professed Christians in one Communion, and under one name. They renounce all creeds, confessions, and catechisms; and profess to receive the Holy Scriptures, as a divine help, handed down from heaven, to aid their reason in forming just ideas.

the divine character and of divine things. But say they, "We receive not the Holy Scriptures as the foundation of our faith in religion; for we conceive that other foundation can never be laid, equal to that foundation stone, which was laid before Joshua, (of which the Scriptures clearly speak,) whereon were seven eyes, which we conceive to be the seven communicable attributes of God."* They hold that "the office of Christ on earth was to explain the eternal laws of religion to man;" they practise baptism indifferently by sprinkling or immersion; and decline matrimony, under pretence of choosing spiritual mates. This sect is also on the decrease.

On the whole, throughout the States and territories reviewed, there is a deplorable want of the preached Gospel and of the stated and regular administration of divine ordinances; a deplorable want, indeed, of all the means of good religious instruction; (for but a small part of the people possess the Bible:) and therefore a loud and effecting call for the benevolent aid of missionary and Bible Societies. The General Assembly of the Presbyterian Church has sent a few missionaries, from time to time, into these destitute regions, and the attention of the Philadelphia, New-York, and Connecticut Bible Societies has been turned towards them; but unless much greater exertions shall be made, than have yet been made, by the pious and the liberal, it will be long before any adequate supply, either of ministers or of Bibles will be furnished to them.

But regions of still deeper and more deplorable darkness and corruption are now to come under review; regions but lately annexed to the United States.

In the district of country, west of the Mississippi, called the Missouri Territory containing a scattered population of about 21,000, there are 445 members of Methodist Societies, among whom six itinerant preachers are em-

* *N. Epist. No. 44 and 45, Lex. 1803.*

ployed; and 130 members of Baptist churches, with no settled preachers.—It is estimated that about two fifths of the inhabitants are Americans, and the rest French; and both the one and the other are in a state of extreme ignorance, and the greater part as visibly without God in the world as heathens. A Mr. Stephen Hampstead of St. Louis, the principal place in this Territory, who was formerly of Connecticut, in a letter to our missionaries, says, "I believe the formation of a Bible and Tract Society, would be very useful here. I have distributed a few tracts that I brought with me; and they were received with thankfulness, and I trust have done good. If any of the Societies in New-England will send on some Bibles or Tracts to my charge, I will distribute them among the poor and needy, who are famishing for the word of life. In my interviews with the heads of families and officers of government, they have expressed a strong desire to have a minister of education, piety, morals, and talents settled at St. Louis, and that they would contribute liberally and continually to his support."

The state of LOUISIANA has a population of about 77,000 free people, and about 35,000 slaves. Of the free people it is estimated that about one fifth are Americans. "The settlements east of lakes Mauripas and Bouchantrain to Pearl river, are few and scattering, but chiefly American. The settlements on the Mississippi are very flourishing from Point Coupee to some distance below New-Orleans; and on both sides of the river they present almost a continued village. The inhabitants of the upper part of the settlements are from Canada; of the middle, Germans; and of the lower part, French and Spanish from Europe. All speak the same language, and are similar in habits, manners and religion. In the settlements on the Gulph, west of the Mississippi, the people are Spanish, French, and American. On Red River they are principally French, and in the Washita American. The state of society in this

country is very deplorable. The people are entirely ignorant of divine things, and have been taught only to attend mass and count their beads. They are without schools, and of the French inhabitants not one in ten can read. Their whole business seems to be to make the most they can of their plantations, and to get gain. They are not intemperate in drinking, but continence is with them no virtue. The Sabbath to them is a high holiday, and on it is committed perhaps more actual sin, than during the whole week beside. Dancing, gambling, parties of pleasure, theatrical amusements, dining parties, &c. are the common business of the day, after mass in the morning. In the whole state there is not one Protestant church, unless it be a small one of Baptists, about to be organized at Appelousas. The Methodists have had itinerants up Red River and Washita, but are exceedingly unpopular. The religion professed is entirely Roman Catholic. The clergy of this order, however, are not numerous; perhaps fifteen. The Bishop and four or five priests reside in New-Orleans. Bishop de Bury I believe to be a man of piety; and I know that he laments the degraded state of their church in Louisiana, and mourns over the depravity and wickedness of the place in which he resides. The bishop and father Antonio favored the establishment of the Louisiana Bible Society, which I trust will prove a great and lasting blessing to the state."

"The Bishop," says Mr. Mills, "is considered as a man of character and of extensive information; he came from Baltimore and has been in New-Orleans but a few months. He gave it as his opinion, that there were not at this time twelve bibles in the vicinity of New-Orleans. He spoke of this city as being the most desperately wicked place he had ever been in;" though "he had been in France, and had opportunity of ascertaining the morals and religion in the cities of that kingdom."

The Louisiana Bible Society was

established at New-Orleans by the exertions of our missionaries, while they were there. The Legislature was then in session, and gentlemen of influence, not in the city only, but in the state at large, became members. Very considerable attention was excited to the subject, and many people began earnestly to enquire for the bible. On the day the Bible Society was formed, Mr. Mills writes, "I was at the store of Mr. Stackhouse this morning, and during a short stay there, five or six French people called on him inquiring for bibles in their language. Some of them belonged to the city, and some to the country." Two days afterwards he writes. "Mr. Stackhouse informed me this evening that a number of people called on him for Bibles, mostly French Catholics. This is certainly a wonderful day for New-Orleans." Mr. Stackhouse told me that if he had fifty bibles, they would all be disposed of at once."—A Mr. Dow has received, through a friend, twenty or thirty English bibles, from the British and Foreign Bible Society. These were all distributed.

During their stay of about three weeks in New-Orleans, our missionaries preached as often as they had opportunity. Of the last Sabbath Mr. Mills says; "In the evening the congregation was numerous for the place; perhaps 200 attended. Brother Schermerhorn preached. It was said by those who had lived in the city a considerable time, they never saw so full a meeting before. After sermon, a collection of 84 dollars was made for the missionaries." Mr. Schermerhorn had an invitation, a pretty pressing one, it would seem, to remain at New-Orleans, and settle in the ministry there. In relation to this he says, "I regretted it could not be so; for I believe the Lord has much people in that city; that it is an ample field for usefulness, and the most important situation in the western country."

"In West Florida," says Mr. Mills, "the people are extremely ignorant. The attention of some of them has

been lately called to religious subjects. Numbers of them lose no time in soliciting for a bible, whenever a prospect, that they may be supplied is presented, which is very rare. There are some families in this part of our country, who never saw a bible, nor heard of Jesus Christ; and some there are, hopefully pious, who cannot obtain a bible or even a testament. The people to whom I now refer speak the English language."

The view now given of these extensive, dark, and famishing regions of our country, can hardly fail deeply to affect the hearts of the friends of the Redeemer, and of those for whom he died; and if it have the effect to wake up the members of this society and others to more earnest prayer and exertion for the imparting of the blessings of the gospel to such as are perishing for want of them, the design of presenting it will be answered. From this distant excursion we return to things nearer home..(*To be continued.*)

A SUMMARY ACCOUNT OF THE BRITISH
AND FOREIGN BIBLE SOCIETY.

Continued from p. 31.

IN the present age, no circumstances claim more strongly the notice and approbation of every friend to Christianity, than the increased attention manifested to the circulation of the Holy Scriptures, and the facilities provided for the accomplishment of this object. Our forefathers have long been honored with the gratitude they deserved, for having, at the period of the Reformation, laid open those heavenly treasures to the eyes of the people. Societies were subsequently formed, schools were founded, and other regulations adopted, for promoting this desirable work. Little however comparatively, was done towards generalizing the knowledge of the Bible, till within the last fifty years; when an increased attention to education brought the minds of the common people more extensively into cultivation, and multiplied the readers of

the Scriptures to a degree beyond all former example. To this, and other causes of similar operation, may be ascribed the superior estimation into which the Scriptures have risen of late years, and the strong disposition which has been manifested to promote their diffusion and reception among all orders of society. At length, an expedient was devised, of equal simplicity, liberality, and wisdom, for accomplishing this purpose, on a scale which promises eventually to comprehend, not merely the inhabitants of the British Empire, nor the population of Christendom, but the whole family of man. This expedient was to circulate the sacred text, upon which Christians in general are agreed, and to which they appeal as their common standard, without human interpretation, criticism, or comment. The proposition was acceded to, and practically adopted, by a respectable body, consisting of members from various communions of professing Christians; and it was recommended to public patronage and support, in the year 1804, under the designation of "THE BRITISH AND FOREIGN BIBLE SOCIETY."

The Institution was regarded with considerable interest. To some indeed it appeared so doubtful an experiment, that they could not be prevailed upon to join immediately in giving it the trial; while others, and those not a few, of almost every persuasion, saw in it the germ of Christian concord and social happiness; and rallied round it, as a standard of piety, and peace and pure religion.

Lord Teignmouth accepted the appointment of President; as did the Bishops of London, Durham, Salisbury, and St. David's, together with certain lay-lords and gentlemen of the highest character, that of Vice-Presidents. Thus constituted and patronized, from the popularity of its plan and the exertions of its conductors, it obtained a rapid establishment in the world; and may be considered as already possessing a larger and more efficient operation than was ever ac-

quired in so short a time by any charitable Institution.

Upon its first appearance before the public, WALES and SCOTLAND rivalled each other and their fellow-christians in ENGLAND, by the promptitude and liberality of their support. IRELAND did not remain uninterested in this strife of love; but manifested as strong a disposition as its local impediments would allow, to aid in promoting so glorious a work. The continent of EUROPE felt the impulse which London had excited; and evinced the effects of it, in local associations for prosecuting the same common purpose, under the auspices and by the aid of the Parent Institution. ASIA displayed a similar spirit, and Calcutta (where certain individuals from the Baptist Society had made a most auspicious beginning in the work of translations) became the seat of a Corresponding Committee; professing, in the name, and chiefly by the funds, of the Society in London, to aid and encourage translations of the scriptures into all the vernacular dialects of the East.—This initiatory measure has led to the establishment of “the Calcutta Auxiliary Bible Society.” AMERICA caught the same holy ardour; and a similar union of Christians, upon kindred principles, and with the same object in view, was speedily witnessed in various great towns throughout the United States. Several of these Associations have been assisted by the British and Foreign Bible Society.

In order to form a just conception of this important Institution, and to prognosticate its effects on the civilized world, it will be necessary to view it a little more nearly, and to enter more particularly into the details of its present vast and increasing magnitude.

The center of this Institution is in LONDON. Its larger component parts are to be traced in Auxiliary Societies, or other associations, formed under its encouragement, and contributory to its object, in several of the most considerable, and in some of the minor towns

throughout the United Kingdom; and in conspicuous and convenient stations throughout the other portions of the world already enumerated. Its Auxiliaries within the United Kingdom already amount to above 200. On the continent of Europe, it has produced kindred Institutions of great activity, and operating under the most respectable patronage, in Stockholm, Berlin, Basle, Abo, St. Petersburg, Moscow, &c. These stations are peculiarly favorable to the object of supplying the inhabitants of that continent with the Scriptures in their several languages. In ASIA it possesses powerful Auxiliaries, at Calcutta and Colombo. The Societies established in those places consist of individuals of different Christian denominations, eminent alike for piety, learning, and station; and are honored with the countenance and support of the respective governments. Through these Associations, and the instruments employed under their direction and encouragement, the Society at home will contribute considerably towards furnishing the native Christians in India (amounting to nearly a MILLION,) with Bibles; to produce correct versions of the Scriptures in the various languages of the East; and to open channels for their circulation among millions of people, who might otherwise have remained utter strangers to the words of eternal life. In AFRICA it is chiefly employed in distributing Copies of the Scriptures, furnished from its Domestic Depository: but the recent establishment of an Auxiliary Society for the Mauritius, Isle of Bourbon, and Dependencies, under the immediate patronage of the Governor; encourages a hope that something more extensive and effectual will be done for enlightening and christianizing that dark and degraded portion of the Globe. In AMERICA the object of the Society is prosecuted by the Bible Societies of Philadelphia, New-York, Albany, Connecticut, Massachusetts, Maine, New Jersey, South Carolina, Georgia, Baltimore, &c., amounting to 24 in number, all produc-

ed by its example, acting in harmony with it, and several have been aided by its funds. In addition to these regular and organized bodies, the Society has correspondents both among the clergy and the laity, in different parts of the world, actively engaged in promoting its designs, by dispersing, at its expense, the sacred oracles of divine truth, "to men of every nation under heaven."

In the short compass of eight years,* it has issued more than 870,000 copies of the scriptures, independently of those which have been printed under its auspices, without the limits of the United Kingdom. In ENGLAND it has printed the Scriptures, or parts thereof, at its own expense, in the English, Welsh, Gaelic, Irish, Manks, French, Spanish, Portuguese, Italian, Dutch, Danish, German, Antient, and modern Greek, Esquimaux, and Mohawk languages. In EUROPE it has largely aided the printing of them in the German, Bohemian, Polish, Icelandic, Swedish, Turkish, Lapones, Lithuanian, French, Romanese, Italian, Calmuc, Esthonian, and Livonian, languages.—In ASIA it has promoted, by liberal and repeated contributions, the translation and publication of them in Hindostanee, Bengalee, Persian, Arabic, Mahratta, Malayalim, Sanscrit, Chinese, Telinga, Tamul, Mala, Orissa, Seek, Burman, Carnatica, and several other dialects. The result of these operations has been, that many countries, remotely distant from each other, and from the parent source of supply, have already been furnished with copies of the Scriptures in their respective languages; and means have been provided for insuring, under the auspices of Divine Providence, a diffusion of the same blessing among those nations on which the sun of revelation has never yet risen.

The impressions made by this catholic Institution on the objects of its kindness both at home and aboard, have manifested themselves in address-

* The Society was not prepared with Bibles and Testaments for circulation till 18 months after its institution.

es, repeat with expressions of the most genuine pathos. It appears impossible for persons not enslaved by prejudice, or destitute of Christian sensibility, to read, without emotion, the foreign communications which enrich the Society's Annual Reports.—To receive acknowledgments for the best of all gifts, from persons of every language and communion, on continents and islands, whether kindred or aliens, bond or free, friends, or enemies; and those acknowledgments conveyed in the language of their hearts, and written in their tears, is a felicity which no words can adequately express.

After presenting this sketch of the Institution, a formal appeal, on its behalf, to the liberality of the public, would be superfluous. It has already expended, in the course of nine years, more than \$803,888 in promoting its object; and at the last Annual Audit, the Society were under engagements, amounting to about \$155,555. When these circumstances are considered, in connexion with the general merits of the Society, the inhabitants of the United Kingdom can want no additional motive to stimulate their exertions in promoting both by personal contribution, and local association, the permanent interests of an Institution, which promises, if liberally and extensively supported, to become a BLESSING TO THE WHOLE EARTH.

ANECDOTES.

An English merchant at Dantzick, was invited to dine at a Convent with some Nuns; the entertainment was rich, and all things served up in the highest taste. After he had dined, and viewed the Convent, and its accommodations, the merchant commended their pleasant mode of living, yea, sir, said one of the friars, to him, we live gallantly indeed, had we any body to go to hell for us when we die.

A certain gentleman, in company with Mr. Richard Rogers, said to him, "I esteem you, and love your company very well, but you are so PARCISE." "O sir, (replied Mr. Rogers) I serve a precise God."

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For the Utica Christian Magazine.

INSTRUCTION FROM THE BOOK OF ESHER.

Continued from page 41.

V. THIS book reflects clear light upon that very important and comfortable text contained in Prov. xxi, 1, *The king's heart is in the hand of the Lord, as the rivers of water: he turneth it whithersoever he will.* This does not mean, that the hearts of *kings*, to the exclusion of other men, are in the hand of the Lord: but it is meant to convey the idea, that *even* the hearts of *kings*, (great and independent as they appeared,) were entirely in the hand of the Lord, and were turned at his pleasure, as much as the rivers of water. One river runs in one direction, and another river runs in another direction; and some rivers in their course have various windings, so as to run in almost all directions: but all these different directions, and various windings, are just as the Creator would have them. If the rivers have cut new channels, and taken different courses since they were created, still it is true that they are turned at the pleasure of HIM, who made and governs all his creatures and all their actions. Kings and other men are rational beings and act from motive, but the Lord governs their hearts as completely, and with as much ease as he turns the rivers of water. The Lord can not only turn the heart of a king by special grace, as he did the heart of Manasseh; but he can turn the heart of a king, who remains graceless, so that instead of hurting, he shall help, his people. The text now in view did *not mean to* confine our attention to *this truth, that the Lord has power to*

regenerate haughty kings; but was designed rather to teach us how perfectly he *controlled and managed* them. Its meaning is illustrated by the history before us. Ahasuerus was a great king, and Haman was his greatest favorite. Haman requested that all the Jews might be destroyed, because one of the nation would not make obeisance to him. The king, it seems readily, consented to Haman's request. A decree fatal to the nation was passed, which had received the royal signature, and according to a fixed law in that kingdom it could not be altered. But the king's heart was in the hand of the Lord, and he turned it as it pleased him. He brought him, within a few weeks, to give his royal approbation to another decree, which was entirely subversive of the first.

If God could frustrate the laws of the Medes and Persians;—if he could turn the heart of this great monarch;—whose heart is there that he cannot turn? Men may tell what they *will do*, and what they *will not do*; but they do not know what they will do. God holds them in his hand; and he can do with them, and make them do, just what he pleases. *There are many devices in man's heart; nevertheless the counsel of the Lord, that shall stand.*—Men may bind themselves under a great curse, that they will not eat nor drink until they have killed some one of the Lord's servants, still they cannot touch him, if the Lord do not deliver him into their hand. Therefore the Christian may say,

"I'll go and come;
"Nor fear to die,
"Till from on high
"Thou call me home."

It is matter of great consolation, that God can so turn the hearts of wicked men, that they shall not cross, but fulfil his designs, even when he does not alter their character: But it is still more pleasing to know, that he can turn a heart of enmity into a heart of love. He can make a proud king to become his submissive servant. A persecuting Saul was converted into a dear servant of Christ. To his name he ascribed the kingdom, power, and glory!

VI. The history before us casts much light upon that comfortable, though to many mysterious, declaration, Psal. 76, 10; *Surely the wrath of man shall praise thee; the remainder of wrath shall thou restrain.* The wrath of the two chamberlains, who sought to assassinate king Ahasuerus, praised God; and the remainder of their wrath he restrained. The wrath and wickedness of Haman, and of Ahasuerus, praised God; that is, gave occasion for God to display his glory to greater advantage. But if they had fulfilled all their wicked purposes, they would have eclipsed his glory; therefore the remainder of their wrath and wickedness was restrained. God has always made use of all the wickedness of evil men, and of good men, to further the gospel and the interests of his holy kingdom; and he has always restrained and prevented that wickedness which he saw would, if not prevented, be, on the whole, a real and lasting injury to the general good.—*Sin* is a dreadful evil; but even this, the holy God will in every instance, make use of to promote good. Where he sees it coming in like a flood to overwhelm and destroy all good, he always lifts up a standard against it. The certainty that God will make all the wrath and impiety of men promote his glory, is a truth, which is needed to support us, in this day of the abounding of iniquity.

VII. From the example of the people of God recorded in this book, we learn how suitable it is in times of extraordinary difficulty; and threatening appearances, to have recourse to ex-

traordinary prayer and fasting: We also learn the efficacy of such extraordinary humiliation and prayer. What a time of distress that must have been, when Haman had obtained a decree, to destroy, to kill and to cause to perish all Jews both young and old, little children and women in one day.—It had passed the seal of a king whose laws could not be repealed. What should the poor Jews do? On earth there was no arm mighty enough to save them from destruction: But they worshipped a God who stiles himself King of kings; a God who doeth according to his will in the army of heaven, and among the inhabitants of the earth. Where else should they go in this extremity but unto HIM; for he had never said unto the seed of Jacob, Seek ye me in vain! To him they carried their complaint. Though his name is not once mentioned in the book, yet how evidently is he exhibited to the eye of faith in this passage, chap. iv, verses 15, 16: "Then Esther bade them return Mordecai this answer, Go gather all the Jews that are present in Shushan, and fast ye for me, and neither eat, nor drink three days, night nor day: I also, and my maidens will fast likewise; and so will I go in unto the king which is not according to law; and if I perish, I perish."*

It is evident that the fast which Esther enjoined on the Jews in Shushan and which she proposed to keep herself was a religious fast, preparatory to her petitioning the king for the salvation of her people. A religious fast is always accompanied with prayer, and was, no doubt, in the case before us; and prayer is made to God.

The efficacy of this so general humiliation and prayer, appears from the sequel of the story. "On that night," says the sacred historian, "could not the king sleep."—What night?—The very night after this remarkable three days fast had ended. Their cries had ascended to God—they had come up into his holy temple. He probably

* See also verse 3: And in every province &c.

sent a messenger from the skies to disturb the sleep of the Persian monarch, to awaken his conscience, and also to suggest to him to call for the chronicles of the kingdom, that they might be read in his hearing. The morning after this extraordinary and solemn fast, Mordecai was escorted through the street of the city, clad in royal apparel, with Haman proclaiming before him, 'Thus shall it be done to the man whom the king delighteth to honor. In another part of the same day, Haman, the Jews' enemy was hanged on a gallows fifty cubits high, which he had prepared for Mordecai. Directly upon this the king's decree against them is reversed, and their mourning is turned into rejoicing. Is not here a remarkable answer to prayer?—and to that prayer which was attended with deep humiliation and fasting? And is not this written for our learning and imitation? Is it not the prayer-hearing God, who still governs the world? And will not God hear and avenge his own elect who cry day and night unto him? Let his beloved Son answer the question;—"I tell you that he will avenge them speedily." Let troubles, whether personal, domestic, national, or ecclesiastical bring us upon our knees. Let not *fasting* be considered as a part of the ceremonial law, which has long been abrogated. The present night of darkness will not probably flee away, and the glorious day of Zion's prosperity appear until there has been *great mourning among christians, and fasting and weeping and wailing*; and until *many have lain in sackcloth and ashes*.

VII. An attention to this book, particularly to the description which it gives of Haman, whose character holds a very conspicuous place, will give us an effecting view of the perfect pride and selfishness of the human heart. Let it be remembered, that Haman the son of *Hammedatha*, was also a son of *Adam*. From Adam we have all descended, and derived one common nature. By one man sin entered into the world, and sin is the same

thing in every man in the world. It is expressly said of fallen men, that God fashioneth their hearts *alike*. Therefore the scriptures speak of the fallen race as being but *one person*, and as having but *one heart*. Solomon says, *The heart of the sons of men is fully set in them to do evil*. Jeremiah says, *The heart is deceitful &c.* Paul says, *The carnal mind is enmity against God*.

If this point is established in our minds, that depraved human nature is substantially the same in every man, we shall be prepared to see, as in a glass, our own corruption, and the corruption of our fellow men, while we attend to the character of Haman. None of us doubts of the pride and selfishness of Haman's heart. It is clear that he was *perfectly selfish*—that he was *perfectly proud*. To be perfectly selfish, is to make ones self the supreme object, and the centre of all his actions. Perfect selfishness would sacrifice the happiness of millions, equal to himself in capacity for happiness, for the sake of his own gratification. Other beings are not regarded at all, only as they tend to promote selfish enjoyment. The selfish creature, however mean and contemptible a part of the universe, has it in his heart to exalt himself, not only above all creatures, but "above all that is called God." It is evident that Haman was possessed of such selfishness, and such pride. By the decree which he obtained against the Jews, it was evident, that no number of lives was too great for him to sacrifice at the shrine of *self*. It is also evident, that his pride aspired at being supreme, and having universal homage paid to him. Although he honored the king, it is evident, that it was only as means to exalt himself. He manifestly aspired to regal honors, and wished to be in his sovereign's place. This appears from the answer which he gave to the king's question, What shall be done unto the man whom the king delighteth to honor? Let us not indulge the thought, that Haman is a solitary instance of this unreasonable pride and selfishness. Other instances

are recorded in the bible, where men have manifested the same degree of pride and self love. Abimelech the son of Gideon slew seventy of his father's sons upon one stone, for this reason alone, that he might have no competitors in the government to which his ambition aspired. King Herod destroyed a multitude of infants, (against whom he could not pretend to bring an accusation) that he might make sure of the death of the son of Mary. Is it not evident, that the man who would do this, would dethrone the king of heaven, if this were in his power? "As in water, face answereth to face, so the heart of man to man." Such selfishness and pride as this reigns in every unsanctified heart. In most men it has been more restrained, else we could not live together in the world: But God has, in wisdom, seen fit to take off the restraint, in a greater degree, from some of our fellow sinners, that they might more fully act out their hearts, so that it might be seen what is in *man*. In the history of such men as Haman, Abimelech and Herod, we are shown *ourselves*. To these the children of grace may look, and see what depravity they are saved from: To these the unconverted may look and learn what they now are.

VIII. From the case of Haman we not only learn, that men are naturally proud and selfish; but we also learn that pride and selfishness are calculated to keep them from being truly happy. When Haman was covered with glory, after he had recounted all his prosperity to his wife and friends, he adds, Yet all this availeth me nothing, as long as I see Mordecai the Jew sitting at the king's gate. This is the way with selfish men:—There is always some Mordecai sitting at the king's gate, to mar their happiness. The man whose heart is right with God can be happy, if a thousand *Mordecai's* sit in the gate, and do not bow to him. He lives upon a good which *is not so precarious*. His heart is joined to the kingdom of God, a kingdom which cannot be moved. He walks

humbly with God, and seeks the honor which cometh from Him. He does not live upon the homage of his fellow men; but has more true comfort in humbling himself before God, than in proud exaltation. If things take place which are crossing to his feelings, his happiness is not all destroyed; for he knows the Heavens do rule. But selfish men cannot be happy, without they can have every thing to their mind; and that never will be while their hearts remain selfish. God does not govern the world on the plan of promoting *selfish*, but *general* good; selfish men must therefore continually be meeting with things to spoil all their comfort. They are upon a wrong track; and it is impossible for them to find any true satisfactory enjoyment until they become humble and disinterested. They will always continue to say, "Who will show us any good?" until they learn to make the petition, "Lord lift thou up the light of thy countenance upon us?"

SYLVANUS.

[To be continued.]

AN HISTORICAL VIEW OF THE FIRST PLANTERS OF NEW-ENGLAND.

No. IX.

[Continued from page 51.]

THAT we may be enabled to form a correct opinion of the venerable founders of the New-England Colonies, it is necessary for us to have a more distinct view of those individuals, whose virtues and services rendered them conspicuous, than can be taken from a general history of events. Though sensible that the task is arduous, and the subject worthy of the labors of the ablest Biographer, under the persuasion that some account of the characters of those great and good men, whom we love to denominate our forefathers, will be acceptable to the readers of the Magazine, the work will be attempted.

Of the early settlements of New-England, the colony of Plymouth, the first in standing, led the way in the

establishment of the most important civil and religious institutions. The fathers of that colony, therefore, for their zeal and indefatigable labors, will always be held in the most grateful remembrance; while their practical wisdom and rational piety can never cease to be revered. The eminent characters of that colony, may, very justly, be the subject of our first attention.

The most distinguished person of that extraordinary company, who made the settlement of Plymouth, and commenced the first colony, which in its early state had the appearance of permanency, within the present limits of the United States, was their venerable Minister, the Rev. John Robinson. Through the interesting vicissitudes of about twenty years, he was their leader, their shield, and the only common bond which gave a unity to all their pursuits.

Mr. Robinson was born in the East of England, about the year 1575. Possessed of a strong and discriminating mind, under the advantages of a liberal education, he made an early and distinguished progress in those branches of science which were the principal subjects of learning in that day. Having been early inducted into the work of the gospel ministry, he applied with great diligence to the study of the scriptures, and to the constitution and character of the national church. Of that church he was a member, having received episcopal ordination, and was settled over a small congregation near Yarmouth. He entered upon the work of the ministry about the time when the debates, between the advocates of high episcopacy and the Puritans, managed by those able champions Whitgift and Cartwright, were carried on with the utmost vigor. The minds of all men were affected with those discussions, and such as were of an inquisitive turn, necessarily examined those subjects which so greatly agitated the nation. From a careful attention to the existing order of the religious establishment, Mr. Robinson

became convinced that many of the ordinances and ceremonies of the church were unsupported by divine precept, and inconsistent with the word of God. Finding that rites of human invention were maintained and enforced with as much pertinacity as any of the express precepts or ordinances of Christ, that he was denied the privilege of conscientious omission of forms and ceremonies confessedly unessential, Mr. Robinson determined, at the hazard of all temporal good, to separate from the established church.

About the year 1580, a sect of violent separatists arose in England, the principal leader of whom was Robert Brown, from whom the sect was denominated Brownists. These absolutely disowned the church of England as a church of Christ, and held it to be unlawful to hold any communion with that church. Mr. Robinson, on a discovery of the numerous factitious rites which were imposed by the church, of the arbitrary measures and high usurpations of the hierarchy, fell into the same mistaken sentiments, and connected himself with the Brownists. The sentiments which he embraced and publicly maintained, were generally adopted by his congregation.—Enlightened by his luminous mind, allured by his ardent piety, attached by his unfeigned mouth, the congregation ever adhered to their faithful, beloved pastor. Mr. Robinson published some small tracts in vindication of the lawfulness of separation, and in opposition to many of the ordinances of the ecclesiastical establishment.—Many of the Brownists, unable to endure the persecuting zeal of Archbishop Whitgift and his successor Bancroft fled to Holland and set up several churches. Those churches enjoyed the labors of several excellent divines whose names are still eminent in the departments of divinity and science.—Mr. Robinson and his people made many efforts to enjoy and perform the pure worship and ordinances of the gospel, in a private manner, without giving offence to those who sought

enforce a general uniformity. But the zeal of the ecclesiastical courts and the vigilance of the pursuivants rendering this impracticable, they were compelled to look for an asylum in foreign countries. The removal of Mr. Robinson and his congregation to Amsterdam, in the year 1607, and in the year following to Leyden, was particularly described in our third Number.

Mr. Robinson was a man of an independent mind, who made truth and duty his great objects of pursuit, and was not to be governed by the prejudices of a sect. On a more near acquaintance with the principles and practices of the Brownists than he could obtain in his native country, aided by the light of the holy scriptures and an intercourse with some eminent Puritan divines, he became sensible of the unreasonable bigotry and many errors of the Brownists, and undertook to effect a reformation in their sentiments and churches. In this important undertaking, he was eminently successful. Many of the Brownists gradually came into his sentiments, and, that they might be distinguished from those who tenaciously adhered to the sentiments of Brown and went even greater lengths in error, they were distinguished by the name of *independents*. The leading principles on which Mr. Robinson's church in Leyden was established, were these: They acknowledged the doctrinal Articles of the church of England to contain the essential doctrines of the gospel; they held that, that was a true church of Christ, and as such to be venerated and esteemed; that every individual church had received authority from Christ to enjoy all the privileges, to exercise all the rights which he has appointed for his visible people; and that such a church is not amenable to any external or superior ecclesiastical authority. They held a cordial communion with the churches of Holland, with the churches of Geneva, with the French Protestants who were regulated by the *Walloon* Confession, and

with the most of the Reformed churches they agreed in the essential principles of doctrine and practice. They held it lawful to unite with the Church of England in Christian intercourse and divine worship, but not to commune with them, in their then existing state, in sealing ordinances. This account is taken from a Confession of Faith and a general account of that first Independent church drawn by Mr. Robinson, with great ability and learning, and published at Leyden in latin, in the year 1619. It is entitled *An Apology for the English exiles, who are vulgarly called Brownists*. In this Confession it is stated, "We hold the Reformed Churches to be true and genuine, we profess communion with them in the sacraments of God, and, as far as we are able, cultivate their fellowship." Dr. Mosheim observes, "Instead of differing from all other Christian societies, it may rather be said of the independents, that they were perfectly agreed with by far the greatest part of the Reformed churches." The religious sentiments, in doctrine and practice, which were received by Mr. Robinson's church at Leyden, under the instruction of that great man, and afterwards brought to America, were remarkably coincident with those which have since been so ably vindicated by Dr. Hopkins in his incomparable System; a work which will be admired in the latest periods of the church, notwithstanding the censures it now receives from many by whom it was never read. The sentiments of Mr. Robinson which have been mentioned, which were adopted by his people, afford a satisfactory reason for an extraordinary remark of that acute historian Mr. Hume. He says, of the independents, "Of all Christian sects, this was the first, which during its prosperity, as well as its adversity, always adopted the principle of toleration."

At the time that Mr. Robinson removed to Leyden, the celebrated Arminius was professor of divinity in the eminent university of that city, and

publicly inculcated his peculiar religious sentiments. After his death in 1609, he was succeeded in the divinity chair by Episcopius, who maintained the religious sentiments of his predecessor with great ability and learning. An occurrence during his professorate deserves a particular mention in this place. It is related in an historical tract of Governor Bradford. "Episcopius, the Arminian professor, put forth his best strength and set forth sundry theses, which by public dispute he would defend against all men. Now Poliander, the other professor, and the chief preachers of the city desired Mr. Robinson to dispute against him; but he was loth, being a stranger: yet the other did importune him and told him that such was the abilities and nimbleness of the adversary, that the truth would suffer if he did not help them; so that he condescended and prepared himself against the time, and when the day came, the Lord did so help him to defend the truth and foil his adversary as he put him to an apparent non-plus in this great and public audience, and so he did a second and a third time upon such like occasions, which procured him much honor and respect."

Mr. Robinson appears to have had no less influence with his people in the regulation of their moral conduct, than in the direction of their religious sentiments. A little previous to their removal to America, the Magistrates of the city of Leyden, in a public address to the members of the French church in that city, observe, "These English have lived among us these twelve years, and yet we never had any suit or accusation come against any of them; but your strifes and quarrels are continual."

The plan of a removal to America, projected by the congregation at Leyden, met with the cordial approbation of their reverend pastor. He considered the reasons for a removal sufficient, and resolved to accompany his beloved flock to the western wilderness. After attending to the nature

of the necessary preparations, it was found that the whole company could not remove at one time, and it was agreed that the pastor should attend the greater number. At the time of the first emigration, the greater number remained in Holland, with whom Mr. Robinson continued. He remained, however, in the full expectation of removing, with the residue of his people to America. This confident expectation was never relinquished till his death.

When the first emigrants were prepared for their embarkation, the congregation observed, with great solemnity, a day of fasting and prayer. After preaching from Ezra viii. 21. Mr. Robinson addressed the adventurers in the following manner:

"Brethren,

"We are now quickly to part from one another, and whether I may ever live to see your faces on earth any more, the God of heaven only knows; but whether the Lord has appointed that or no, I charge you before God and his blessed angels, that you follow me no farther than you have seen me follow the Lord Jesus Christ.

"If God reveal any thing to you, by any other instrument of his, be as ready to receive it as ever you were to receive any truth by my ministry; for I am verily persuaded the Lord has more truth yet to break forth out of his holy word.—For my part, I cannot sufficiently bewail the condition of the reformed churches, who are come to a period in religion, and will go at present no farther than the instruments of their reformation. The Lutherans cannot be drawn to go beyond what Luther saw; whatever part of his will our God has revealed to Calvin, they will rather die than embrace it; and the Calvinists, you see, stick fast where they were left by that great man of God, who yet saw not all things.

"This is a misery much to be lamented, for though they were burning and shining lights in their times, yet they penetrated not into the whole council of God, but were they now

living, would be as willing to embrace further light as that which they first received. I beseech you remember, it is an article of your church covenant, that *you be ready to receive whatever truth shall be made known to you from the written word of God.* Remember that, and every other article of your sacred covenant. But I must herewithall exhort you to take heed what you receive as truth, examine it, consider it, and compare it with other scriptures of truth, before you receive it; for it is not possible the Christian world should come so lately out of such thick antichristian darkness, and that perfection of knowledge should break forth at once."

"I must also advise you to abandon, avoid and shake off the name of **BROWNISTS**; it is a mere nick-name, and a brand for the making religion, and the professors of it, odious to the Christian world."*

The company who were to sail for America, being composed of the younger part of the congregation, Mr. Robinson and their elder brethren accompanied them to Delfthaven, where they embarked, July 2d, 1620. Having spent the preceding night in Christian converse and social worship, in the morning, after exchanging the endearments of a mutual affection, which nothing less than common sufferings in a strange land could have produced, the beloved pastor kneeled down on the sea-shore, and with a fervent prayer, committed the adventurers to the care and mercy of heaven. The pilgrims stepped on board, he gave them his blessing—that voice to which they had always listened with delight, they were not to hear again, till they hear it in the heavenly praises of redeeming love.

The emigrants were to make some stay in England, before their final departure for the western continent. After they had sailed from Holland, Mr.

* Had Judge Marshall been favored with sufficient time for the compilation of his History, he would not have stated that the first settlers of Plymouth were *Brownists*.

Robinson wrote and sent to them a most affectionate and judicious pastoral letter, which was preserved by them with the tenderest remembrance, and was of great benefit to them through the residue of their lives. In this, he counselled them, above all things else, to make their peace with God, and their own consciences, by a sincere repentance of all sin, and a life of faithful obedience to the divine commands. As the next most important duty, he exhorted them to live in peace with one another. To be very cautious of giving offence, and equally cautious of indulging an irritable temper, whereby they would be liable to take offence from others. He observes, "In my own experience, few or none have been found that sooner give offence, than those that easily take it; neither have they ever proved sound and profitable members of society, who have nourished this touchy humour." He warns them, with great earnestness, against the indulgence of a private, selfish spirit, whereby any one should be seeking exclusively, his own personal interest. He reminds them that they are the house of God, and cautions them not to be shaken with unprofitable novelties and innovations.

For a few succeeding years, Mr. Robinson continued with a part of his congregation remaining in Holland, enjoying the utmost confidence of his own people, and rising continually in the esteem and affection to all of whom he was known. In 1621, and 1623, small companies of emigrants removed from the congregation to join their friends in Plymouth. So many obstacles were thrown in the way of the emigration of the principal part of the company, by the Plymouth Company in England, who liked not the religious sentiments of the Puritans, that their removal, the object of their earnest and constant hope, was delayed from year to year.

In the year 1625, the providence of God cast a sudden gloom upon all their prospects, by removing their beloved

pastor to his eternal rest. This event, which threw the company in both continents into the deepest mourning, was communicated to Plymouth in a letter from Leyden, of which the following is an extract; "It has pleased the Lord to take out of this vale of tears, your and our loving pastor, Mr. Robinson. He fell sick, Saturday morning, Feb. 22d, next day taught us twice, on the week grew weaker every day, feeling little or no sensible pain to the last. Departed this life the 1st of March. Had a continual ague.—All his friends came freely to him. And if prayers, tears or means could have saved his life, he had not gone hence. We will still hold close in peace, wishing that you and we were together." He died in the fiftieth year of his age.

Mr. Robinson was a man of great dignity of manners, of a very grave deportment, and possessed in an eminent degree, that solemn piety which was characteristic of the distinguished Puritans of his time. He had a singular talent at securing the affections and commanding the minds of men. Very few of his friends or followers ever forsook him, for every additional knowledge of his character increased their attachment and confidence. Such was his acquaintance with the human character and such his knowledge of truth, that he seldom failed of the accomplishment of his purposes. He possessed the rarest talent in polemical writers, a candor of mind, which always bowed to the force of truth. Sensible of his own imperfections, he believed that much additional light respecting divine truth remained in the sacred volume, to be sought out hereafter, by those that fear the Lord. I apprehend that the history of the church furnishes not another instance in which the founder of an extensive religious denomination has delivered such sentiments as we have in Mr. Robinson's farewell address to the emigrants for America. He requires them not to make his opinions their standard, but to be always ready to

receive the truth which God in his mercy should lay before them. And expresses his confidence that much remains to be exhibited.

A certain Mr. Jacob, an English divine, compelled like many others to leave his own country, after residing several years in Holland, fully imbibed the sentiments of Mr. Robinson, returned to England in 1616, and established the first independent church in that country. In a few years, they increased to a great number. The venerable Synod who composed the Savoy Confession in 1658, which has since been acknowledged by conventions of the churches in Massachusetts and Connecticut, were Independents.

An English historian, who was a great enemy to all non-conformists, observes, "Mr. Robinson was a man of excellent parts, and the most learned, polished, and modest spirit that ever separated from the church of England. The apologies he wrote were very handsome. By his connection with Dr. Ames and Mr. Parker, he was bro't to a greater moderation than he at first expressed. He ruined the rigid separation by allowing the lawfulness of communing with the church of England in the word and prayer, though not in the sacraments and discipline.*

* Dr. Ames, here mentioned, was a celebrated Professor at the University of Franeker, and author of the *Medulla Theologica*. He was one that fled from the persecution of Arch-bishop Bancroft, and found an honorable asylum in Holland. His friendship was of great advantage to Mr. Robinson, as he helped to convince him of the errors of the Brownists, and afforded him much assistance in establishing the order of the Leyden church. He intended to have removed to America, but was prevented by death, which took place in 1633. His widow and children removed to New-England, and brought his library, which was of great value. He possessed a very acute mind and extensive learning, and was one of the ablest ministers of his time in opposition to the sentiments of the Arminians. A lineal descendent from him, was that great ornament of our country, the late Fisher Ames.

Such was the man, who under God, laid the foundation of the eldest church in the United States.

The first Governor of the colony of Plymouth, was Mr. John Carver. During the period of the residence of Mr. Robinson and his congregation at Leyden, Mr. Carver was much distinguished for his talents and piety; and for his activity, zeal and fidelity in the service of the company. In early life, his heart was, apparently sanctified by the grace of God, which was evinced by a life faithfully devoted to the service of the Redeemer. He possessed a grave rather than an ardent temper, yet he deliberately embraced the religious sentiments of the Puritans, and resolved to submit to the privations of worldly good, rather than neglect or abuse the religion of a divine Saviour, by being *subject to ordinances, after the commandments and doctrines of men.*—He rejoiced in the privileges of a British subject, and remembered with humble gratitude the great things which God had done for his church in his native land, in delivering it from the bondage of papal superstition and tyranny. Yet perceiving that the national church, pertinaciously, retained errors, after they had been most clearly pointed out by affectionate and faithful friends; that it persisted in enforcing, by penal sanctions, rites of human prescription, unwarranted, if not inconsistent with the gospel of Christ; that it would allow no indulgence to those who begged an exemption from those burdensome services, while they would accord with all essential ordinances; he felt himself called, in the providence of God, to bear a temperate testimony against such impositions, and to exercise those rights which Christ has given to all his people. Mindful of the high precept, *Stand fast in the liberty where-with Christ has made us free, and be not entangled again with the yoke of bondage*; and knowing that to this no human authority was paramount; believing that many of the ordinances to which his obedience was required were an abridgement of this liberty, he

felt authorized and bound to follow Christ alone. Thus he became one of the pillars, one of the most able and faithful supporters of Mr. Robinson's church.

Mr. Carver was a deacon of the church in Leyden, and retained the office after his removal to America. As an officer in the church, by his clear understanding, his sound judgment, his exemplary character, he possessed much influence, and was eminently useful in the performance of his many important duties. When we contemplate this little church, standing alone in the christian world, with no friends or sister churches for its support, without the enjoyment of any ecclesiastical constitution, without any ancient or established usages for their regulation, the passions of individuals highly excited by oppression; while we adore the merciful care of the great Head of the church, in preserving them from ruin, we cannot but admire the wisdom, the prudence, the moderation, of the officers and influential members, by whose instrumentality they were thus preserved, and led to such an eminent purity of gospel order. The experience of two centuries has discovered no material defects in the system which they established. And no churches in the Christian world, according to their number, have, more eminently, enjoyed the divine blessing, than those which have been regulated according to their model.

When the congregation at Leyden had become generally disposed to a removal from Holland, Mr. Carver and Mr. Cushman were deputed to make application to the Virginia Company in England, for some lands within their patent, for the establishment of a Colony. On account of the many prejudices existing in England against this congregation, their first application was unsuccessful. The year following, 1619, they obtained the grant.—Mr. Carver, for his education, his discretion, his gravity of manners, and his activity in the business of the emigration, was looked upon by the adventurers as the

proper person for their chief magistrate, before their departure from Holland.

The emigrants arrived in the harbor of Cape Cod, Nov. 9th, 1620. A political compact, which was their civil constitution for many years, was soon formed, and, on the eleventh of that month, was signed by forty-one persons, all the males who were of age. Mr. Carver is the first signer, and immediately after, was unanimously chosen Governor. No other magistrate was appointed. In the perils and distresses of the succeeding winter, all that could be done by the benevolent man, by the illustrious patriot, by the exemplary Christian, was performed by Mr. Carver, to support the settlers under their accumulated sufferings, to preserve them from despondency, to provide every practical relief, and to preserve the colony from ruin. He cheerfully submitted to an equal share of privation and labor, afforded every possible assistance to the sick, counselled the dying, and comforted the mournful survivors; his serene countenance inspired confidence in every beholder, his humble submission directed all souls to God. During the most of the period of the raging sickness, in which one half of the whole number died, Gov. Carver enjoyed good health, and was able to discharge the important duties devolving upon him.

The Governor having been informed that Massasoit, a powerful Indian Sachem, not far distant from the plantation, was amicably disposed towards the settlement, sent him a message, inviting him to an interview at Plymouth. He accordingly came with great state, attended by a numerous train, and on the 22d of March halted at the entrance of the town.—The Governor, attended by a file of armed men, advanced to meet the royal savage, and, after much ceremony, they proceeded to a friendly interview.—The Colony, very providentially, were provided with an Indian interpreter. After partaking of an enter-

tainment provided for that purpose, “they entered into a perpetual league of friendship, commerce and mutual defence.”—The natives manifested the highest satisfaction at the scene.—It was an event of uncommon interest, as the existence of the colony depended on the issue.—This treaty was maintained inviolably by Massasoit till his death; and was the foundation of that peculiar harmony which long subsisted between the Plymouth Colony and the natives.

The negotiation of this important treaty was the last public service performed by their worthy Governor.—On the fifth of April 1621, after a short illness, a mysterious providence removed him from the afflicted colony whose cup of sorrows now was full, removed him to the rest which remaineth for the people of God. Notwithstanding the low state of the colony, they gave their lamented Governor all the funeral honors which were in their power to bestow; the men were under arms, and fired several volleys over his grave.

Mr. Carver was a man of singular piety, of great fortitude and public spirit; grave in his manners, yet open, condescending, and affectionate. He possessed a good estate, the greater part of which was spent in the service of the colony. As a magistrate, he was firm, upright, and watchful; as a Christian, humble and exemplary.—By his virtues, he was endeared to all his acquaintance, but especially, to the infant colony of which he was a most distinguished ornament and support. By the removal of such pillars, God taught our venerable fathers that his own almighty arm, and that alone, must “sustain the children of his love.”

Mr. Carver's wife, who was distinguished for her piety, overcome with grief, died about six weeks after her husband. His posterity have been numerous and respectable in the Plymouth colony, and distinguished for health and longevity.—One of the towns in the county of Plymouth now bears his name.

[To be continued.]

For the Utica Christian Magazine.

ON THE
EVIDENCE OF DIVINE GOODNESS.

IS there evidence, aside from the holy scriptures, that God's moral character is good?

If there be evidence of the goodness of God aside from the positive testimony of the scriptures, or aside from any history or doctrines contained in the scriptures; it is probable that the scriptures, which are full of argument, do, in some way, make use of this mode of reasoning, and bring forward this evidence of the goodness of God. If the scriptures intimate no evidence, from the light of nature, of the goodness of God; it is a presumptive argument that there is no such evidence.—The scriptures, no where, intimate that the doctrines of the Trinity, and of the incarnation of the son of God, to make atonement, are evident from the light of nature; but the *Eternal power and Godhead* of the Deity are said to be evident from the light of nature.—With regard to all other doctrines, this is a rule which we may adopt; if the scriptures treat them as evident from the light of nature, they are thus evident whether we, sinful, benighted mortals, can see the evidence or not. But if the scriptures consider them as doctrines of mere revelation, we may conclude that they are not made evident by the light of nature. The only enquiry, therefore, which is necessary, in order to decide on the question before us, is this; *Do the scriptures consider the goodness of God as being evident from the light of nature?* I think they do; and am therefore in favor of the affirmative of the present question.—We observe,

1. In the 14th of Acts, the apostle. (speaking to the idolaters of Lycaonia) of the *living God, who made heaven and earth, and the sea and all things therein; who in times past suffered all nations to walk in their own ways,* urges their inexcusable wickedness, in rejecting the true God, on account of the evidences of his goodness, *aside from the holy scriptures.* The words are

these. *Nevertheless, he left not himself without witness, in that HE DID GOOD, and gave us rain from heaven, and fruitful seasons; filling our hearts with food and gladness.*

Though the heathen abandoned the true God, and lost sight of divine revelation, yet God always followed them with a witness of his goodness; and the witness was in that HE DID GOOD. The apostle's argument implies, either that God's doing *any good*, especially to sinners, is a witness of his perfect and infinite goodness; or else that God did *so much good* as to be an ample witness of his goodness.

Let the construction of the argument be as it may, one thing is clear; and it is the thing in question; God did not leave himself without witness of his goodness, even *aside from the holy scriptures.* His *giving rain from heaven, and fruitful seasons, filling their hearts with food and gladness,* was the witness of his goodness.

If this be the manner, in which inspired men demonstrate the divine goodness, we ought to conclude that it is demonstrable in this way; even though no blind heathen, or half blind christian ever did, or will see the demonstration.

2. The apostle further represents, in the same manner, the inexcusableness of the heathen, in the 1st chapter to the Romans. He considers them as without excuse for not glorifying God as God; not merely because they had evidence, from the holy scriptures, of his moral and adorable perfections; but because they had this evidence, even *aside from divine revelation.* *The invisible things of him, from the creation of the world, are clearly seen.* If it be urged that nothing but *eternal power* could be seen in this way; I admit that they who urge this objection can see nothing but *eternal power*; and perhaps no sinful men ever did see any thing but *eternal power*; and sinners may imagine that they see *eternal power*, joined with infinite malice in the Creator of the world. But, I trust, no one can co-

ceive it an inexcusable crime not to glorify a being *as the infinitely amiable God*, concerning whose moral perfection there is no evidence. The apostle urges the inexcusableness of the heathen, on this ground, only, that his glorious perfection is evident from the creation of the world, *aside from divine revelation*. Now let it be granted, that I, with all my prejudice and stupidity, cannot see the connection between omnipotence and infinite goodness; does this prove that an inspired apostle, or a perfectly holy man could not see the connection?

The apostle's argument implies that there is a demonstration of the adorable perfection of God, aside from the holy scriptures; even from the creation of the world. If I say there is no such demonstration, because I cannot see it, I prefer my own discernment to the testimony of the apostle Paul.

3. We may notice, in the 34th and subsequent chapters of Job, the moral perfection of God abundantly argued from his supremacy. I shall only state the arguments, as they stand in those chapters, and submit it to those who have more meekness, and consequently, more discernment, on this subject, to point out to us the force of those arguments. For I verily believe that a man, perfectly meek and holy, would as clearly see, from the light of nature, the moral, as the natural perfection of God.

In Job 34th, Elihu expostulates with Job for saying, *I am righteous, and God hath taken away my judgment—my wound is incurable, without transgression—and it profiteth a man nothing, that he should delight himself in God*. Therefore, says Elihu, *hearken unto me ye men of understanding*. He seems to be sensible that true spiritual wisdom and understanding was necessary in order to see the force of his arguments.—*Far be it from God that he should do wickedness; and from the Almighty that he should commit iniquity*. The argument is that God is the Almighty, therefore will not do wickedly. If I

be challenged to show why the Almighty will not do iniquity; perhaps I can do it, and perhaps not. All I have now undertaken is, to show that this is the manner in which the scriptures argue the divine perfection. Elihu proceeds. *Yea, surely, God will not do wickedly, neither will the Almighty pervert judgment*. This is the same thing, newly stated; and he proceeds in his argument, to prove that the Almighty Being will not pervert judgment. *Who hath given him a charge over the earth, or who hath disposed the whole world?* i. e. Does he act, by a delegated power, and not independently? He goes on to consider it as the greatest absurdity to conceive that the Almighty, the independent Creator and disposer of all things, should do wickedly. His words are these.—*If now thou hast understanding, hear this; hearken to the voice of my words. Shall even he that haleth right, govern? And wilt thou condemn him that is most just? Is it fit to say to a king, thou art wicked? or to princes, ye are ungodly? How much less to him that accepteth not the persons of Princes, nor regardeth the rich more than the poor; for they are all the work of his hands?* He seems to represent it as astonishing that men, who admit the omnipotence, independence, and absolute supremacy of God, should entertain a doubt respecting his moral perfection. He seems to take for granted that men of understanding, i. e. men of piety, will see the demonstration of the moral, from the natural perfection of God. Accordingly he concludes, by observing, that *Job hath spoken without knowledge, and his words were without wisdom*. So much we notice in this Chapter. I will only observe that this is the manner of Elihu's reasonings with Job, to the end. If any say, These are only the reasonings of Elihu; we may observe that Elihu is not reprov'd among the rest of Job's friends: but the other three were reprov'd exclusively. Not only so, but the next and last reprover of J.

was the Lord himself. And if we examine all that the Lord says to Job, to vindicate his own moral character, we find it all of a piece, all on the same plan, adopted by his servant Elihu. He challenges Job, by a long detail of his marvellous works of power and wisdom, and absolute supremacy, to acknowledge his moral perfection. By this means alone, Job was convinced, and humbled himself before God, as appears in the last chapter. *Then Job answered the Lord and said, I know that thou canst do every thing; and that no thought can be withholden from thee. Who is he that hideth counsel without knowledge? Therefore, have I uttered that I understood not: things too wonderful for me. Hear I beseech thee, and I will speak, I will demand of thee, and declare thou unto me.* He recapitulates the majestic language of the Lord, which pierced him with conviction of the divine moral perfection; and then adds, *I have heard of thee, by the hearing of the ear, but now mine eye seeth thee; Wherefore I abhor myself and repent in dust and ashes.* This is the way in which the moral perfection of God is argued, successfully in the book of Job. There is no appeal made to positive testimonies, or to the plan of redemption and grace; no appeal to any thing which is a matter of mere revelation, but simply to the power and supremacy of God. Thus we find the scriptures argue from other topics, besides themselves, even from the light of nature, in favour of the moral perfection of God and they challenge the conviction of mankind from such evidence. If any, therefore, say there is no such evidence, or that it amounts not to demonstration, it becomes them to give us a new construction of a very considerable part of the scriptures.

BENEVOLENCE is that divinely amiable disposition, which feebly dawns in the earthly Christian, shines with morning beauty in the glorified saint, glows with noonday brightness in the exalted archangel, and flames with light inaccessible in the all-powerful JEHOVAH.

For the Utica Christian Magazine.

ON KNOWLEDGE, LAW AND SIN.

QUESTION. *Is a knowledge of the law essential to the existence of sin?*

To sin presumptuously, against a clear revelation and understanding of the law, is to sin, in a more aggravated degree, than to sin in ignorance of the law. We easily conceive that degrees of criminality may be various. But, the question is, Is it possible to sin, in perfect ignorance of the holy rule which is violated? Take an instance of the violation of the first command, "Thou shalt have no other God before me." A violation of this command consists in loving some other object more than God. All men have their various objects of supreme affection. Among the whole, a man is found who has never heard of a God, nor of a rule of righteousness: he has lived to the age of 20 years, in the very depth of pagan darkness. His supreme affection has all this time been placed on himself. He has never had a conception of any being more worthy than himself. Of course, he has never felt the least remorse, in loving himself supremely.— If he has found it necessary to oppose or destroy his neighbors, who impeded his selfish purposes, he has done it without any degree of remorse or hesitation. At length he is taught, and convinced that there is a God; and that he justly claims supreme affection.— We will suppose, further, that this miserable, benighted pagan, at twenty years of age, becomes a true convert. Jesus Christ, being revealed to him, is embraced by a true and living faith. "Old things," in his case, "are passed away; and behold all things are become new." Now he takes a retrospective view of his past life and character. He finds, that he has been either a holy, or an unholy creature.— For there is no character intermediate, which is neither holy nor sinful. What opinion of himself does his own experience suggest? If he concludes that he has been innocent and holy, why does he embrace the Saviour, who

"came not to call the righteous, but sinners to repentance?"

In the case that is stated, I conceive, that the once benighted, but now enlightened pagan must acknowledge, that he has been an unholy and inexcusable creature. Nor does he find that his sin consists in, or necessarily implies the abuse of light; for, by the supposition, *he had no light*. He had, indeed, rational faculties, and a conscience, if rightly informed, capable of feeling the force of truth, and moral obligations. But his conscience was not rightly informed, nor were his rational faculties brought into exercise on moral and religious subjects. On what then does this new convert predicate his past criminality? On the simple consideration, that *his heart*, his disposition, and his moral exercises, and consequently, his conduct, had been wrong. In this view, he feels self-condemnation, even antecedent to the enquiry, how he came to be so. He views selfishness, as abhorrent in its nature, and inexcusable in every possible case. He considers it as inexcusable in infancy, in childhood, in idiotism, in mental derangement, and in every instance that is conceivable.

Moral good and evil, as well as natural good and evil, consist in the nature and qualities of the things themselves, and not in any antecedent cause, or occasion, or circumstances of the things so denominated. A benevolent man is morally amiable, by whatever means he became benevolent; and whether he has any knowledge of the law or not; and a selfish man is morally odious, by whatever means he became selfish; and whether he has any knowledge of the law or not.

The answer that is here stated to the question before us, I conceive to be confirmed by the holy scriptures. In relation to the strong case of the benighted pagan, how abundant are the denunciations of the heathen, in the sacred scriptures! "Pour out thy fury upon the heathen who know thee not, and upon the families that call not up-

on thy name;" "Where there is no vision, the people perish." People are said to *perish for lack of knowledge*.—Paul states it as a maxim, that "The wages of sin is death;" and he considers sin as co-extensive with death.—"By one man sin entered into the world, and death by sin; and so death passed upon all men, for that *all have sinned*." To prove, by the reign of death, that all, from the least to the greatest are sinners; it is said, "Death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression;" i. e. had not sinned against a known law. Infants, for instance, are utterly incapable of the least knowledge of the law. And yet there is this infallible testimony of their sinfulness, that they are subject to death. There is a yet plainer testimony. Ps. 58, "The wicked are estranged from the womb; They go astray as soon as they are born, speaking lies; Their poison is the poison of a serpent. i. e. They possess the same odious character, notwithstanding their total ignorance of the law, which their parents possess. Accordingly, it is strongly affirmed by way of interrogation, that *he cannot be clean that is born of a woman*. That the most ignorant of all the human race is sinful, and condemned, is evident from the doctrine, that salvation is by Christ alone; and yet Christ saves none but sinners. The ordinance of circumcision, anciently, and the ordinance of baptism subsequently, teach the moral depravity of infants, who are destitute of the knowledge of the law.

Further evidence of the sinfulness of those who are ignorant of the law which they violate, is derived from the sacrifices and expiations instituted in the law of Moses for sins committed *through ignorance*. The process of sacrifices to make an atonement for sins of ignorance was much the same as was required from sins in general.

On the whole, it is clear, that a knowledge of the law is not essential to the existence of sin. The nature of the disposition and exercises of the heart

depends not on knowledge nor ignorance; but exists antecedently to the knowledge of the law. Accordingly in the case of Saul of Tarsus, it is evident, that his chief sin was sin of ignorance. But when he came to the knowledge of the law, he was self condemned. "I was alive," said he, "without the law once, but when the commandment came, sin revived, and I died." His sin was, indeed, the less aggravated, on account of his ignorance. Accordingly, after stating, that he had been a persecutor, a blasphemer and injurious, he adds; "But I obtained mercy, because I did it ignorantly in unbelief." But he adds, that the grace of God was, in his case, *exceedingly abundant*; and that, in him, God did shew forth all long suffering.

Finally; if a knowledge of the law were necessary to the existence of sin, there would be, comparatively, but little sin in the world. A great part of the sin of the world is, as the apostle says, "Through the ignorance that is in men because of the blindness," or *callousness* "of their hearts." But this *blindness of heart* is the very root and essence of sin. This the law condemns—this the Lord Jesus condemns. "He looked round about with anger, being grieved for the hardness of their hearts." "Ye fools and blind," said he, to his wicked opposers. The Lord of glory was crucified through great ignorance. But yet, his crucifixion was a most flagrant act of wickedness.—Probably more than half of the sin of the most enlightened class of men in christendom is through ignorance of the law. But let the law be applied to the conscience, and by it sin revives, and the transgressors are condemned.

THE EVIL NATURE AND DESTRUCTIVE TENDENCY OF SIN.

ECCLESIASTES ix. 18.

One sinner destroyeth much good.

SIN is an evil so odious in its nature, and so destructive in its consequences, that it will take an eternity to find out its true demerit. We have

reason to think, that the views of the saints in heaven, and of the reprobates in hell, with respect to the ruinous nature of sin, will be forever increasing and brightening. How incompetent, therefore, are we in this life, to measure the length and breadth, the height and depth of the evils which may result from a life of sin, or even to estimate the awful consequences of one wicked action.

Viewing ourselves, as we are, members of the great family of man, and fellow-travellers with others to the eternal world, it deeply concerns us to watch every step we take; for those deviations from the path of rectitude, which we may deem trivial, may be followed by a train of consequences, that may be unhappy beyond all present calculation. While in this probationary state, we are not only forming for ourselves, characters, with which we shall enter the eternal World; but, as far as our influence extends, we are aiding others in doing the same. The remark has often been made, and very justly too, "that a man may do more hurt in an hour, than he can repair in an age." Sin is a baneful plant, diffusing its poison all around, and is mighty to corrupt and destroy; *One sinner destroyeth much good.*

In illustrating this portion of divine truth, it is proposed,

I. To define sin.

II. To point out the great evil of sin, particularly by showing how one sinner destroyeth much good.

In defining sin, we may say, in general terms, it is the opposite of holiness, and in its nature, is as deformed and hateful, as holiness is beautiful and lovely. We cannot even conceive of sin, or moral evil, without the existence of moral beings nor without voluntary exercise. The same may be affirmed of holiness. In this respect they do not differ; but in their nature, they are directly opposite. Holiness is *obedience* to the divine law—sin is *transgression* of the same law.—There are innumerable ways for sin to be manifested or expressed in words

and actions ; but it consists wholly in voluntary exercise. It is an affection, or exercise of mind; which undervalues and discards the general good. To speak in language, which cannot be misapprehended, even by children, it is loving the creature more than the Creator.

All sin may be comprised in *selfishness*, a term often used by Divines, in opposition to *benevolence*. A selfish affection is inimical to the universe, and involves in it, every thing which is vile. It is, in its nature, unreasonable, unjust, and contrary to the fitness of things. Does it not appear to be unreasonable and unjust for one man to set up himself, as the supreme object of his affections, and to pursue his own private interest, in opposition to the welfare of a whole town ? Let such a disposition be clearly manifested, and all will unite in condemning it, as being very odious. This is sin, or selfishness. And this selfish disposition has no more regard to the good of the universe, than it has to the welfare of a single town. It sacrifices the kingdom of CHRIST, and the honour and glory of God, as really and as decidedly, as it does the happiness of an individual person. It gives up every thing which comes in competition with its own supposed interest.

On attending to this brief description of sin, some readers may be led to pause, and ask, "Can it be, that such exercises as have been described, exercises so perfectly unreasonable and vile, exist in the hearts of men?" If they wish for light on this subject they are humbly intreated to consult the word of God, where they will find that such exercises not only exist in the depraved heart, but are the natural fruit of it. Let them candidly and seriously weigh the following testimony of the apostle Paul, Rom. viii, 7. *Because the carnal mind is enmity against God ; it is not subject to the law of God, neither indeed can be.* The carnal mind is the sinful mind, or the mind which is under the dominion of sin ; and this belongs to every person, who

is in a state of nature. The testimony of the apostle, therefore, fully accords with the definition of sin which has now been given.

II. The great evil of sin is now to be pointed out, particularly by showing how one sinner destroyeth much good.

We are, doubtless, to estimate the demerit of sin, by the natural evils, which it tends to produce, and which it would inevitably produce, if not prevented by a Power superior to it.—That God, by his power and grace, frequently prevents sin from producing its natural effects, is readily acknowledged ; but on this account, sin is not less sinful. The present subject leads us to meditate on the awful tendency of sin, and what would appear, from fact, to be its tendency, if it were unrestrained. The divine declaration in the text is, *One sinner destroyeth much good.* This may be made to appear from various considerations.

1. The sinner destroys all his happiness in this world.

The happiness, which one sinner as a rational creature, and as a creature capable of knowing God, might enjoy in this world, is unspeakably great. But his sinful heart destroys it all. He is blind to the richest and most glorious displays of God's goodness, and is an enemy to his own peace. He goes about in this world, a restless, guilty, condemned creature ; because he is a *sinner*, and possesses a heart, which rejects God, and from which issues nothing but transgression. The prophet Isaiah, describing the awfully wretched state of those, who are under the dominion of sin, says, *They are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God to the wicked.* The divine constitution connects sin with misery ; and, generally speaking, individual persons, families and nations, have been miserable in this world, in proportion as they have been sinful. God declares himself to be an enemy to the peace and comfort of all who choose to vi-

in the paths of sin. In fulfilment of this declaration, he so orders, in his holy Providence, that "*evil pursueth them.*" They are unhappy and wretched. It hence appears, that one sinner destroys much good, because he throws away all the hopes of happiness he might enjoy in this life.

2. He destroyeth his own soul.

Great as is the happiness which one sinner might enjoy in *this life*, it appears like nothing, in comparison with that which he might enjoy in *eternity*. What an unreasonable and foolish part the sinner is acting! For the momentary and unsatisfying pleasures of sin, he is bartering away all prospects of happiness beyond the grave; or in other words, he is throwing away his immortal soul. Surely one sinner, employed in such a work as this, may be said to destroy much good! God hath given us assurance, in his word, that "*the wages of sin is death,*" meaning, undoubtedly, *eternal death*.—What a loss this must be! Who can estimate the worth of even one soul? "*What shall it profit a man,*" said our Saviour, "*if he gain the whole world, and lose his own soul?*" But precious and invaluable as the soul is, sin has a direct tendency to destroy it.—Divine power and grace may indeed interpose and prevent the evil; but if this should be the case, no thanks will be due to the sinner. Nor would this lessen the demerit of sin.

3. One sinner may be instrumental of destroying the souls of many others.

If in tracing the evil consequences of sin, we proceed no farther than the destruction of that soul who commits it, we stop far short of its pernicious tendency. The sinner may be instrumental of bringing eternal ruin on many others, whose souls are as precious as his own. View him in his various relative stations; view him, particularly, as standing at the head of a family. What awful consequences may follow his ungodly life! A number of souls, under the influence of his example and instructions, are forming char-

acters for eternity. His stupid life and irreligious walk have a direct tendency to destroy the precious souls of all his children; and this awful consequence will follow, if sovereign grace do not prevent. And we ought not to stop at the destruction of the souls of his own children; for, in the Providence of God, they may have posterity, and the example, transmitted by him, may be copied from generation to generation, until *hundreds*, if not *thousands* of souls may trace back their ruin to the ungodly life of this one sinner. Here, is presented to us a striking, though comparatively faint view of the natural tendency of sin.—How evident it is, therefore, that one sinner destroyeth much good.

But the turpitude and baseness of sin, and the destructive tendency of it, by all which has yet been said, have not been made fully to appear; for it may be observed,

4. In defining sin, we found it to be opposition to the universe.

Sin is rebellion against the glorious King of Heaven. This thought leads our minds to a view of the evil of sin, which far exceeds all the views we have yet taken of it. The question may be pertinently asked, what if there were no one at the head of the system, sufficiently powerful and inclined to restrain *wickedness*, and to punish the *rebellious*? What if God could not prevent the natural tendency of sin? The consequence would be this; every creature would be insecure under the divine government. The happiness of the whole moral system would be at an end. Only let sin have its natural course, or only let one sinner have his own way, unrestrained, and the government of God would be set at naught. There would be nothing to secure the happiness of the Saints on earth, nor of the Angels in Heaven. This would be the natural fruit and consequence of rebellion against God, if he did not possess both power and will sufficient to restrain wickedness, and to secure the system against the fatal effects of it.

APPLICATION

1. We need not hesitate to speak of sin, as an *infinite evil*.

The drift of this discourse has been to show, that sin is a great evil, and what has been advanced to illustrate this idea sufficiently proves, that it is an *infinite evil*. Many are backward to admit this, because sin is committed by a mere creature, limited in all his powers. The question is sometimes asked, how can a *finite* being commit an *infinite evil*? But, if the sinner destroys all his own happiness in this life—if he destroys his own soul, which is capable of endless happiness—if one sinner may be instrumental of destroying the souls of many others; if every sin is committed directly against an infinitely holy God, is opposition to the universe, and tends to destroy the happiness of all holy beings, we surely are warranted in denominating sin not only a *great evil*, but an *infinite evil*. It is an evil infinitely dreadful in its consequences.

2. It is a most solemn and interesting thing, to spend a state of probation with those, who are candidates with us for eternity.

All persons, in their various relations, are instrumental in forming each other's character. By their example, they are constantly aiding each other, either in the *destruction* or *salvation* of their souls. The more influence they possess in society, the greater must be the consequence of their example. Since one sinner destroyeth much good, since he may be instrumental of ruining many souls, it is truly an awful thing to live in society, as a *sinner*. There is no estimating the mischief, which one person may do, in a neighborhood or town, who drops observations, which are calculated to weaken or destroy a belief in the authenticity of the holy Scriptures, and to bring into disrepute the sabbath, and experimental religion. Such a person is engaged in a most nefarious work, the destruction of souls, on a review of which he will one day tremble. To all, whose "consciences are not

scared as with a hot iron," this subject must appear weighty and important; particularly to those, who stand at the head of families, and under the immediate influence of whose example a number of immortal souls are forming characters for the retributions of the great day. The force of early education we know is great and designed to be so, by the Author of our being; and if Parents train up children in the way they should not go *the blood of their souls will be found in their skirts*. Ungodly Parents are not only trifling with their own best interests; but, if sovereign grace do not prevent, they will go down to destruction, followed by their children, and their children's children.

3. When we reflect on the great evil of sin, how thankful ought we to be that there is one who has power to check its natural course. God is infinitely superior to the wickedness of men. He is able and disposed to prevent the reign of sin, and the triumph of satan. He has set bounds to the powers of darkness; and though sin has taken place under his government, he will not suffer it to terminate in the disgrace of his reign. He will cause "*the wrath of man to praise him, and the remainder of it he will restrain*"—We have great cause of thankfulness, that there is such a being at the helm, that we may repose entire confidence in him, and may rest assured, that he will take care of his own glorious kingdom. "*The Lord reigneth, let the earth rejoice!*"

4. This subject teaches the necessity of an infinite atonement.

Nothing short of the mediation and death of the Son of God could open the door, and prepare the way for the salvation of sinners. The infinite evil of sin rendered it necessary, that an infinite atonement should be made.—To all, therefore, who have a sight of their lost state, and the plague of their own hearts, the advent and work of Christ must appear "*to be the wisdom of God, and the power of God.*"—What could express the demerit of

so that mercy could consistently be shown to sinners, short of the sufferings endured by the Son of God, when he gave his life a ransom for them? We may behold an expiring Saviour, crying out, when he took the sinner's place, "MY GOD, MY GOD, WHY HAST THOU FORSAKEN ME?" We may behold him, in this situation, and learn how infinitely odious sin is in the sight of God.

A crucified Saviour has ever been to the unbelieving world, *a stone of stumbling and rock of offence*. But all objections and cavillings against the great doctrine of atonement show that men are amazingly ignorant of themselves; ignorant of the purity and extent of the law they have broken; ignorant of their real condition as *sinners*. When God gives them a sight of themselves, when he opens their eyes to see the purity of that law, which is a transcript of his own perfections, the necessity of a Saviour to die, and make an atonement for them is no longer doubted. Sin becomes so exceedingly sinful in their view, that nothing but the blood of the Son of God appears sufficient to atone for it.

5. The great distress often manifested by sinners under awakenings, is nothing more than might be rationally expected.

When the truth is fastened upon the consciences of men, they become an astonishment to themselves. A view of their own condition fills them with horror. They lose sight of all their comfort, and though flattered by the world before, their spirits sink, and they feel themselves to be miserable creatures. Need we wonder at all this? The dejection and heaviness of mind which have come upon them, are what might be rationally expected on being brought to realize their condition. Have they now a conviction of the great evil of sin? Do they see it destroying all their happiness in this life? Do they see it destroying their *own souls, and the souls of others*? Do they see it to be a transgression of *God's law, and of course rebellion*

against him, and against the universe? It is not a matter of wonder, then, that sinners under conviction, are in great distress and anguish of mind; that they go about with down-cast looks; that they have sleepless nights, and that they can no longer find pleasure in the idle and vain conversation of their stupid companions. Distress of mind is what we might expect to witness in all, whose eyes have been opened to see themselves out of Christ. *It is a situation infinitely hazardous.*

6. In view of the evil of sin, the justice of God appears in inflicting an endless punishment on the finally impenitent sinner.

An interminable punishment, great and awful as it may appear, is no more than a just expression of the real demerit of sin, and of God's abhorrence of the sinner's character. If sin is an evil, infinitely dreadful in its consequences, God must be just in expressing an infinite hatred of it. And this infinite hatred of God, which will honor the divine law, will be expressed in the eternal destruction of all, who refuse salvation by Christ.—Agreeably to this it is written "*The wages of sin is death*," eternal death, or the final loss of the soul. They who die impenitent are forever undone.—How alarming is such instruction as this! But alarming and trying as it may be, to the ungodly, it is clearly drawn from GOD's word.

In view of these thoughts, let sinners of every age and description reflect seriously on the importance of breaking off from sin by repentance, and of taking refuge in the LORD JESUS CHRIST, who is the great sacrifice for sin. Let them realize the importance of doing it speedily, while they have opportunity to honor CHRIST, and save their immortal souls. Can they be so stupid, so unfriendly to themselves, as to put off this matter? Can they be willing to hazard what they must by delaying? While they delay repentance, the infinitely righteous God may arise in his anger, and tear them in pieces and there will be none to deliver.

A Friend of Missions

Extract from a Sermon preached by the Rev.

Dr. Woods, of Andover, in remembrance of Mrs. HARRIET NEWELL, missionary to India; who died at the Isle of France Nov. 30, 1812, aged 19 years.

"From the uniform tenor of her conduct for several years, there is reason to believe, that she was one, *who forsook all for Christ, and who received an hundred fold in this present life.*—And there is equal reason to believe that she now *inherits everlasting life* in heaven.

"Before she indulged a hope that she was a subject of spiritual renovation, she had a long season of distressing conviction, careful self examination, and earnest prayer. She could not admit the comfortable conclusion that she was *born again*, before she was conscious, that she had given herself to the Lord, and yielded sincere obedience to his holy commands.

"Long before she thought her own salvation secure, she began to exercise an enlarged affection for the kingdom of Christ, and to be fervent in her prayers for the building up of Zion, and the salvation of the heathen. This became the prominent feature of her religion,—the supreme object of her pursuit. A considerable time before a Foreign Mission, from this country, was contemplated, the universal diffusion of the christian religion was the favorite subject of her meditations and prayers.

"When in the course of divine providence, one of those, who had devoted themselves to the Foreign Mission, sought her as the companion of his labours and sufferings; her great concern was to discover *the will of God*. As soon as she became satisfied respecting her *duty*, her determination was fixed.—Here we come to the point where her character began to assume a lustre, which excited the admiration of all who shared her friendship. Through the grace of God, she entirely consecrated herself to *the establishment of the kingdom of Christ in pagan lands.* To this great and glorious object all her thoughts and studies, her desires

and prayers tended. It was only with a view to *this*, that she considered her talents and acquirements of any special importance. Even her health and life seemed of little consequence to her, except in relation to this grand object.

"But this entire self devotion had no tendency to blunt the sensibilities of her heart, or to extinguish her natural affections. Every Christian is the subject of an affection, which holds a superiority over the natural affections, and makes them subservient to its purposes. Had our natural affections been designed, as the highest principles of action, the Lord Jesus would never have set up another principle above them. Our dear departed friend did not more truly rise above the natural principles of action, than every Christian does, when he seeks the glory of God in the common business of life. Her affections were of the same nature with those which Christians generally possess. If there was a difference, it consisted in this; that she was more earnest and undivided in her attachment. It is to this circumstance, that we must trace her peculiar magnanimity, and elevation of spirit. As all the powers of her soul were unitedly exerted for the attainment of one grand object, she rose to an uncommon pitch of energy, and things seemingly impossible to others, became practicable and easy to her.

"In acquiring the force and decision of character, which she finally exhibited, it was of great importance, that the question of *duty* was fully settled in her own mind. Had not this been done, she must have been often turned aside from her object by secret misgivings of conscience. Her attachment to the object must have been weakened; and every step must have been taken haltingly and tremblingly. But by much deliberation, and many prayers to God for direction, the question of duty had been settled; after which she proceeded without wavering. Devoted, as she was, to the cause of Christ, and borne on with strong desire of advancing it in heart

lands, she was prepared for trials.—The hardships and sufferings, peculiar to the missionary life, became perfectly familiar. They were so closely associated in her mind with the glory of God, and the conversion of the heathen, and the contemplation of them was so continually mingled with her purest affections and joys, that, instead of aversion and dread, they excited sensations of delight.

“Is it possible that a character, so excellent, should not be universally loved and admired? Can any admit the thought, that conduct so noble, so Christlike, was owing to weak or misguided zeal? Look upon the apostles and primitive Christians, who were so entirely consecrated to the Saviour, that they were willing to endure the greatest evils for his sake; whose ardent love to him rendered every affliction light, and reconciled them to the agonies of a violent death. Can the charge of misguided zeal be urged against the holy apostles?”

“The character of MRS. NEWELL, instead of being exposed to any dishonorable imputation, had an excellence above the reach of mere human nature. Behold a tender female, when all the sensibilities of the heart are most lively,—united to friends and country by a thousand ties; a female of refined education, with delightful prospects in her own country,—behold her voluntarily resigning so many dear earthly objects, for a distant pagan land.—All these sacrifices she made *calmly*; with a *sober deliberation*; in the exercise of those *sensibilities* which would be overwhelming to mankind in general, and yet with *steady, unyielding firmness*; and all this, not for wealth, or fame, or any earthly object, but to *make known among the heathen the unsearchable riches of Christ*.

“I should blush to offer a vindication of a character so fair and exalted, as that of HARRIET NEWELL; a lovely saint, who has finished her course, and gone to receive an unfading crown.—But if there is any one rash enough to *impute extravagance, and folly*; I will

point him to a case not wholly unlike the present. The Evangelist tells us that Mary came to Jesus, as he sat at meat, having an alabaster box of very precious ointment, and poured it on his head. Judas, and some others instigated by him, charged her with extravagance and waste. But Jesus approved her conduct, declaring that she had wrought a *good work*, and that it should be made known for a memorial of her, wherever the gospel should be preached in the whole world.

“Do I still hear it said by some selfish calculator, that ‘*she threw herself away*!’” But do you not applaud the conduct of a man, who goes to the earth’s end to gratify a worldly desire? And can you think it reasonable to make greater sacrifices for *self-interest*, than for the *kingdom of Christ*?—“*Threw herself away*!” What! Does a devoted Christian, who, for the love of Jesus, forsakes all that she has, to receive an hundred fold here, and life everlasting in heaven, *throw herself away*?

“Should any ask, what that *hundred fold reward* was; our appeal would be to herself,—to her peace, and quietness, and joy in God. For several of the last months that she spent at home, and from the time of her leaving America till her death, her religious enjoyment was almost constant, and at times elevated.

“In her last interviews with her beloved friends in America, and in the scene of final separation, the consolations of the Spirit supported her, and produced not only a tender meekness and calmness of mind, but astonishing resolution. Her happy serenity continued through the dangers of a long voyage, and amid all the difficulties which befell her, after arriving in India. Her spiritual enjoyment was not materially interrupted by the various distresses, which prevented the establishment of the mission; nor by the sufferings she was subsequently called to endure; no, not even by the pangs that rent her heart, over a dear infant child, wasting away with sickness, and soon

committed to a watery grave. Thro' all this sorrow and suffering, the Lord was with her, and gave her rest.—During her last tedious and perilous voyage—separated by half the globe from the presence of a mother, whose presence was more than ever needed, and without a single female companion, she could thus write;—"It is for JESUS, who sacrificed the joys of his Father's kingdom and expired on the cross to redeem a fallen world, that thus I wander from place to place, and feel no where at home. How reviving the thought! How great the consolation it yields to my sinking heart."—"Let the severest trials and disappointments fall to my lot, guilty and weak as I am, yet I think I can rejoice in the Lord, and joy in the God of my salvation."

"In her last illness, which was attended with many distressing circumstances, she possessed her soul in patience and peace. God was pleased to manifest himself to her, as he does not to the world. "During her whole sickness, she talked in the most familiar manner, and with great delight, of death and the glory that was to follow."

"Her life, measured by months and years, was *short*; but far otherwise, when measured by what she achieved. She was the happy instrument of much good to the holy kingdom of Christ, which deserved all her affections and all her labors."

For the Utica Christian Magazine.

ON PRAYING FOR PERFECTION.

QUESTION—*Is it the duty of Christians to pray for immediate perfection in holiness?* ANSWER—*It is not.*

The following reason is offered for this answer:

It is not the duty of Christians to pray for any event, which they know to be contrary to the purpose of God:—They do know it to be contrary to the purpose of God that Christians should be perfectly holy in this life:—Therefore, it is not their duty to pray for immediate perfection in holiness.

That Christians are not perfectly holy in this life is a doctrine, generally received, by orthodox believers. This, we shall consider, as the revealed, or known purpose of God. If, then, it can be shown that we ought not to pray for any event, which we know to be contrary to the purpose of God;—the conclusion will necessarily follow, viz. That we ought not to pray for immediate perfection in holiness.

It will be the first object of the following remarks, to illustrate the truth of this proposition; That *we ought not to pray for any event, which we know to be contrary to the purpose of God*.—This will appear from the consideration that we ought not to desire that any such event should take place. This does not imply, that perfection in holiness is not, *in itself considered*, a desirable thing. Many things are *desirable, in themselves, or in their own nature, which, considered as events, are not desirable at all times, and in all circumstances*. As events, they may, at certain times, and in certain circumstances, be followed by evil consequences, which will more than counterbalance the good, which they produce; or, they may prevent a greater good, which would, otherwise, exist. In either case, it cannot be desirable that such events should take place,—however desirable the things may be in themselves; however great the good, which they may contain in their own nature. There are many kinds of food which are nutritious and salutary to person's health;—but, to the same persons, in times of sickness, they would be greatly injurious, altho' they remain as palatable as ever.—Considered simply in themselves, without respect to their consequences, they are desirable objects, and as much so in sickness as they are in health:—but the receiving of them in times of sickness, considered as events in connexion with its consequences, cannot be desirable. The thing, in itself, is good, but the partaking of it, at this time, will be followed with an overbalancing evil; or, will prevent a greater

good, that would, otherwise, exist,—which must, of course, be an undesirable event.

The same is true of all those things which are, in themselves, desirable, pleasing, or gratifying, but are followed with more undesirable consequences.

On the other hand also, things may be in themselves, evil and undesirable, and yet be productive of good effects, and, on this account, as events, it may be desirable that they should take place. Such are the operations of a surgeon, in amputating limbs:—such were the evils which Joseph suffered, while a slave and imprisoned in Egypt; and such were all the sufferings of the Saviour, for the salvation of sinners.—It cannot, therefore, be determined, with certainty, that because a state of perfect holiness is, in itself, a great good, and greatly desirable; it must be best that all Christians should be perfectly holy, in this life: it will not certainly follow, that because a state of imperfection in believers is, in itself, an evil and undesirable state, therefore it is not best that Christians should remain in it, during the period of probation. Nothing, respecting the desirableness or undesirableness of this event, can be determined from the consideration that perfection in holiness is, from its very nature, the most desirable state that can be imagined; and that a state of moral imperfection, is, in itself, a great evil.

This question, whether it be a desirable event that Christians should remain through this life in a state of moral imperfection, can be determined by the fact, that God has appointed this to be their state. It is here taken for granted that this is the actual state of Christians, during their probation, in this world. It is also taken for granted, that “God hath foreordained whatsoever comes to pass.” Hence it follows, that the moral imperfection of Christians, during the present life, is an event which God hath ordained.—This is his revealed, or declared purpose respecting them. Of course this

event must be necessary for the promotion of a greater good than could otherwise exist, and therefore it is a desirable event.

As God is pleased with holiness and displeased with sin, we may be sure that he would not suffer his peculiar people to remain, through this life, in an imperfect or sinful state, if this were not necessary to effect a greater good than could otherwise exist. He will suffer no more natural or moral evil to exist in the universe than is necessary to the promotion of the greatest general good. To do this would be totally irreconcilable with his perfections.—Surely, then, he would not suffer his peculiar, covenant people, redeemed by the blood of Christ, sanctified by the Holy Spirit, made heirs of eternal glory, to have so much imperfection and sin, as they possess, during the whole of their pilgrimage on earth, if this were not necessary to the existence of a greater good. Any other supposition than this would imply, either that God does not determine all events, or, that the imperfect state of Christians on earth, is determined for its own sake, and not for the sake of a greater good, that will result from it; neither of which positions can ever be reconciled with the Divine perfections. But, if the imperfect state of Christians in this world, be necessary to the promotion of a greater good than could otherwise exist, it is a desirable event, and of course the contrary state, or a state of absolute Christian perfection, in this world, must be an undesirable event.

The sole consideration, that God hath ordained the present state of Christians, on earth, to be a state of moral imperfection, is sufficient to assure us that this is, on the whole, a desirable event,—as it results from the dictates of infinite wisdom and goodness.

This being admitted, it cannot be desirable that Christians should be perfectly holy, in this life; hence we ought not to desire that this event should take place.

To desire this event, knowing the purpose of God respecting it, is to desire that his purpose may not be accomplished; and that the greatest general good, which is the object of all his purposes, may not be effected. Such desires cannot be truly benevolent;—they are desires, which we ought not to possess, and which of course, we ought not to express to God in the form of prayer.

2ndly. To pray for immediate perfection in holiness is inconsistent with the *ends* we are to keep in view, in the duty of prayer.

Our chief end, in prayer, as well as in all other duties, should be the glory of God. But, we cannot pray for immediate perfection in holiness; for the chief end of promoting the glory of God, because we know, at the time of making this prayer, that the glory of God would not be best promoted, by such an event. As this would be contrary to the Divine purposes, it would of course, be inconsistent with the greatest display of God's glory; and believing this, we cannot have this display of his glory for our chief end, in praying that this event may take place. There can be no greater absurdity, than to suppose we can do any thing, with an ultimate regard to God's glory, which thing, we believe and know, at the time of doing it, will not be conducive to this end.

Another end, which we are to have in view, in prayer, is to bring ourselves into submission to the Divine will. The design of prayer is not to move God to change his purposes.—The change, which is to be wrought, by means of this duty, is not in God, but in ourselves. It is designed to bring us into submission to the Divine will; to prepare us to receive or not to receive, the particular things which we ask for, as God shall see fit. But, we cannot pray for immediate perfection, in holiness, with this end in view, because we know it is contrary to the will or purpose of God, that this event should take place.

I VOL. 2

Other ends, which we are to keep in view in the duty of prayer, are the accomplishment of the Divine purposes, in general; the greatest good of believers, and the best interest of the Redeemer's kingdom. But, a prayer for immediate perfection in holiness, by one who has a just view of the revealed purposes of God respecting this event, would not be consistent with either of these ends. A state of immediate perfection, being contrary to the Divine purposes, would not be consistent with a general prayer, that those purposes may be accomplished. And since we are assured that all things, as they actually take place, shall work together for the good of individual Christians, and for the best interest of the church at large; we cannot consistently wish, or pray, that the state of individual Christians, or of the church at large, should be essentially different from that which God hath seen fit to appoint. We cannot, consistently, pray that his revealed purposes should be altered for the good of particular believers, or for the general good of the church, because no possible alteration would conduce to this end. If all things, as they are established by the Divine purposes, will conspire to promote the good of believers, the best interests of the Church, and the greatest display of God's glory, it is manifest that we cannot desire or pray for any conceivable change in the Divine purposes, that these events may be accomplished.

3dly. To pray for immediate perfection in holiness would be inconsistent with the *manner* in which all acceptable prayer is to be offered up.

All acceptable petitions must be presented to God with *submission to his will*. But, to pray, in this manner, for immediate perfection in holiness, knowing that it is the will or purpose of God that we should not be thus perfect, in this life, is to pray, either that God would take us, immediately, out of this world; or, that he would change his revealed purposes respecting us; or, that we might continue in a state

of imperfection. And, can any one believe it is the duty of Christians to present such a prayer as this to the throne of grace?

No prayer can be acceptable to God which is not offered *in faith*. Heb. xi. 6. But, how can we pray in faith for a thing which God hath previously assured us he will not bestow? Where can there be any ground for faith in such a prayer? We, not only, cannot believe that the subject of the petition will be granted, but we can have not a gleam of hope for it: we know, at the very time of making this petition, that the thing which we plead for is contrary to the purposes of God, and will not be granted. But, if there be no ground for faith or hope in such a prayer, it cannot be acceptable to God, and therefore it cannot be the duty of Christians.

These remarks apply only to those who have just views of the revealed purposes of God, respecting the imperfect state of Christians in this world. The prayers of those who have erroneous apprehensions of this subject, do not come within the limits of our present consideration.

Such are the arguments, *from the nature of those desires* which we are to present unto God, in the duty of prayer; *from the ends* we are to keep in view, in this duty; and, *from the manner* in which it is to be performed, in support of the doctrine that it is not our duty to pray for immediate perfection in holiness.

We observe in the 4th place, That this doctrine is supported by several passages of scripture. The following texts establish the principle, that we ought not to pray for an event, which is contrary to the known purposes of God:

1 John v. 16. "There is a sin unto death, I do not say that ye shall pray for it." The sin here referred to, is doubtless the unpardonable sin. We are not to pray for its forgiveness; and the obvious reason for this direction is, it is the revealed purpose of God that it shall not be forgiven.—

This injunction is, evidently, founded upon the principle, that no petitions, even for spiritual blessings, are to be presented to God, for things which he hath previously assured us he will not bestow. The prophets of old were often prohibited from praying for the forgiveness of the Jews, when God had revealed his purpose to destroy them. Jer. vii. 15, 16. "I will cast you out of my sight, as I have cast out the whole seed of Ephraim, therefore pray not thou for this people, neither lift up cry nor prayer for them; neither make intercession for them, to me, for, I will not hear thee." A similar direction is contained in chap. xi. 14, and again repeated in chap. xiv. 11, 12, to show that it is a consideration of nos mall importance. There are two reasons here given, why Jeremiah should not pray for that people; one is, God had determined to "punish them," and to "cast them out of his sight;" and had revealed this determination to the prophet; the other, which results from this, is, that God would not hear him, in such a prayer.

But, if the fact, that God would not grant deliverance to the Jews, but would assuredly punish them, was a sufficient reason why Jeremiah should not pray that they might be spared, and why God would not hear such a prayer; the fact, that he will not make Christians perfectly holy in this life, is a sufficient reason why they should not pray for this event, and why such a prayer will not be heard.

The prayer of our Saviour, in Mat. xxvi. 39, may be adduced, in support of the doctrine under consideration.—"O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt." The cup, here mentioned, was doubtless the scene of his last sufferings. In view of the inexpressible agonies he was about to endure, he exclaims, "O my Father, if it be possible, let this cup pass from me." By these words, he did not pray to be delivered from these sufferings, if it were in the power of Omnipotence to deliver him. The

phrase, "if it be possible," can only mean, if it be consistent with the greatest display of God's glory in the salvation of sinners: if the work, which he had undertaken, could be accomplished in any other way. But, even this petition, thus qualified, he presented only in submission to his Father's will. Thus, we are taught not to pray to be delivered from any evils which it is the will of God that we should suffer; or, to enjoy any good, which it is not his will to bestow. In other words, all our petitions are to be limited by the Divine purposes; consequently, it cannot be our duty to ask for any thing which we know it to be his purpose not to grant.

This doctrine is, also, implied in that memorable prayer which is recorded in John xvii. 9. "I pray not for them, I pray not for the world, but for them which thou hast given me, *for they are thine.*" The reason here assigned by our Saviour, why he prayed not for the world, is, that they were not given unto him by the Father;—they were not included in the covenant of redemption; of course, it was not the purpose of God that they should be saved.

In each of these passages, the prayers which are brought into view, are, evidently, grounded upon, and regulated by the general principle, that we ought not to pray for any event which is contrary to the revealed or known purpose of God: consequently, it is not our duty to pray for immediate perfection in holiness.

(To be continued.)

CONNECTICUT MORAL SOCIETY.

If those feelings and opinions, purposes and deeds, which prevent permanent good, and produce permanent evil, are justly called vicious, or immoral, then, every judicious effort to suppress immorality must deserve encouragement. Statutes and penalties against immorality have, from the beginning, been found indispensable to the security of man's social well-being.

Laws are the fruit of a universal combination among people of the same commonwealth. Human depravity is always found enlisted in the warfare to render void such statutes as are pointed against its beloved licentiousness. Laws for the suppression of vice are, consequently, among the first that sink into "a dead letter." The whole community are vigilant for regulations pertaining to perishing property.—They are unanimous in taking up arms against the dealer by false weights and measures; the counterfeiter of money; the thief, and the robber. But the profane swearer, the drunkard, the gambler, the sabbath breaker—is, in too many instances, permitted to pass with slight censure. In some cases, when the laws which he violates have become silent, he has even the affrontery to demand the fair standing of reputation. It is lamentable that his demand has been, of late, so rarely repelled.

In such a state of society, a voluntary association has appeared necessary in every parish of the community, for the purpose of awakening those wholesome laws which the profligate have caused to slumber; and of encouraging the magistrate and public officer to fidelity in every thing that pertains to their office, and to their oath.

Nor has this necessity presented itself unattended with a reasonable prospect of success. The considerate and sober are always on the side of such efforts. Omnipotence is on their side. But the power of the Most High is employed in aid of those, who, according to his will, use the means which he gives them.

An experiment of twelve years, in the island of our fathers, has proved the happy efficacy of voluntary associations for the suppression of vice. That experiment, in the beginning, was comparatively feeble. It was, also, resisted with much violence and malignity. Its friends persevered however. The cause acquired strength.—The magistrate was aided in his duty. Many of the incorrigible in profligacy were brought to merited punishment.

and shame. Notorious licentiousness has, of course, been gradually falling into infamy. Criminals have been diminishing. On the subject of the Lord's day, even the metropolis of the British dominions exhibits a new face. The ruin of numbers has been manifestly prevented.

Similar effects have been produced by similar associations in the American States. As far as combinations have been formed, and their labors directed by a discreet firmness and resolution, the results have been happy.— They continue to be happy. It is, indeed, obvious, that the mere establishment itself of such associations must act powerfully as a check upon open immorality. For, how can the public knowledge of a combination to prosecute for specified offences, fail to diminish those offences?

The Connecticut Society for the promotion of good morals is co-operating with others, of the same nature, in our land. Its constitution is, perhaps, the simplest possible. It seems not, however, the less likely, on this account, to be efficacious. According to its provisions, reliance is placed on those Branch Societies which it invites the well disposed in every parish to form. To the persevering activity of these are the friends of social order and virtue able to look for the salutary effects of the institution. To such of these as have already had time and a disposition to act, they have not looked in vain.

The General Society, however, cannot be inattentive to the concerns of every part. Composed of members associated in the several Branches, they possess favorable means of information pertaining to morality in the various districts of the community.— An abstract of reports from the Branches are here laid before the public.

The Branch Society in the first parish of Woodstock, reported, That, immediately after their organization, they appointed a committee to request retailers of ardent spirits to refuse selling ~~them to such people, as, in their opin-~~

ion, would use them to excess; and, likewise, to ascertain the quantity of ardent spirits consumed within the parish during the year which began, the first of April, 1813. To the former article the committee attended, and the consequences were in some degree, such as good people would wish to behold. On the latter article of request, the committee had made no report at the close of the year specified. The vices of profanity, Sabbath-breaking, and intemperance had been prevalent.— Considerate people rejoiced in the formation of the Society. Numbers, of an opposite character, manifested hostility, and labored to render the Society odious. Nevertheless the friends of morality prevailed. The effects of the institution were happy. Though every thing pernicious had not been removed, yet the objects of the institution were, in some measure, attained, and progress was making towards their complete accomplishment in that parish.

The Branch Society of Middlesex, in Norwalk, reported resolutions of the following import; That they would themselves be examples of morality; that they would admonish retailers of ardent spirits not to violate the laws of the state upon this subject; that if, after such admonition, the laws were violated, the members would complain, unless satisfied that such retailers were determined to obey the laws in future; that no member would employ a person addicted to immorality, unless such person refrain from it while in his service, or be indebted to said member; that the members shall deem it their duty to admonish all persons within the parish, whom they shall know to be guilty of vicious conduct, and, in case admonitions prove useless to make complaint to the proper authority, provided, the families of such vicious inhabitants were not likely to be distressed by the consequences of executing the laws; and, finally, that they would not vote for any person guilty of known immorality, for any important public office, whatever might

be his political opinions. An address was delivered, pointing out the prevalent vices with their pernicious effects, and making known the determination of the Society, by the blessing of God, to suppress them. That Branch had been quite recently organized, when this report was prepared. Effects extensively salutary are rather anticipated, therefore, than realized.

The Branch Society in Wolcot reported, That they had resolved to hold in due contempt, all persons who spend their time in idleness, gambling, profane swearing, and excessive drinking; to notice carefully violators of the Sabbath and neglecters of public worship; and to feel themselves pledged individually to bear testimony by example, exhortation, admonition, and reproof, against all immoral conduct within their personal knowledge.

The Branch Society in East-Haven resolved, That the suppression of vice generally was their object—and especially Sabbath breaking, intemperance, profane swearing, slander, and gambling; that every member would feel himself obligated to use the influence of his personal example, and—if a parent, master, or guardian—of his authority, for the accomplishment of this object; that the Society would support its members in their efforts to suppress such immoralities; that, in appointment to office—whether of state, town, or parish, it should be the duty of every member to withhold his suffrage from men habitually guilty of vicious practices; that every member would aid the civil magistrate in executing the laws against vice, and assist all informing officers in the discharge of their duty; and that the Clerk of the Society present the grand-jury-men, constables, and tithing-men of the town, each with a copy of their vote, tendering their assistance and pledging their support to the said officers, in the execution of the laws against immorality in general, and, especially, against licentious taverns, places of illicit resort, and the prevalent vices above mentioned.

The Branch Society in North Wood-

stock reported, That a reformation in morals had been progressing there, the last two years; that taverns and tippling shops are now little frequented; that gross breaches of the Sabbath are rarely, if at all, seen in the parish; and that profanity, when heard, which is by no means often, is generally discountenanced. All intelligent friends of human well being will rejoice, when truth shall authorise many such reports.

The Branch Society in Greenfield provided, soon after their organization, that nearly, or quite, every family in the parish become furnished with a copy of an "Address of the Western Association in Fairfield County, to the churches and congregations under their care, on the pernicious effects of ardent spirits." Much good was soon observed to be the pleasing result.—Many respectable families, who, according to fashion in our country, had long made spiritous liquors a part of the entertainment at social visits, discontinued their use. Individuals, whom that fashion had led to intemperance, had seen the error of their way and turned from it. Others, who had believed that ardent spirits were necessary to sustain them while at hard labor, were convinced, that such an opinion was altogether groundless.—So salutary were the effects of exertions already made, that, although intemperance was still, in some degree, prevalent, the Society indulged strong hopes of seeing their persevering effort followed by a general reformation. That Branch, also, impressed with the importance of suppressing the open profanation of the Lord's day, declared their readiness to co-operate with the other Branches through the State, in putting a stop to this alarming evil, and to assist in promoting every measure conducive to the good of man. [To be continued.]

CONNECTICUT MISSIONARY SOCIETY.

THE Brief for Contributions thro' this State, for the benefit of the Missionary Society, having expired with

the present year,—the Trustees of the Society, made an application to the General Assembly, at their late session for another Brief, for the further term of three years; which was very liberally and cheerfully granted. The Legislature and people of the state appear much disposed to support that important Institution, which is the most efficient Missionary Society in the United States. Nor have the smiles of heaven been less conspicuous upon the judicious arrangements, and the laborious exertions of the Trustees. The information respecting the religious state of the western country, recently laid before the public, seems to have produced a general impression, that all our charitable exertions are needed, and can be most usefully applied in disseminating the blessings of religious instruction, among the destitute people of those infant settlements. The calls upon the Missionary Society, for their benevolent assistance, are very frequent and pressing, accompanied by the most grateful acknowledgements of the people of those destitute regions, for the favors already received. The efforts, for this purpose are further encouraged with the reflection, that those which have been hitherto made, have been accompanied with the signal approbation of Divine Providence. No Christian mission, in proportion to the means employed, appears to have been productive of more good, than that which has been supported by this state, for sixteen years. It has met with no particular frown of Heaven; and has been constantly blessed for the gradual furtherance of the gospel of Christ.

There is no Christian country, in which the exertions of the pious and charitable are more needed, for the dispersion of gospel instruction, than our own. The genius of our political institutions forbidding the interference of civil authority for the support of divine ordinances, unless the exertions of the friends of Zion be made with *constancy and perseverance*, there is *reason to fear that the hostility of the*

human heart, to the holy religion of Jesus of Nazareth, will be triumphant, and that in some parts of our land its heavenly voice will almost cease to be heard.

The contribution of May last, tho' not all received, is expected to amount to nearly four thousand dollars. This is several hundred dollars more than the last year, which was greater than any one preceding. While the people of this State continue their exertions to supply their destitute brethren in the new settlements, with the word of life, God will not withhold the blessings of his providence and grace. He ever keeps his eye upon his holy habitation.—*Con. Ev. Mag.*

MASSACHUSETTS MISSIONARY SOCIETY.

Extracts from the conclusion of the report of the Trustees of the Massachusetts Missionary Society.

[Continued from page 66.]

Mr. Colbey's labors were chiefly at Waterville, Farmington, Vassalborough, Fairfax, and Readfield in the county of Kennebeck; Paris, in the county of Oxford; and Noridgwalk and Fairfield, in the county of Somerset. Besides preaching on the Sabbath, he preached on other days as he had opportunity; but as in some of the places he found it inconvenient for the people to attend public meetings on secular days, he spent much of his time in visiting from house to house, which he thought he found to be as useful as more frequent preaching. "Indeed," he says, "being most of the time stationary, located in particular places, my duties were more like those of a pastor of a parish, than of a travelling missionary." "In all the places where I have preached," he adds, "I have found people not only willing but solicitous to hear the Gospel. In many places, meetings have been crowded, solemn, and affecting." "Very many expressed gratitude to the Missionary Society for their goodness to them in sending missionaries amongst them," In his journal under date of

Lord's-day, Nov. 28, he says "After meeting (at Vassalborough) rode to the upper part of Augusta, and preached an evening lecture. Here the Lord appears to be specially present. For several weeks past, the people have been very attentive to serious things, and it is thought that about twenty in this little neighborhood have been brought to the knowledge of the truth. The house was crowded, and every one seemed listening as for eternity." Of the congregational society in Paris, composed of about thirty families, he says, "I was very much interested for this society. Surrounded with Sectarians, Baptists, Universalists, and others, the society seemed like a good man struggling with adversity. Their candor, sincerity, and attentive solemnity pleased me much. There appeared to be many inquiring souls among them. They are worthy the attention of Missionary Societies, and demand the prayers of the friends of Zion." Of Norridgewock he says, "While in this town I conversed with some young persons under deep convictions; and, from what I could discover, have strong hopes, that the Lord is about to pour out his Spirit here, and revive his work, which seems to have been pretty much suspended as to a general reformation for about eighteen years. Christians seem much engaged in prayer and sinners appear solemn and attentive." In some other places he noticed some encouraging appearances.

The plan of more stationary missions and especially of assisting parishes and societies desirous of a permanent ministration of the Gospel, but not yet quite able to support it, appears to meet with very general favor, and to promise great and lasting benefit to many.

The harvest truly is plenteous, but the laborers are few, and the means yet supplied for supporting them comparatively small. What has already been done in this good work is little in comparison with what remains to be done. Exertions for promoting

this work must not be remitted, but must be increased, or many thousands of the present generation, within the limits of these States, will die without instruction; other generations will grow up in fatal ignorance of God; and multitudes after multitudes will perish thro' the negligence of those who might minister to their salvation, and whose responsibility, in this regard, to the great Judge of all, is awfully solemn. May this be deeply felt by every member of this Society; may every member be in earnest to cause it to be deeply felt by all around him; may He with whom is the preparation of the heart in man, and whose are the silver and the gold, give the willing heart and the full and ready hand; and soon, throughout our own land, and in all lands, may the wilderness and the solitary place be glad, and the desert rejoice and blossom as the rose. Boston, May 24, 1814.

The following is taken from a late English publication.

BRITISH AND FOREIGN BIBLE SOCIETY.

ON Wednesday the 4th of May last, the 10th Anniversary of the British and Foreign Bible Society was held at "The Free Mason's Hall, Queen st. Lincoln's inn fields." The report read by Lord Teignmouth, the President, contained a variety of interesting matter relative to the progress made by the Institution in different parts of the world.

The total of net receipts within the year were reported to be 87,216l 6s 9d and of payments, 84,652l 1s 5d and the Society's engagements with its domestic and foreign Societies, for the current year, 28,600l. The Total issue of Bibles and Testaments, by the Society, both at home and on the Continent, amounted to 1,026,845, and if to these be added 122,000, printed or now printing by societies in Europe only, aided by the Society at home, the total amount will be 1,158,850 copies.

His Royal Highness the Duke of Kent, the Chancellor of the Exchequer the Bishops of Salisbury and Norwich

the Earl of Northesk, Lord Gambier, the Swedish Ambassador, (to Madrid) the Dean of Wells, the Warden of Manchester, the principal of the Magdalen Hall, (Oxford,) Messrs. Wilberforce, A. Thornton, Porcher, and C. Grant jun. Rev. Dr. Romeyn, (from N. York,) the Rev. Dr. Thorpe, (from Dublin,) the Rev. W. Dealtry, Rev. G. Burder, Rev. J. Paterson, (from Petersburg,) Rev. R. Pinkerton, (from Moscow,) and the Secretaries, took a share in the business of the day. From the importance of the communications, the number and rank of the attendants, and the interest excited by the able and impressive addresses, this may be justly considered as having exceeded, in point of effect, any preceding anniversary.

A Figurative description of the procedure of DIVINE LOVE in bringing a soul to the point of self-renunciation and absolute acquiescence.

"TWAS my purpose, on a day,
To embark and sail away;
As I climb'd the vessel's side,
Love was sporting in the tide;
"Come," he said—"ascend—make haste,
Launch into the boundless waste."

Many mariners were there,
Having each his sep'rate care;
They that row'd us, held their eyes
Fix'd upon the starry skies;
Others steer'd, or turn'd the sails
To receive the shifting gales.

Love, with pow'r divine supply'd,
Suddenly my courage try'd,
In a moment it was night;
Ship, and skies, were out of sight;
On the briny wave I lay;
Floating rushes all my stay.

Did I with resentment burn
At this unexpected turn?
Did I wish myself on shore,
Never to forsake it more?
No—"my soul," I cried, "be still:
If I must be lost, I will."

Next he hasten'd to convey
Both my frail supports away;
Seiz'd my rushes; bade the waves
Yawn into a thousand graves:
Down I went, and sunk as lead,
Ocean closing o'er my head.

Still however, life was safe;
And I saw him turn and laugh;
"Friend," he cried, "adieu! lie low:
While the wintry storms shall blow;
When the spring has calm'd the main,
You shall rise and float again."

Soon I saw him, with dismay,
Spread his plumage, and soar away:
Now I mark his rapid flight;
Now he leaves my aching sight:
He is gone whom I adore,
'Tis in vain to seek him more.
How I trembled then, and fear'd
When my Love had disappear'd!
"Wilt thou leave me thus," I cried,
"Whelm'd beneath the rolling tide?"
Vain attempt to reach his ear!
Love was gone and would not hear.
Ah! return and love me still;
See me subject to thy will;
Frown with wrath, or smile with grace;
Only let me see thy face!
Evil I have none to fear,
All is good if thou art near.
Yet he leaves me—cruel fate!
Leaves me in my lost estate—
Have I sinn'd? O say wherein;
Tell me, and forgive my sin!
King, and Lord, whom I adore,
Shall I see thy face no more!

Be not angry; I resign;
Henceforth, all my Will to thine:
I consent that thou depart,
Though thine absence breaks my heart;
Go then, and for ever too;
All is right that thou wilt do.
This was just what Love intended,
He was now no more offended;
Soon as I became a child,
Love return'd to me and smil'd:
Never strife shall more betide
"Twixt the Bridegroom and the Bride.

Madame Guion

Installation.—On Wednesday Aug. 17, 1814, the Rev. JONATHAN KITCH-EL, was installed pastor of the Presbyterian church and congregation in Smithfield, N. Y. by the Presbytery of Onondaga. The Rev. *Ira M. Olds*, made the introductory prayer, and gave the charge to the minister—Rev. *Jabez Chadwick*, preached the sermon from Isaiah xliii. 21, and made the concluding prayer—Rev. *Reuben Hurd*, moderator, presided and made the installing prayer, and Rev. *Joshua Leonard*, gave the charge to the people.—The various exercises of the day were very pertinent and highly impressive; and were listened to by a numerous audience, with a degree of attention seldom surpassed in any public assembly.—The weather was fine—the exercises were solemnized in the open air, and were not interrupted by any unfavorable occurrence.

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No. 4.

For the Utica Christian Magazine.

INSTRUCTION FROM THE BOOK OF ESTHER.

[Concluded from page 72.]

X. In this book we have a striking comment on several scriptures, which speak of the sudden and unexpected destruction which will come on the enemies of God and his people. The case to which we have been attending, is a bright illustration of that text, Prov. 16, 18; *Pride goeth before destruction, and a haughty spirit before a fall*; and of that in the 20th chapter of Job; *The triumphing of the wicked is short—though his excellency mount up to the heavens, and his head reach unto the clouds, yet shall he perish forever*. It is also an illustration of Job, v. 12—16; *He disappointeth the devices of the crafty, so that their hands cannot perform their enterprise. He taketh the wise in their own craftiness; and the counsel of the froward is carried headlong. They meet with darkness in the day time, and grope in the noon-day as in the night. But he saveth the poor from the sword, from their mouth, and from the hand of the mighty. So that the poor hath hope and iniquity stoppeth her mouth. The case before us is also a comment on Psal. ix. 15; *The heathen are sunk down in the pit that they made; in the net which they hid is their own foot taken*. Haman's proud and haughty spirit never rose to so high a pitch as it did, not more than twenty four hours before he had his fall, when he fell to rise no more. His triumphing was short. He had but just begun his career of glory, before he came to the most disgraceful end. He was crafty, but the Lord disap-*

pointed his devices, so that he could not perform his enterprise. He set a snare for himself. He dug a pit which he fell into himself. His wicked device, which he devised against the Jews, returned upon his own head, and he and his sons were hanged on the gallows prepared for Mordecai [See chap. vii. 9, 10; also chap. ix. 25] Except they repent, all the enemies of God and his people will likewise perish. All the violent dealings of the wicked against the righteous, will return upon their own heads. While they are plotting the overthrow of the Lord's hidden ones, they are treasuring up wrath for themselves, & all their wicked machinations will be made to work together for good to them that love God; just as the wicked machinations of Haman advanced Esther, Mordecai and the Jews to higher honor and greater prosperity.

XI. The case of Haman and Mordecai, taken together, reflects much light on that sage observation of the inspired Solomon, Prov. xxix. 2; *When the righteous are in authority, the people rejoice; but when the wicked bear rule the people mourn*. There was a time when wicked Haman did, in effect, rule the kingdom of Persia; and then the city Shushan was perplexed. Then there was great mourning, when loyal peaceable subjects were denounced as though they kept not the king's laws. Mordecai was not only a man of talents, but of piety; he worshipped the Supreme Ruler. When he filled the same place, which Haman had filled before him, it is said, *The city Shushan rejoiced and was glad. The Jews had light, and gladness, and joy, and honor*. In reading

the history of the Israelitish nation, nothing is more apparent than this, that their national prosperity depended greatly on *the character of their rulers*. A good prince would seem to revive the sinking nation, and a bad one would, in his turn, undo what his good predecessor had done. Rulers are ministers of God for good to those over whom they rule: But wicked men have no design to act in concert with God. The Most High sees that they seek neither his glory, nor the people's good; but only their own aggrandizement; and what can be more displeasing to him? If a nation would ensure the blessing of God, this must be one of the steps which they take,—they must consult his word, to find what sort of rulers will please Him; and if they can have *their choice*, let them select men of *God's choice*—men after his own heart.

XII. From the book of Esther we draw this instruction, that God can make use of *good* and *bad* agents to execute his designs, and promote the good of his chosen, and still these agents preserve their respective characters. There are a number of actors brought upon the stage in this sacred drama. All, whether Persians or Jews; whether godly or ungodly, were evidently used in the hand of Israel's God, to help bring about one event, and promote one great design. But will it follow from this, that all were worthy of reward? or that all of them are to be looked upon as possessing one character? Vashti and Esther acted parts in the same tragedy; but they did not possess the same character. Bigban and Teresh, who sought to lay hands on the king Ahasuerus; as well as Mordecai, who informed against them, and saved the king's life; were used to bring to pass the purposes of Jehovah, in the deliverance of his people. But this does not destroy the difference of character which existed between them. Who can be any more pleased with Haman's insufferable pride and ambition, because these ~~were~~ made use of to glorify God, and

to build up Zion? Did he mean so? Did his heart think so? It was by being counteracted, that his devices advanced the good of the church; but Esther and Mordecai made the good of the church of God their direct object. For this they felt tenderly concerned;—for this they prayed to the King of heaven;—and for this they presented their petitions before the king of Persia. Mordecai and Esther sought the preservation of the holy people, the people of the most high God; and Haman sought their destruction. There was so much difference between them; and there is now the same difference between the friends and foes of Christ. He that is not with Christ is against him; and he that gathereth not with him scattereth abroad. We are all, both saints and sinners, continually made use of to further the infinite plan of Providence; but this does not destroy the holiness of saints, nor the sinfulness of sinners. The Most High may make a wise use of the wisdom of a wise man, and also of the folly of a fool, to fulfil his counsel; but this does not confound the distinction between a wise man and a fool.

And as this piece of sacred history discovers a difference of character among those whom God makes use of to fulfil his designs, so it strikingly leads us to contemplate the different retributions, which await these different characters. This is not the world of retribution; and yet even here the Lord is known by the judgments which he executes. He has repeatedly shown by his providential dealings that he is preparing a strange punishment for the workers of iniquity, and that he is preparing glory and blessedness for his afflicted people. In events recorded in this book, he designed to bring out to view the different feelings of his heart towards different characters. He brought Haman to this strange and disgraceful end, not only to punish him for his violent dealings; but he hung him high, to be a spectacle to all who should afterwards seek

the destruction of his people. The wicked is driven away in his wickedness; but the righteous hath hope in his death. The Lord loveth his people. He preserveth his saints. He will exalt them to dwell at his right hand. But the ungodly are like the chaff which the wind driveth away.

In view of the two characters displayed in this book, and the different ends to which they came, suffer me to close these reflections by an address to both characters. *First*, I would address them, whose hearts are not with God's people. This is the case with all who have not known the grace of God in truth. All who do not love our Lord Jesus Christ in sincerity, must be ranked in the opposition. The hearts of all such, even if their understanding and conscience are enlightened, take side with Haman, the Jews' enemy. You do not sincerely pray for the peace of Jerusalem; you do not desire that she should prosper. You do not make your happiness at all to consist in the advancement of the kingdom of truth and holiness. But you do *in heart* hate the truth contained in the bible. You hate the true God, and his well beloved son Jesus Christ. You have a rooted hatred of his *sanctified ones*, whether you know it or not. Neither is it their want of conformity to their Divine Master, which excites your hatred; but it is because he has chosen them out of the world, and made them resemble himself. You may, like Haman, pretend that you hate them because *they obey not the king's laws*, or because of some other bad thing about them; but the truth is, you hate the children of God, because your own works are evil and theirs are righteous. But what will you do in this contest? Be entreated to remember Haman—did he prosper? If he had had none to contend with but the poor captive Jews, though it had been the whole nation, he would probably have gained his point: But he had to contend with their God, the Lord of hosts, a Man of war. When this Mighty One shall again

come to plead the cause of his people, take heed that you be not crushed beneath his stroke. Let none lift up himself against Christ and his people, for he has said of such a man, that it were better for him, that a mill-stone were hanged about his neck, and that he were drowned in the depth of the sea. He that toucheth them toucheth the apple of his eye. "Be wise now therefore, O ye kings: be instructed, ye judges of the earth;" and all ye, who have set yourselves to oppose the cause of truth and godliness. You must speedily give up your opposition, change your side, and choose the Lord's people for your people, and their God for your God. This must not be done feignedly, but with all the heart and with all the soul. Your opportunity to change your side, obtain the King's pardon, and be enrolled among his friends, is but short; and is fast drawing to a close. If you do not intend to run the venture of meeting the king of Israel in the other world, in an unreconciled state, defer no longer to fall at his feet and implore his mercy. *Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him, and to our God for he will abundantly pardon.*

Secondly, I would address a word to them who are Jews inwardly, whose circumcision is of the heart, in the spirit; whose praise is not of men, but of God. The foundation of God standeth sure having this seal, The Lord knoweth them that are his. The view which we have taken of one of the books of the sacred canon, is calculated to administer much consolation to *you*. The cause, which above all others, you love, is built upon a Rock. You have seen how the gates of hell attempted, but could not prevail. Like Esther and Mordecai, and other pious Jews of the captivity, cast all your care on the Lord by venturesome believing; so shall ye be established.

Other *Hamans* may arise; (for human nature is not essentially altered.)

but fear them not; they cannot hurt you, or the cause of God. They may be permitted to shed the blood of some of the saints; if so, God will make their blood the seed of the church, as he has done in days past. Ere long the wicked shall be destroyed from off the face of the earth. This will be effected, either by renewing grace or removing them out of the way. The saints of the Most High are to spread over the face of the whole earth. Let the present generation of them that seek the face of the God of Jacob be excited to be much engaged to obtain deliverance and enlargement for the church. Are you not come to the kingdom for such a time as this? The night is far spent, the day is at hand. Is it not, in an eminent sense, the work of Zion, that now is, to travail to bring forth the Millennium? Let all the dark things of our day, bring us near unto the mercy seat, in imitation of the pious Jews in the days of Ahasuerus. *Ye that make mention of the Lord, keep not silence, and give him no rest until he establish and make Jerusalem a praise in the earth.* SYLVANUS.

AN HISTORICAL VIEW OF THE FIRST
PLANTERS OF NEW-ENGLAND.

No. X.

[Continued from page 79.]

THE infant colony of Plymouth, after the decease of their first Governor, the worthy Mr. Carver, in the spring of the year 1621, unanimously, elected Mr. William Bradford to be their chief Magistrate. The reflection often occurs to every attentive reader of history, that God, in his infinite wisdom, always provides illustrious characters, endued with all requisite qualifications, for the performance of the extraordinary services, which, in his holy providence, he designs to accomplish.—This thought is forcibly illustrated in the characters of Julius Cæsar, Columbus, Luther, Washington, as well as in most of the eminent actors in human affairs. In the character of the man whose life is now to be given, though

his sphere of action was less extensive than that of most of the heroes of history, we discover, no less clearly, the special operations of Divine Providence, in providing those peculiar qualifications which were necessary to the discharge of the important duties which he was called to perform. And as every mind enlightened with revealed truth, will complete all human characters as acting in connection with the interests of the church of God, many of the fathers of New-England will be considered as occupying more important places, than many of the long-labored subjects of historic eulogy. The conquerors of the world have aided the interests of the Redeemer's kingdom by destroying its enemies, but its humble, faithful friends have ever stood as pillars in the temple of God.

Mr. Bradford may be said to have been the most eminent instrument in the providence of God, of establishing and preserving the first colony of New-England, and the first church of the United States. He was a native of Yorkshire in England, born in the year 1588. In that part of England, the people were, at that time, exceedingly destitute of religious instruction, and the scriptures were scarcely known among them. Just emerging from the darkness of Romish imposture, the practical effects of the Reformation had scarcely begun to appear. Mr. Bradford descended from a respectable ancestry, who had long been employed in the business of husbandry. He enjoyed a competent inheritance from his parents, which, in consequence of their death, fell to him in his childhood. The care of his education devolved upon his grand-parents; and, after their death upon his uncles. At an early age, a long and severe sickness had the effect of turning his mind to the truths of religion. At the age of twelve years by a divine blessing on a careful reading of the scriptures, his mind became deeply impressed with the reality of divine things, and, under the faithful ministry of the pious Mr. Clifton, became, apparently, a subject of divine grace.

At this time, he formed a connection with a number of pious people who were called Professors. These were Puritans, who found the ordinary forms of the religious establishment unsatisfying to an ardent piety, who held private meetings for religious worship and improvement, but were the subjects of strong popular odium. Naturally of a studious turn, Mr. Bradford, in his youth, applied himself to a serious investigation of the order and practices of the religious establishment, carefully comparing its various ordinances with the word of God. From a deliberate and prayerful attention to this subject, he became convinced of his duty to separate from the established church that he might perform the duties of religion, unembarrassed with ordinances of human invention. Having taken a deliberate resolution to this effect, he soon found that it met with the decided disapprobation of his friends, particularly of his uncles, from whom he received severe and angry reproaches. To these he made the following temperate reply: "Were I like to endanger my life, or consume my estate by any ungodly courses, your counsels to me were very seasonable. But you know that I have been diligent and provident in my calling, and desirous not only to augment what I have, but to enjoy it in your company; to part from which, will be as great a cross as can befall me. Nevertheless, to keep a good conscience, and walk in such a way as God has prescribed in his word is a thing which I must prefer before you all, and above life itself. Wherefore, since it is for a good cause that I am like to suffer the disasters which you lay before me, you have no cause to be either angry with me, or sorry for me. Yea, I am willing, not only, to part with every thing dear to me in this world for this cause, but I am thankful that God has given me an heart so to do, and will accept me so to suffer for him." He now saw that he was clearly addressed in the providence of God, *Get thee out of thy country, and from thy kindred, and from thy father's*

house, unto a land that I will shew thee. And I will bless thee—and thou shalt be a blessing.

At the age of eighteen years, Mr. Bradford left the place of his nativity, and, connecting himself with the people of Mr. Robinson's congregation, was one of the first company who endured so many sufferings and disasters in getting to Holland, in the year 1607. He there served as an apprentice to a silk manufacturer, till he became of age.—He then converted his estate in England into money, and continued in the same employment. Being, however, more fond of study than business, and improving every opportunity to increase his stock of science and general information, his employment was not attended with great success. The facilities for obtaining extensive learning, in the city of Leyden, were many, and they were much improved by Mr. Bradford. He spoke the Dutch and French languages with ease, in the Latin and Greek, he was well skilled, but paid more particular attention to the Hebrew. He often observed, "I would see with my own eyes the ancient oracles of God, in their native beauty." At the time of the projected removal of Mr. Robinson's congregation to America, Mr. Bradford engaged with ardour in the important enterprize.—He was one of the first company of emigrants, who arrived on the American coast in November, 1620. In the political compact which was formed on their arrival, Mr. Carver is the first subscriber, and Mr. Bradford is the second. At the time of the landing of the planters at Plymouth, the wife of Mr. Bradford, to whom he was tenderly attached, fell from the vessel and was drowned in the harbor. In the distressing sickness with which the plantation was afflicted, the first winter, Mr. Bradford was a sufferer. This disease was long and severe, and he was not recovered at the death of Mr. Carver, in April.—He was then, however, by the unanimous suffrage of the people, elected their governor; and he retained their undiminished confidence till his death.

As he recovered his health, and began to contemplate the weight of cares devolving upon him, the innumerable difficulties with which he must contend, the arduous labors that were before him, the many dangers in which he must be involved; had he not possessed a constancy of mind equal to the greatest patriots, a wisdom and prudence seldom equalled, a resource in difficulties adequate to every emergency, a humble reliance on God, steady as his promises, he must have sunk under the overwhelming prospect. He was a chief magistrate of a feeble people surrounded with many enemies; he was the leader of a colony in an uninhabited wilderness without any prospect of support from the mother country; he was the father of a family possessed of the most scanty supplies, by innumerable losses almost wholly dispirited. But he had that hope which casts anchor within the veil, a hold which never yet was broken.

In the early part of his administration, Gov. Bradford took effectual measures to secure the friendship of the natives, in the vicinity of the colony, and succeeded, in a remarkable manner, in securing their confidence. Another measure of great importance to the colony, he undertook to accomplish, which required the exercise of all his skill and authority. The plantation was commenced on the principle of a community of property. The Governor soon perceived the evils of this state of things, and notwithstanding the strong attachments to such a course which was felt by many, and the insidious insinuations which must necessarily fall upon any one that would advocate a division of a common property, he firmly prosecuted the measure and effected a division to such an extent as was thought expedient. In the year 1627, a further distribution of the lands and the small property of the colony, was made among the planters.

For several years after the commencement of the settlement, the people suffered greatly for want of the necessities of life. Gov. Bradford cheer-

fully submitted to an equal share of privations and labor, living, several times, some weeks in succession, without any bread; laboring, in the fields, at the buildings, at the fortifications, taking part in the watchings which were often maintained for a security against a surprise from insidious enemies.—

When any came to him to complain of their sufferings, the readiness which he manifested to be an equal sharer in all necessary privations, his dignified composure in the greatest dangers, his cheerful serenity in the darkest times, his uniform reliance on that God who had planted them in a land not sown, quieted, if they could not relieve every mind. And in these times of distress, all that could be effected by the most active exertions, by persevering labor or daring enterprise, by the most watchful prudence or sagacious forethought, was done by their worthy governor, to preserve the existence of the colony and to relieve the distresses of the people. Without his vigilance and exertions, it would seem that this infant colony, like several plantations which had been commenced at the southward would have been broken up, and for a long period, all attempts for the settlement of New-England must have been discouraged. But he was prepared for the work appointed for him to perform.

The early character and circumstances of the Plymouth settlement were such, that it would seem no person could have been their enemy.— They were weak and few, struggling with every difficulty, their prospects very unpromising, on a bleak and barren shore, surrounded with a multitude of savages, and eminently distinguished for the virtues of integrity, justice, and charity. But for the same reason that the faithful witnesses of old *had trials of cruel mockings*, and were subjected to innumerable sufferings, these humble servants of God could not escape the insidious designs of malignant enemies. Many of their savage neighbors even viewed them with an eye of hostility, waiting a favorable opportu-

nity to exterminate the colony. But these were not the most dangerous foes. The religious order of the church and colony of Plymouth were entirely different from the determined sentiments of the civil and ecclesiastical government of England. They were therefore constantly watched with a jealous eye. Their small consequence in the estimation of the English hierarchy, seems to have been the great reason, under the favor of Heaven, that they were, to such a degree, left unmolested. Some vicious characters who came from the mother country, hoping to obtain a consequence in a new plantation which they could never reach in their native land, found themselves rejected by the church of Plymouth, and could obtain no encouragement from the government of the colony. Some of these returned to England and propagated with malignant zeal, the most malicious calumnies against the new plantation. To counteract the effect of these slanderous accusations, required all the skill, all the address and fidelity of the governor. The English government declared that Mr. Robinson professed in his Apology, that they accorded with the reformed churches on the continent. They were accused of substantial deviations from those principles.— Gov. Bradford, in a very able memorial, clearly showed that they agreed with the Reformed churches in the essential particulars of faith and practice, that they were not Brownists, and that they did not disown the Church of England as a church of Christ. These efforts of the governor, supported by the known purity of his character, proved successful.

In the first year of Gov. Bradford's administration, the Narraganset Indians a very powerful tribe sent him a very angry message, threatening to make war upon the colony. The Governor sent them an answer, "If they loved war rather than peace they might begin when they would; the colony had done them no wrong, and did not fear them. nor should they find them unprovided."

By this well timed decision, the enemy were prevented from the execution of their hostile attempts.

In the year 1633, Mr. Edward Winslow was chosen the governor of the colony; being solicited by Gov. Bradford to accept of the office. Mr. Winslow was also called to the same trust in 1636, and 1644. In 1634, Mr. Thomas Prince was elected to the same office. In all of those years, Mr. Bradford stands first among the Assistants. He held the office of governor, himself every other year, from 1621, to 1657, the year of his death. Such an instance of the steadiness of a popular annual election, in a new settlement, founded in principles of the purest equality, unsupported by any established usages, while it stands as a prodigy in popular governments, declares more for the character of the individual, than can be done by all the eloquence of history exhausted in eulogy.

In the latter period of the life of Gov. Bradford, we find an instance of disinterestedness, not exceeded in the character of Aristides, Cincinnatus, or Publicola. The Patent of the Colony was made out in his name, "To William Bradford, his Heirs, Associates, and Assigns." With such an authority, he possessed every opportunity which a selfish heart could desire.— But when the freemen became numerous, and several new towns were established, the General Court desired Mr. Bradford to transfer the patent, with all its privileges, to them and their successors. With their request, he cheerfully complied, confirming the act with a legal instrument, without any consideration. Notwithstanding his disinterestedness, and his long employment in the public service, and though he spent the most of his paternal estate for the support of the colony, he was much prospered in his individual circumstances, and left a good estate to his posterity.

In the latter part of his life, Gov. Bradford devoted much of his time to study, in which he arrived to very profitable attainments. He left sever

historical pieces, which, judging from those parts which remain, must have been very valuable; but the most of them are unfortunately lost. His favorite study was Theology, in which he made great proficiency. He was well versed in the religious controversies of his time, and was an able advocate for truth.

In his Christian character, Mr. Bradford was no less distinguished than as a Magistrate and the founder of a prosperous colony. In early life, he became a subject of sanctifying grace. His religious sentiments were formed on mature reflection, and a careful examination of the holy scriptures as the only standard of truth. His opinions on gospel doctrines, and the order and discipline of the christian church, were such as have been generally maintained by the New-England churches. During the long destitute state of the Plymouth church, the wisdom and steadfastness of Gov. Bradford were eminently instrumental in preserving them from disorder, and from a departure from the truth. He often assisted in the duties of divine worship, in public, as well as in a more private manner, when deprived of the labors of a minister. He was a faithful observer of the private duties of the Christian character; constant in the services of religion; grave and humble in his deportment; yet cheerful and singularly uniform. No changes diverted him from the path of duty; no disappointments shook his confidence in God. His attainments in grace were eminent. For several months preceding his death, he was in a weak and declining state, from which he was convinced he should not recover. As he grew worse, contemplating, on a certain night, the character and truths of the Redeemer, his soul was filled with extatic joy, longing to be with Christ. He informed his friends, the next morning, that the good Spirit of God had given him the first fruits of his eternal glory. His *work on earth was done*, his soul was *allied to the church in Heaven*. The day following, May 9th, 1657, in the

69th year of his age, he slept with his fathers.

There is no character among the fathers of New-England, transmitted to us as more unexceptionable, than that of Gov. Bradford. For 36 years, he was the pillar of the Plymouth Colony. His patriotism was ardent and incorruptible, without haughtiness or self-interest. His wisdom was practical, enlightened by science and guided by accurate observation. His care embraced all objects within the compass of his duty, and his attention escaped none.—His firmness was above the reach of casualty or craft. His demeanor always inspired confidence, and he could ever command the minds of men. The virtues of his private life were no less conspicuous than those of his public character. For these no less than for his public services he was always beloved. He possessed a perfect command of himself. We find no record of any hasty or rash measure in his conduct, or of any passionate speech to have fallen from him.—As a Christian, he was meek and faithful, and now rests in the inheritance of the just.*

The illustrious coadjutors of Gov. Bradford, who united with him in laying the foundation of the Plymouth and supporting through the first age the work which they had reared, richly deserve the tribute of historic memorial. Gov. Winslow was their faithful and successful agent in all foreign embassies; to the Indian tribes, and to the parent country. Gov. Prince was a judicious statesman, an upright magistrate, and a valuable historian. Cap. Standish was their undanted hero who led all their military expeditions, not less skilled in conduct than vigorous in action. Their worthy elder the Rev. Mr. Brewster, who, through modesty, declined the pastoral office, distinguished for his learning and piety performed the ministerial duties for many years to great acceptance, ever enjoy-

* A Chair which was brought from England by Mr. Bradford, is still preserved and used at Plymouth.

ing the confidence and the attachment of the people and rested from his labors in a good old age. Though it would be highly pleasing to have a nearer view of these eminent fathers, equally illustrious for vigor of mind, for christian piety, and eminent usefulness, in our present historic sketch, they must be passed with the bare mention of their names, and the willing tribute of grateful remembrance.

Mr. Endicot was a native of Dorsetshire in the west of England, born about the year 1595.* The Rev. Mr. White, the great promoter of the Massachusetts settlement, belonged to Dorchester the shire town of that county. From that town and its vicinity, came many of the principal planters of that colony. Mr. Endicot was one of the original Patentees, who in the year 1628, made a purchase from the Council of Plymouth, of that tract of country which now constitutes the principal part of the state of Massachusetts. In the summer of that year, the proprietors sent over Mr. Endicot with about an hundred planters to commence a settlement. He landed at Salem, and laid the foundation of the rising colony. Mr. Endicot had the sole management, and was constituted the governor of the new plantation. Situated in an extensive wilderness, with the care of such a number of adventurers wholly unused to the nature of a new country, vast was the burden which lay upon him. But his resolution, his perseverance, his zeal for the church of Christ, in the cause of which he was primarily engaged, were equal to every difficulty.

Various had been the projects for the settlement of New-England for the sake of gain. All these had failed. The company which had now undertaken to accomplish the same object, had for their chief design the formation of a settlement on the principles of religion.— They resolved on a noble effort for the erection of a Christian commonwealth; in which, the churches should be established on the pure principles of gospel

* I have not been able to learn his age exactly.

order, and the civil constitution be regulated by the great precepts of the word of God. To commence the operations of this arduous work, perhaps, no person could have been more fortunately selected than Gov. Endicot. He fully possessed the object of the proprietors, for its accomplishment no one was more ardent than himself, while he fully realized the difficulties which must, necessarily, be encountered. Though sanguine in his hopes, he ever knew his own weakness, he knew that he was engaged in the cause of God, and that all help must come from him. He had, indeed, a strong confidence that the divine Saviour would do great things for his church in this land, but he was ever mindful that it would be done in such a way that himself and not his instruments would have the praise.

By the great exertions of Mr. Endicot, by his influence and example, the company of planters, though they arrived late in the season, made a comfortable provision for their accommodation in the ensuing winter. It does not appear that they endured any severe sufferings, from privations or sickness. Divine worship was maintained for the first year by the care and efforts of Mr. Endicot, though the company were but partially supplied with gospel ministrations. In this time, the governor was careful to cultivate an intercourse with the infant settlement at Plymouth, and having become acquainted with their ecclesiastical order, he cordially approved of their system, and united with them in Christian fellowship. For much important information and assistance he was indebted to Gov. Bradford and the people of Plymouth.

In the summer of 1629, the new settlement received an accession of about three hundred planters from England. With these came those two eminent divines, Mr. Higginson and Mr. Skelton. They met with a most cordial reception from Mr. Endicot, to whom they brought a commission of continuance in his government. Soon after

the arrival of this second company, the governor and the ministers proceeded to the formation of a Christian church. This was done, in the month of August, with the most joyful solemnity.

The calamities of the ensuing winter and spring, in which the people suffered, in a severe season, the want of comfortable habitations, with a great scarcity of provisions, which brought on a most desolating sickness, required the exertion of all the wisdom and firmness of the governor. By his unremitted attention to the wants of the sufferers, by his constant vigilance to secure and promote the true interests of the colony, especially by his unshaken confidence in God, he preserved his people from sinking under accumulated evils, and inspired them with a humble reliance on Him *who was with the church in the wilderness*. In June, 1630, the vessels began to arrive with the numerous company of adventurers which established the Massachusetts colony. Mr. Winthrop now became the governor of the colony, having been appointed by the proprietors in England, and Mr. Endicot was one of the Assistants. He continued in the place of assistant for several years, and was one of the most active, vigilant, and influential magistrates in the colony. He was even at the head of the Salem settlement, which, as it was the oldest, was one of the most respectable towns in the plantation.

In the year 1634, Mr. Endicot, in the capacity of a magistrate, caused the sign of the cross to be cut out of the king's colors, which were used as the public flag at Salem. He insisted that this was a relic of ancient superstition, that it was derived from the exploded institutions of popery, and ought to be discarded. He claimed not that it was an evil in itself, but as an appendage of Romish superstition which all good men in the nation, and, especially, the Puritans, were endeavoring to exterminate, it ought not to be a devise of the public ensign. He felt authorized

to do this by the example of King Hezekiah, in destroying the brazen serpent which had been set up by Moses.—The brazen Serpent was in itself no evil. Yet in the days of Hezekiah, it had been prostituted to the purposes of idolatry. He therefore wisely caused it to be destroyed. The greater part of the corruptions of popery had risen from the abuse of things, in themselves harmless. When we consider the danger which was then reasonably apprehended of the re-establishment of popery; when we consider the great influence of sensible objects on the minds of men, the intimate connection between the use of sensible objects and the sentiments with which such objects have been connected; when we consider the great difficulty which had been found to eradicate the attachment of the human mind from the pompous pageantry of popish superstition, for which all good men had labored for a century, we shall find sufficient reason to justify the conduct, and to admire the firmness of Mr. Endicot in this decisive measure. When Constantine erected the cross above the imperial banner, it was done from the best motives, and was attended with the most beneficial effects. But when the same sign had become an object of adoration and worship, instead of the blessed person whom it bore, Luther, Zuinglius, Calvin, Beza, Cranmer, with all the venerable witnesses of their time, contended for its removal from the place of worship. For the same reason that we revere their conduct, we shall justify that of Mr. Endicot. He was, however publicly censured by the General Court for this transaction, and, for one year, excluded from the magistracy. But this was done for the most obvious reasons; that the government at home might take no offence against the colony. Still Mr. Endicot's opinion prevailed; the soldiers refused to serve under a standard having the figure of a cross, and by common consent it was universally laid aside.

In the year 1641, Mr. Endicot was elected deputy governor of the colony. He held the same office for the two following years. In 1644, he was chosen governor, Mr. Winthrop being the deputy. At the death of the venerable Gov. Winthrop, in 1649, Mr. Endicot was chosen governor, and was re-elected to the same office every year, except one, till his death in 1665. He was governor of the colony for sixteen years; a longer term than that office has been held by any other man. He also held the office of commander in chief of the militia, and Commissioner of the United Colonies. In 1636, he commanded an important expedition against the Pequod Indians. I am inclined to believe that no man has ever lived in Massachusetts who has held such a number of important offices, for so long a period, with such a degree of popularity, as Mr. Endicot. In the latter part of his life there were attempts by the British court to remove him from the chair of government. Few men could be found whose sentiments and characters were more averse to the arbitrary principles and the dissolute gaiety of the court of Charles II. than Mr. Endicot. Their wish that he might be removed from the chief magistracy, was duly signified to the colony. These efforts, however, were unsuccessful; the attachment and confidence of the people, which he had long possessed, continued to increase to the end of his life.—For some of the latter years of his life he lived in Boston, where he died, greatly lamented, in March, 1665.

As a Magistrate, Mr. Endicot was upright and inflexible. Against vice, and all innovations, inconsistent with the principles of the colony, he was resolute and severe. In all popular commotions he was independent and undaunted. He never lost sight of the great object for which the colony was planted; the advancement of the pure religion of Christ Jesus. Every deviation from original principles, every change or relaxation, which he judged inconsistent with the great object, he

opposed with unshaken perseverance. To any attempts to change the order of the churches, or introduce any relaxation of discipline; to any proposal to change the fundamental laws of the colony or reduce the tone of public morals, he gave no indulgence. His course was fixed when he first took the charge of the infant settlement, and he pursued it with undaunted step till the end of his days. His persevering resolution, in the important stations which he held, for thirty-seven years, had a powerful tendency to cement those admirable institutions which were devised by him and his great compatriots, of which their posterity now enjoy the inestimable benefits.

Mr. Endicot had a very great desire to see a Christian church in an entire conformity to the gospel standard.—He appears to have had no prepossession for any particular church order, but such as the gospel furnishes. And he believed the principles of the New-England churches to be more conformable to that system, than any other that he had known. And though convinced that, by the purest zeal and the utmost exertions, this object could never be entirely realized in the present imperfect state of the church, he felt it to be the duty of all Christians to labor for the greatest approximation to the perfect rule.

As a Christian, Mr. Endicot was faithful and eminently laborious in the service of his Lord. The honor of his name, and the interests of the Church, were objects, at all times, nearest his heart; to the advancement of which his life and labors were eminently devoted. His natural ardor sometimes led him into indiscretions, but those who best knew him, knew that his zeal was a zeal for the Redeemer. He is justly considered the founder of that noble commonwealth; and though the talents and virtues of Winthrop were necessary to complete the fabric, the first stones were laid by the faithful, indefatigable Endicot.

[To be continued.]

For the Utica Christian Magazine.

ON PRAYING FOR PERFECTION.

Concluded from Page 95.

QUESTION—*Is it the duty of Christians to pray for immediate perfection in holiness?* ANSWER—*It is not.*

To this doctrine there are several plausible objections, which we shall briefly notice.

1st. Christians are commanded to be perfectly holy, immediately, therefore, they ought to pray that this may now, be their character.

That Christians are commanded to be perfectly holy, immediately, is admitted; but, if this proves that they ought to pray that God would bring them into this state, immediately; it equally proves that it is their duty to pray that the whole human race, that all the infernal spirits, and all the sinners in creation, may become immediately and perfectly holy. None will deny that God requires perfect holiness of all rational creatures, every moment of their existence, whatever be their character or their condition. If the command to be perfectly holy, as it respects ourselves, makes it our duty to pray that this may, now, become our character; the same command, as it respects all other sinners, will make it our duty to pray that this may, now, become their character.—If there be any weight in this argument, it proves, that it is the duty of Christians to pray that not only themselves and their fellow Christians, but that all the sinners on earth and all the sinners in the universe may be made immediately and perfectly holy. The argument applies, in the same manner, and with equal force, in the one case, as in the other. But, no one will believe this to be his duty. The argument, in support of this objection, then, proves too much; it is, of course, fallacious, and proves nothing.

Should it be said that the state of infernal spirits is irrevocably determined by the Divine purpose, and therefore, we ought not to pray for their deliverance;—we reply, the imperfect

state of Christians, in this world, is also, irrevocably determined by the Divine purpose, and therefore we ought not to pray for their immediate perfection in holiness.

It is said, as an objection to the doctrine we advocate, that if we possess any degree of holiness, we cannot but desire it to perfection, and consequently we shall pray for it: we shall desire and pray for it, immediately.

It is readily granted that the least degree of holiness will lead us to desire it, in perfection; nothing short of this will ever satisfy our desires: but, that we shall, of course, desire and pray that this perfection may be granted us immediately, does not necessarily follow. However desirable this perfection may be, in itself, there may be sufficient reasons for not desiring that it should, immediately, take place.—These reasons have been assigned in the preceding arguments.

It is, also, objected to the doctrine under consideration, that, if this be true, it must be our duty to pray that we may be but partially sanctified, in this life; or, which is the same thing, that we may live in some sin: but, this would be impious; no person can make such a prayer, with holy desires.

In reply, we observe, that sin is not to be the object of our petitions, but of our detestation. We are to offer up no other desires, in prayer, than those which accord with the Divine commands; we are to petition for no other things than those, which it is our duty to desire, and which we may lawfully possess. Every thing, which does not accord with the letter and spirit of the Divine requirements, we must loathe, detest and avoid; we must be laborious and persevering in our exertions to be freed from sin; must oppose it in every shape; must strive to suppress and to eradicate it in every form and degree; we must labor to be wholly freed from its dominion, and must be zealous and constant in the duty of prayer, and in the use of all other appointed means, for this purpose.—Without this, we cannot exercise a

Christian spirit; and can have no rational hope that we belong to the family of Christ.

It is the distinguishing character of all true Christians, that they "hunger and thirst after righteousness;" are never satisfied with present attainments; but, "forgetting the things that are behind, and reaching forth unto those things that are before, they press toward the mark," of absolute sinless perfection, and can never rest till they obtain it.

If there be any, who are not of this character, let them remember that they have no inheritance with the people of God. But, this does not imply that they ever will obtain an entire freedom from sin, or become perfectly holy, in this world. Neither does it imply that they have any expectation of this, or that they would, on the whole, desire it. The greatest exertions to be freed from sin and to increase in holiness, are perfectly consistent with a belief that we shall never attain to absolute sinless perfection in this life; and that to arrive at such a state, in this world, would not, all things considered, be a desirable event; and therefore it would not be the object of their desire and choice. Hence, it by no means follows from this doctrine, that we ought to desire and pray that we may live in sin; neither does it follow that we ought not to abhor sin, as the greatest and worst of evils, and to use all the means in our power to be wholly delivered from its dominion.

It is further objected to the doctrine, we advocate, that the purposes of God are not to be taken for the rule of our conduct; they are the rule of his own conduct, but his commands are the rule of ours.

It is readily admitted that the *secret* purposes of God are not to be the rule of our conduct, for we know not what they are: but that God's revealed purposes are to have no influence upon our conduct, and may not in certain cases determine our duty, is not true. Jeremiah was commanded not to pray

for the Jews, at a certain time, because God had revealed his determination to destroy them. (Jer. vii. 15, 16.) Daniel, having discovered, in the prophecies, that the set time of Judah's deliverance from captivity was near at hand, was greatly encouraged and animated, by this consideration, in praying for that event. (Daniel ix. 2. and onward.) The prophecies and promises respecting the future prosperity and glory of the church; or, in other words, the revealed purposes of God respecting this event, afford a powerful inducement to Christians, to pray with fervency, and to go on with courage, in the use of means, for its accomplishment. It is the revealed purpose of God that those who have committed the unpardonable sin, and that those who are now in the infernal regions, should never receive forgiveness, and this is the only conceivable reason why we are not permitted to pray for them. In short, all the purposes of God, that are made known to us, are designed to have some influence respecting our duty. By the commands, which God hath given us, we are taught the nature of those desires which we are to offer up to Him, in prayer; and, by his revealed purposes, we are taught to limit the objects of these desires and petitions.—By the former our desires and petitions are qualified, and by the latter they are limited.

It is further objected to the above arguments, that they are inconsistent, and destroy themselves: we plead, it in said, for perfect submission to the Divine will, and yet hold that it is not our duty to pray for perfection.

Our answer is, that perfect submission, and perfect holiness in all its branches, are our reasonable duty;—but it by no means follows, as we have before observed, that it is our duty to pray that we may, immediately, attain to this perfection.

It is also said, that, according to the doctrine we have advanced, we have no right to pray for the salvation of any, but the elect; which is inconsistent with those general forms of prayer,

which we all make, and which the scriptures plainly inculcate.

To this we reply, 1st, That it is our duty to desire and to pray for the temporal and eternal welfare of all our fellow men, unless it be the *revealed* purpose of God that they will not be saved. There is no *such* purpose respecting any individual now existing upon earth, that he shall not be saved; unless it be some one, who is *known* to have committed the unpardonable sin. Therefore, it is our duty to desire and to pray for the salvation of all, who are now living in the world; and the same may be said of all future generations. 2dly. The prayers, that are referred to in the objection, are of a general nature, and may with propriety be made without including every individual.—And, 3dly, They are offered up, as all acceptable prayer must be, with submission to the Divine will. Such prayers are, therefore, by no means inconsistent with the principle, that we have no right to pray for any event, which is inconsistent with the revealed or known purposes of God.

Once more. It is objected to the doctrine we have endeavored to establish, that it is inconsistent with several passages of scripture. The words of St. Paul in 1 Thess. v. 23, are perhaps the most plausible. “The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that hath called you, who also will do it.”

By the word “wholly,” in this passage, the apostle evidently meant, the man, in all his parts, as consisting of an immortal soul, an animal life, and a mortal body; for thus it is explained in the next clause. The petition is, that the whole man, with all his faculties of soul and body, might be consecrated to the service of God; that no member or faculty should be under the dominion of sin. But this by no means, implies a state of sinless perfection. All our faculties may be employed in the service of God, and yet

no duty be performed without a mixture of imperfection. Such is the habitual character of all true christians.

But the apostle adds in his petition, “that they may be preserved blameless, until the coming of our Lord Jesus Christ.” The word *blameless*, although it literally signifies entire freedom from sin, is sometimes used in a more lax sense, signifying, merely, an habitual course of eminent piety, such as is exemplified in the lives of the most distinguished christians.

It is written of Zachariah and Elizabeth, that they were “both righteous before God, walking in all the commandments and ordinances of the Lord *blameless*.” (Luke i. 6.) In Titus, i. 7. this is made the requisite qualification for a Bishop, that he be *blameless*; and in 1 Titus iii. 10. this is also made a requisite qualification for a Deacon.—That the word *blameless*, in these passages, signifies not sinless perfection, but only such an habitual rectitude of character, as exemplary christians usually possess, is evident. And that this must be its meaning, in the text under consideration, appears from the last clause, “Faithful is he that hath called you, who also will do it.” Here the apostle assures them, that if they were true christians, as he supposes them to be, they should actually receive all the blessings that are expressed in his petition; and then appeals to the faithfulness of God, as the ground of this assurance. Hence it is plain, that no greater perfection is expressed in this petition, than that which *eminent* christians may, actually attain to in this world; which must be short of sinless perfection.

Another passage, which is thought to be inconsistent with the doctrine, we have advocated, is in Heb. xiii. 20, 21. ‘Now the God of peace make you perfect in every good work to do his will, working in you that which is well pleasing in his sight.’ It is said that the apostle in this passage, prays for the sinless perfection of his brethren, in this life. The only evidence of this is derived from the word *perfect*; but,

this we know is often used, by the inspired writers, in a restricted sense, as synonymous with just, righteous and upright, meaning nothing more than such an habitual rectitude of character, as is common to all believers. "Noah is called a just man and perfect in his generation." And Job is said to be "a perfect and upright man." Of believers, in general, the Psalmist declares, "Mark the perfect man and behold the upright, for the end of that man is peace."

But, if we admit that the word perfect, in the above passage, is taken in its widest extent, signifying absolute sinless perfection, it will not be inconsistent with the doctrine, we have been considering. The apostle does not specify the time, when he designed this petition to be granted. We may reasonably suppose, that it was the object of his petition, not that they should be perfectly sanctified, at that instant, but, that God would carry on the work of sanctification in their hearts, according to his promise;—would cause them to grow in knowledge and grace, till they should, eventually arrive to sinless perfection. But, this by no means implies that they would ever arrive at this state, in the present world, or that any such desire is contained in the apostle's petition.

The last objection we shall notice, is contained in this expression of our Lord's Prayer: "Thy will be done on earth, as it is done in Heaven."

This passage has often, if not generally been understood to signify the purposes of God. If this be the true and only meaning, it can evidently be no objection to the doctrine under consideration. And if it signify the divine commands, it will afford no real objection against this doctrine. For, 1st. It is a general expression, similar to those which have been noticed, respecting general prayers. 2ndly. It may refer to the days of the Millennium; when the worship of God will extend over the whole earth, as it now does throughout all heaven,—and 3dly, This peti-

tion must be made, with submission to the divine will: desiring that the things contained in it, may take place only so far as they may be consistent with the purposes of God. But no petitions which are offered in this manner, can be at all inconsistent with the doctrine which we have endeavored to establish.

To conclude, we observe—that no texts which express *merely our duty* to be sinlessly perfect, in this life, will disprove the doctrine under consideration.

It is admitted that this is our duty, and it has been shewn, that this consideration is not inconsistent with the doctrine we have endeavored to support.

Neither are those texts, which express *merely desires for perfection*, any evidence against this doctrine; for we have shewn that such desires are entirely consistent with it.

Neither are petitions for such traits of character, as christians actually possess, in this world, any evidence against the doctrine we advocate; for as all christians are imperfect in this life, these will not be petitions for absolute perfection. And we may also observe, that petitions for absolute perfection, afford no evidence against this doctrine, unless they be expressly limited to this life. It is doubtless our duty to pray for perfect holiness, and to pray in faith, relying upon the fulfilment of the promises which God hath made to his people; "I will never leave thee nor forsake thee;" "my grace shall be sufficient for thee, and my strength shall be made perfect in weakness."—"The righteous shall hold on his way, and he that hath clean hands, shall grow stronger and stronger." "They that wait upon the Lord, shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, they shall walk and not faint." Relying upon these promises, we may confidently pray that God would "establish us and keep us from evil;" that he would cause us to "increase and abound in love toward

one another, and towards all men; that he would cause us to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ;" "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man; unto the measure of the stature of the fulness of Christ." That he would "guide us by his counsel and afterwards receive us to glory."

EXPOSITION OF JAMES i, 13, 14.

Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man; But every man is tempted when he is drawn away of his own lust, and enticed.

This passage of Scripture has been thought inconsistent with the doctrine that God decrees and causes the wicked actions of men. The Scriptures indeed, represent that God *worketh all things after the council of his own will*, that he *turned the heart of the Egyptians to hate his people*, that he *moved David to number Israel*, that he *stirred up the spirit of the Assyrian kings to oppress and enslave the ten tribes*, that he *put in the hearts of the kings of the earth to agree and give their kingdom to the beast*, that he *hardened the spirit of Sihon*, and *made his heart obstinate*, that he *put a lying spirit in the mouth of Ahab's prophets*, that he *set the people of Israel one against another*, that he *made the prophet to err from God's ways*, which passages plainly teach that God not only decrees the wicked actions of men, but employs his own agency in bringing them to pass. But in this passage it is denied that God *tempts* any man. How can this be true, if he decrees and causes whatever comes to pass? Here let it be remarked that if we would discover the truth, we must not confound things which are perfectly distinct. The *cause* and the *effect*, are different things. The agency of God is not the agency of the creature; nor is the agency of the creature the agency of God. The agency of God is the *cause* of the agen-

cy of the creature; and the agency of the creature is the *effect* of the agency of God. But the agency of God is one thing, and the agency of the creature is another thing. When God, by his agency causes a man to walk, it is the man that walks, and not God. It is proper to say that it is God who causes the man to walk, but it is not proper to say, it is God that walks. It is the man that walks. The scriptures ascribe to God an agency in whatsoever comes to pass, and they ascribe to the creature an agency in many things. But the scriptures do not confound things which are distinct. They ascribe to God the agency which belongs to him, and to the creature the agency which belongs to him. According to them it is God that gives repentance, while it is man that repents; it is God that gives faith, while it is man that believes; it is God that works in man to will and to do of his good pleasure, while it is man that wills and does according to God's good pleasure. And this is not only the case with respect to their good actions, but also with respect to their wicked actions. It was God that turned the heart of the Egyptians to hate his people; but it was the Egyptians, and not God that hated his people. It was God that moved David to say, Go number Israel and Judah, but it was David that said, Go number Israel and Judah.

As the scriptures do not confound the agency of God, with the agency of man, so neither do they confound the agency of God with the agency of satan. Both may be exercised in bringing an event to pass; but the agency of one is not the agency of the other. God might cause satan to go and be a lying spirit in the mouth of Ahab's prophets, and yet it might not be proper to say that God was a lying spirit.

Having premised these things, let us apply them to the passage of scripture under consideration. It is said, that God does not *tempt* any man. If the word *tempt* is taken here in its usual sense, which is to entice or persuade to sin, by representing it in false colors, as a desi-

rable thing; then it is certainly not true that God tempts any man. Satan is the tempter. It is he that entices us to sin, by placing before our minds a false view of things, and representing sin as a good thing. God may, in his providence, lead us into temptation. He may, for wise reasons, cause Satan to tempt us. But if he does so, still the agency of God and the agency of Satan, are perfectly distinct. If God causes Satan to tempt us, the act of tempting is the act of Satan, and not the act of God. Just as when God causes a man to walk, the act of walking is the act of the man, and not the act of God. So also, if God cause a man to comply with a temptation, this is a different thing from tempting him. The act of tempting is the act of Satan, the act of complying with the temptation is the act of the man, and the act of causing a compliance is the act of God. Thus, in the case of David, we read, in 1 Chron. xxi, 1. "And Satan stood up against Israel, and provoked David to number Israel." And in 1 Sam. xxi, 1. "And again the anger of the Lord was kindled against Israel, and he moved David against them to say, Go number Israel and Judah." Here are three different agents brought into view, the Lord, David and Satan. And what is done by one is not done by the other. Satan tempted David to have the people numbered, God moved David to comply with the temptation, and order it done, and David complied with the temptation and performed the thing.

It is evident, therefore, that if the word *tempt*, in the passage under consideration, is to be taken in its usual sense, it may be said with truth, that God does not tempt any man; and yet it may be true, that he decrees and causes all the actions of men, whether good or evil. Tempting men to sin, and causing them to sin, by moving them to comply with the temptation, are things perfectly distinct from each other. And it does by no means follow, because a being performs one of these actions, that he also performs

the other. Satan tempts men, but he has no power to cause them to comply with the temptation. If he had, he would always cause a compliance, but he does not. Sometimes when men are tempted, they resist the temptation. It is God's prerogative to govern all his creatures and all their actions. He has their hearts in his hand, and turns them whithersoever he will. But whether he does this or not, has no relation to the question whether he tempts them or not; as that is a different thing. If it should be said that God does tempt men, it would not follow that he causes them to comply with the temptation. Satan does one, but not the other; so God may do one and not the other. The two things are as distinct and unconnected, as any two things in the universe.

If it should be objected here, that the words *tempt* and *to be tempted*, in the passage under consideration, are not to be taken in their usual sense, but seem to imply something more; as when it is said, *every man is tempted when he is drawn away of his own lust, and enticed*; to be tempted seems to mean to be enticed into sin, and includes a compliance with the temptation; and that consequently, when it is said a man is not tempted of God, it amounts to this, that a man is not caused to comply with the temptation, by any act of God. To this it may be answered,

If *to be tempted*, in this place, means to be enticed into sin, and includes the act of compliance with the temptation, still there is nothing inconsistent with the doctrine of God's decreeing and causing whatsoever comes to pass. Nothing is brought into view but the act of Satan in presenting the temptation, and the act of the man in complying with it. Satan makes use of our lusts as the means of his operations. He makes use of our animal appetites, to entice us to unholy desires; and then he makes use of these, to entice us to outward acts of transgression. Let us substitute, in the passage under consideration, the words *entice in*

God for information, on these important and inscrutable subjects? The man who refuses to look to heaven for light, on the great subjects of immortality, is proud in weakness; for he must always have the mortification to feel and acknowledge, that he is totally ignorant of a future state: He can only conjecture, whether he, and all others, shall be happy or miserable; or even whether man shall be something or nothing, forever. Surely, in this view, faith in God is reasonable, and highly important. Possibly, we may be derided for believing there is a God "*No one hath seen God at any time.*" Nor is it possible to embrace the idea of an infinite, eternal unchangeable Deity, but by faith. Accordingly, they who despise the very idea of faith, deny the *Divine Existence*.—They consider the world as being eternal, and governed only by chance.—But even embracing this opinion, is an exercise of their faith though faith is the object of their contempt. Do they *know* that the world is eternal, and governed by chance? Or is it only their *belief*, their weak conjecture?—Alas! must an infidel profess his faith, in the act of opposition to the very idea of faith? Must he exceed all men in credulity, to make out that he is incredulous? Surely, it is vain for any man to attempt a vindication of himself in discarding the idea of faith in God.—To look for instruction to him that made us, is certainly reasonable and important.

Having considered the reasonableness and importance of faith, in a general view, let us proceed to a more direct consideration of the subject, as it respects the *christian faith*.

Among the things learned by experience, nothing is more clearly and perfectly known, than the sin and misery of mankind. And in this state of sin and misery, man must continue forever, if he shall exist so long, unless some effectual remedy appear. To *decide whether any remedy be possible: and if possible, in what it must consist, is beyond human ingenuity to*

discover. To plead for mercy is vain, unless we have a revelation of divine mercy. We plead in vain for an exemption from pains and death: And by the light of nature, we have no better prospect in the world to come than in this world. Destitute of a gleam of hope, and unable to discover the possibility of forgiveness, or even of reformation, and deliverance from the dominion of sin, what can be more reasonable and important, than the christian faith? By this faith there is a discovery of an honorable plan of forgiveness, and complete satisfaction. A foundation is laid for a joyful hope; a hope *which is as an anchor to the soul, sure and steadfast*. Surely, they who set at naught the christian faith, are totally unable to offer an equal ground of comfort. In health and prosperity, they can boast of reason and philosophy; but after all, they find themselves utterly at a loss, how one sin can be forgiven, or one soul purified.

But even admitting, what is wholly inadmissible, that some few men of uncommon talents, and most peculiar advantages for improvement, might possibly hit on the just ground of forgiveness and salvation; yet what would become of the great mass of mankind, whose souls are as precious as the souls of philosophers, and whose salvation is of equal importance? Wretched indeed must be the state of mankind, if they are to depend on the last extent of human philosophy, to discover the way of salvation! Will it be said, that the learned *few*, having made the discovery, might point it out to their brethren? In this case, the multitude must embrace it by faith; and by faith in whom? In *Hume*, in *Voltaire*, in *Paine*! But what are their credentials? What is their authority? Do they agree among themselves? Or indeed, have they any system, or any serious, candid principle of religion? Was it not their grand object to promote *unbelief*, and to discountenance religious practice? Of the way of life and peace, they were as ignorant, as the mean

eat of their followers; and of the vast concerns of eternity, they had no distinct ideas. On such subjects, they were cautious of hazarding an opinion.

On the whole, taking into view the sinful, benighted, and evidently condemned state of mankind; we must be hopeless and comfortless, unless we are favoured with a revelation from God, pointing out a consistent plan of grace and salvation. Pride may be cherished with the idea, that to *walk by faith* is degrading; and that human wisdom, however biassed by selfishness, is sufficient to lead to final felicity and glory. But be not deceived. The flatterer is as much in the dark as the flattered. The wisest of infidels dies in the agonies of despair. Would you live in the light, and die in peace; live by faith in the LORD JESUS CHRIST. Say, with the humble, pious *Martha*, even in view of the mysterious doctrines of the SAVIOUR; "*Yea, Lord, I believe that thou art the Christ the Son of God, that should come into the world.*"

There is still another idea, contained in the common definition of the christian faith, which beyond every thing else, suggests its reasonableness and importance; and that is, that it is a *faith which works by love*.

It is generally acknowledged, even by those who most strenuously oppose the christian faith, that its firmest advocates are the best moralists.—How this should happen, on supposition that faith in Jesus Christ is the belief of a lie, is utterly inconceivable.—Generally speaking, the more absurd a man's creed is, the more corrupt are his morals. Find out a principle, the genuine fruit of which is a holy life, and you have found out *the truth*.—*Vice versa*: Find out a principle, or a belief, which is the genuine fruit or effect of a holy heart, and you have found a true faith. That faith is certainly correct, which flows from holiness, or moral purity of heart. But *this is most evidently the character of the christian faith*. It springs from

a heart, deeply humbled before God and well affected towards his holy law and government; a heart reconciled to the evils which God inflicts on sinners; and to all the tremendous threatenings in the holy Scriptures; a heart, so far divested of pride and selfishness, as to delight in the plan of salvation by grace, through the infinite sacrifice of Jesus Christ. Surely, the origin of this *faith* is holy and good; the source is pure. Nothing but moral rectitude could originate it; nothing but truth and righteousness can be connected with it. Is not this a reasonable faith? And is it not as important as reasonable? As long as sound sentiments and correct morals are important, so long will the *christian faith* be important.

By some it is said, that nature and experience teach morality. But do they teach mankind a principle superior to selfishness? Do they teach mankind to forsake that, in which their sin essentially consists? Or to act, on all occasions, with a supreme regard to the glory of God, and the general good? No, they teach not the duty of self denial nor of love to enemies.—They teach not the doctrine of benevolence and good will to men.

But even admitting as a fact, what I by no means believe, that nature and experience teach morality; yet with how much force do they teach it? Has the world, or any part of it, ever been reformed by the force of this instruction? Entirely remove the influence of the *christian faith* from among us, and how long should we distinguish ourselves by our morality? How long would the swelling pride, the raging lusts, and the fierce passions of the heart lie under any restraint? It is well known to us all, that for the share of correct morals, as yet maintained in the world we are indebted to the gospel of CHRIST, and to the *christian faith*. From a conviction of this truth, arises a general cheerfulness to support the gospel, even at a considerable expense. Is not the *christian faith*, then, of infinite importance? The in

portance of it, in this world, is beyond all calculation; and it is the only source of a comfortable hope of immortal blessedness.

The *christian faith*, therefore, is a most precious, as well as reasonable thing. It is a fruit of the spirit of God: and it implies a principle of true benevolence. It embraces an infinite REDEEMER, who has redeemed sinners to God, by his own blood; and accords with that holy law, which requires, *that we love God with all the heart, and our neighbor as ourselves.* The *christian faith* is a powerful principle in the heart. It overcomes the world; and is *a shield, which quenches all the fiery darts of the wicked.*—Therefore,

1. From this view of the reasonableness and importance of the *christian faith*, we remark, what a criminal thing it is to deride the *christian religion*. The *christian religion*, in all its branches, flows from the *christian faith*. This faith being established, all the institutions of christianity are equally established; and woe be to the man, who speaks lightly of the *christian religion*!

2. From the subject, we also remark, the importance of attending diligently to divine instruction. How is it possible to believe and embrace the truth, without instruction? "*How shall they believe in him, of whom they have not heard? And how shall they hear without a Preacher?*"

If, in this subject, any imagine, that the wrong faith is set up; yet it must be acknowledged, that some faith or other is important. Belief and morals, we find, are inseparably connected.—Salvation is certainly suspended on a cordial belief in the true God. "*Without faith it is evidently impossible to please him.*" You make it a matter of high importance, to believe and confide in a WASHINGTON. Will you consider the living and only wise God, as unworthy of your attention and regard? *Can there be greater sottishness? Nothing, it is conceived, in the whole system of human wickedness, is so pro-*

voking to God, as to despise his instructions, and hold it to be indifferent what we believe."

3. The *christian faith*, being highly reasonable, and infinitely important, we are led to realize our infinite obligation, immediately and constantly to exercise it. What command is more just than this, "*Have faith in God?*" Or this "*believe in the Lord Jesus Christ?*" What but an evil heart, can prevent our faith in Christ?

Suppose a man, remarkably wise and benevolent, were at the head of civil government; should we not be under obligation to love him, and to confide in his wisdom and goodness? And are we not under equal obligation to love the Lord Jesus Christ, and confide in his wisdom and goodness? What saith the scripture? "*If any man love not the Lord Jesus Christ, let him be Anathema, Maranatha.*"

4. Keeping in mind, that the importance of the *christian faith* arises from its connection with morality, we remark the importance of proving the genuineness of our faith, by the rectitude of our morals. "*This is a faithful saying,*" said an Apostle "*and these things I will that thou affirm constantly, that they who have believed in God, be careful to maintain good works. Shew me thy faith without thy works, and I will shew thee my faith by my works.*"

Let all, who profess to love and embrace the Saviour, breathe his spirit and temper; "*and walk as he also walked.*" *Herein,*" said Christ, "*is my Father glorified, that ye bear much fruit; so shall ye be my disciples. He that keepeth my commandments, abideth in my love; even as I have kept my Father's commandments, and abide in his love.*"

SELECTED.

For the Utica Christian Magazine.

MR. EDITOR,

I have noticed a sermon, in a volume lately published by one of the most distinguished divines in our country, the sole object of which is to show, that christians receive no other bless-

sings, through the atonement of Christ, than the forgiveness of sins. As this sentiment was contrary to that which I had always entertained, and also, to the generally received opinion of christians, so far as my information extends. As it came from an author of so respectable a standing, and such extensive influence in this part of the christian world; and, as I conceived it to be undervaluing the Saviour, and of dangerous tendency, if it were not true: I resolved to "search the scriptures" upon this point, with all that carefulness and candor, which the importance of the subject requires; and the result of this examination is a full conviction, that christians receive, not only the forgiveness of sins, but all the other blessings, which they enjoy, both temporal and spiritual, and that they ever will enjoy hereafter, through the atonement of Christ. The following are the principal evidences, upon which this sentiment is established:

It appears that the various parts of the christian's salvation are effected by Christ, through the merits of his atonement. If we consider the *eternal purpose of God*, which is the first moving cause of their salvation, we shall find that it was *in or through Christ*. Ephes i. 4, 5. "According as he hath chosen us in him," (i. e. in Christ,) "before the foundation of the world, that we should be holy, and without blame before Him in love: having predestinated us unto the adoption of children by Jesus Christ, unto himself, according to the good pleasure of his will." In what sense are believers chosen to a life of holiness in Christ, and predestinated to the adoption of children by Christ, if they were not chosen or predestinated to partake of these blessings, through the atonement of Christ, for the sake of what he hath done and suffered for sinners?

If we consider the *work of the spirit*, *renewing the hearts of believers*, and disposing them to embrace the gospel, we shall find that it is performed thro' Christ.—Eph. ii. 10, "We are his workmanship, created in Christ Jesus

unto good works, which God hath before ordained, that we should walk in them." Titus iii. 5, 6. "According to His mercy; He saved us, by the *washing of regeneration and renewing of the Holy Ghost*, which was shed on us abundantly, *through Jesus Christ our Savior*." In what sense are believers created in Christ Jesus, unto good works; and renewed by the Holy Ghost through Jesus Christ their Savior, if regeneration be not a blessing, which they receive through the merit, or efficacy of his atoning blood? In 2 Tim. i. 9. we are taught that both the eternal purpose of God to save sinners, & their effectual calling or regeneration are effected in or thro' Christ. "Who hath saved us and called us with an holy calling, not according to our works; but according to his own purpose and grace, which was given us, in Christ Jesus, before the world began."

By the same manner of expression, we are taught that the *forgiveness of sins, justification before God, and reconciliation with him* are received through the atonement of Christ. (Col. i, 14) "In whom, we have redemption, through his blood, even the forgiveness of sins." Acts xiii. 38, 39. "Through this man is preached unto you the forgiveness of sins; and by him, all that believe are justified from all things, from which they could not be justified, by the law of Moses." 2 Cor. v. 18. "Who hath reconciled us unto himself, by Jesus Christ." 19. "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them." The expressions in Christ, by him, and through him, in these passages, when respecting the forgiveness of sins, justification before God, and reconciliation with him, are supposed to teach us, that, these blessings are received thro' the merit or efficacy of his atonement. And do they not equally teach us when used in other passages, that all other blessings are received in the same way?

The next step, succeeding the justification of the believer, is that of his adoption into the holy family of God

and this we are taught, is through the atonement of Christ. To procure this was *one end for which he was appointed* to the work of redemption. Gal. iv. 4, 5. "God sent forth his Son, made under the law, to redeem them that were under the law, *that they might receive the adoption of sons.*" If this was one end, for which Christ undertook the work of atonement, doubtless, believers receive this blessing, through the atonement which he hath made.

Being renewed, justified, and adopted into the holy family of God, believers receive abundant communications of grace, even all the christian virtues, through Christ. This is true of their *faith*: "Unto you it is *given, in behalf of Christ,* (says the apostle) "not only to *believe on him,* but also to suffer for his sake," (Phil. i. 29.) The original words translated in behalf of Christ (uper Christou) literally signify, on the account of, or for the sake of Christ. The same is again taught in 2 Pet. i. 1. "Simon Peter, a servant of Jesus Christ, to them that have *obtained like precious faith with us, through the righteousness of God, and our Savior Jesus Christ.*"

Believers are *established* in the faith and order of the gospel, in or through Christ. 2 Cor. i. 21. "Now, he which *established us with you in Christ,* and hath anointed us is God." All the joy which Christians experience in the ways of holiness, is through Christ. Rom. v. 11, "We *joy in God through our Lord Jesus Christ.*" And this is true of every thing, which pertains to their *spiritual life*. "The gift of God is *eternal life through Jesus Christ our Lord.*" Rom. vi. 23. Christ assures us, that to obtain this life for his followers was one end, for which he undertook their redemption. John x. 10, "I am come *that they might have life,* and that they might have it more abundantly;" or in greater degrees than Adam had, before the apostacy. Of course, *believers receive this life in all the branches and degrees of it, through the atonement which he hath provided.* Hence,

says the apostle John, "These things are written, that ye might believe that Jesus is the Christ, the son of God, and that *believing, ye might have life through his name.*" John xx. 31. Hence we find this exhortation to the Christians at Rome—"Reckon ye also yourselves to be dead indeed unto sin, but *alive unto God through Jesus Christ our Lord,*" Rom. vi. 11.—And it is for this reason, doubtless, that Christ is called the believer's life. Col. iii. 4. "When Christ, *who is our life,* shall appear, then shall we also appear with him in glory." If the spiritual life of believers is derived through Christ, then all spiritual blessings must be thro' him, for in *this life* all these blessings are necessarily comprehended. But this is taught, if possible, more directly and unequivocally in the following passages. Eph. i. 3. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with *all spiritual blessings, in heavenly things, in Christ.*" Phil. i. 11. "Being filled with the *fruits of righteousness,* which are by Jesus Christ, unto the glory and praise of God." Hence, it is expressly declared that all spiritual blessings are bestowed upon believers in Christ: and that they are filled with the fruits of righteousness, by Him. The *whole work of sanctification* is effected through the atonement and mediation of Christ. The *sanctification* of his people was *one great end* for which he undertook the work of redemption. Titus. ii. 14. "Who gave himself for us, *that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.*" Ephes v. 25, 26, 27. "Christ loved the Church and gave himself for it, *that he might sanctify and cleanse it,* with the washing of water by the word, that he might present it unto himself a glorious church, not having spot or wrinkle, or any such thing; but, that it should be holy and without blemish."* As this important end,

* If any should doubt the sufficiency of this evidence, they may find the same truth clear-

for which he *undertook* their redemption, it is one which he hath *actually accomplished* in this work. "We are *sanctified through the offering of the body of Jesus Christ, once for all.*" Heb. x, 10. "*By one offering, he hath perfected forever, them that are sanctified.*" "Jesus, that he might *sanctify the people with his own blood*, suffered without the gate." Ch. xiii, 12. "When he had, *by himself purged our sins*, sat down on the right hand of God."—Ch. i. 3. It is "the blood of Christ, who through the eternal spirit offered himself without spot to God, that purgeth our consciences from dead works, to serve the living God." Ch. ix. 14. What can be the meaning of these passages, if the great work of sanctification be not begun, carried on and perfected in the hearts of sinners thro' the efficacy of Christ's atonement? if all the blessings, which sanctification comprises are not bestowed upon them, for the sake of Christ, through the merit of his atoning blood?—Is not this the obvious meaning of the Apostle in 1 Cor. vi. 11. "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the spirit of our God?" And, is it not for this reason, that Christ is said to be "made unto us, wisdom and righteousness, and sanctification, and redemption?" 1 Cor. i. 30. But if all the blessings of sanctification are bestowed upon believers through Christ, for the sake of his obedience and sufferings, then all spiritual blessings without exception are bestowed through him; for there can be none but such as sanctification necessarily includes.

The blessings which believers receive through Christ, are not confined to those of a spiritual nature; they include all the blessings or enjoyments of this life. "My God shall *supply all your need*," (says the Apostle to the Philippians) "according to his riches in glory, by Jesus Christ." Phil. iv, 19.

ly taught by different expressions, in the following passages: Cor. ii 8, 9, Gal. i. 5. 2 Cor. v. 15. 1 Pet. ii, 24. John xxii. 16.

If all that Christians need is granted them in or through Christ,—then they doubtless receive temporal as well as spiritual blessings in this way. Again it is written, "There is one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." 1 Cor. viii. 6.—The obvious meaning of this passage is that all our enjoyments, of every kind, proceed from the Father, through the atonement and mediation of the Son.

That temporal as well as spiritual blessings are conferred upon believers through Christ, is evident from the fact that they are contained in the promises, which God hath made to his people. "Godliness hath the promise of the life that now is." 1 Tim. iv. 8. Believers have a promise that all "things shall work together for their good;" (Rom. viii. 28.) and that no "good thing" shall be withholden from them. (Ps. lxxxiv. 11.) But no promises are made to believers in any other way, than through Christ. 2 Cor. i. 20. "All the promises of God in him are yea, and in him, amen, unto the glory of God by us." Of course, all the blessings, which are contained in these promises, whether of a spiritual or temporal nature, are bestowed through Christ, through the merit of his atonement. From these considerations, we should, naturally, be led to conclude that the blessings, which believers receive through the atonement, are not confined to the present life;—most of the promises, to which they are entitled, have an ultimate reference to a future state; they secure to them a "far more exceeding, and eternal weight of glory" beyond the grave: And this, we are particularly, and repeatedly assured, is the fruit of Christ's atoning blood.—In Rom. v. 17. we read, that "They which receive abundance of grace and of the gift of righteousness, shall reign in life, by one Jesus Christ." By reigning in life, we are doubtless, here to understand, the exaltation and blessed

ness of the saints in glory; and it is expressly declared that they shall receive this by Jesus Christ. Of the same import is the 21st verse. "Even so might grace reign through righteousness, unto eternal life, by Jesus Christ our Lord." This is also implied in Gal. iv. 7. "Thou art no more a servant but a son; and if a son, then an heir of God through Christ." To be an heir of God, or to have God for an inheritance, is to have the sum of all the blessedness which is enjoyed in heaven; and this we are assured every child of God will enjoy through Christ. In Eph. i. 14. the happiness of heaven is called a "purchased possession." The Holy Spirit is here said to be "the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory." That inheritance which the Holy Spirit is here spoken of as an earnest, was doubtless, still future; it is not enjoyed by Christians in this world; it is no other than the unspeakable blessedness which is reserved for them in Heaven. This is called *their "purchased possession;"* by which we are evidently taught, that this possession was purchased by the blood of Christ, and will be conferred upon them, solely for his sake. The Holy Spirit, in his enlightning and sanctifying influences, affords believers an earnest, a pledge, a foretaste of that glorious inheritance, which is purchased for them by the blood of Christ, which is promised to them, for his sake, and which, in due time, they shall actually enjoy; "that in the ages to come, he might shew the exceeding riches of his grace, in his kindness towards us, through Jesus Christ."

Thus it is abundantly manifest, that not only the forgiveness of sins, but all other blessings, both of a temporal and spiritual nature, which believers enjoy in this world, together with the unspeakable glory and blessedness to which they are entitled in *the world to come*, are bestowed upon them through the atonement and mediation of the Divine Redeemer.

The following remarks obviously result from the subject thus illustrated—

1. Believers should always *come unto God in the name of Christ*, and plead for *all the blessings* that they need, solely for his sake. If all these blessings are purchased by him, and conferred upon them for his sake, it is obvious that they should ask for them only in his name, and through the merits of his atonement; and no other prayers, than those which are offered up in this way, can they reasonably hope, will be heard and accepted. "I am the way, and the truth, and the life," (says the Savior) "no man cometh unto the Father, but by me." (John xiv. 6.) We see a propriety in the encouragement which is given us in these words,—"*Whosoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.*" (Ver. 13.) "If ye shall *ask any thing in my name*, I will do it." (Ver. 14.) "Ask and ye shall receive, that your joy may be full." (Ch. xvi. 24.)

2. Our subject shows us why all those, who embrace the Savior, hereby become entitled to all the blessings of the gospel. The moment they become united to Christ, by faith, they are interested in all the blessings which he hath procured for them, by his sufferings and death; which comprise all that they will ever need, or enjoy, either in time or eternity. "He that spared not his own Son," (says the Apostle) "but delivered him up for us all,—how shall he not *with him*, also *freely give us all things.*" The argument is this: If all things that we shall ever need, either in time or eternity, have been procured for us by the sufferings and death of Christ, according to the appointment of his Father: How is it possible that we shall not in due time, possess and enjoy them? If all the blessings, which believers enjoy are not purchased for them by the sufferings and death of Christ, we see no conclusiveness in the Apostle's argument; we

see no propriety in the course of reasoning, which is here adopted. The conclusion upon which he rests, with such ecstasy of joy, appears to have no reasonable foundation!

3. Our subject shows us the reason why we are to *give thanks for all things through Christ*.

The Apostle directs the Ephesians to "*give thanks, always, for all things unto God and the Father, in the name of our Lord Jesus Christ.*" Eph. v. 20. If all things are received in the name and through the merits of Christ, there is an obvious and sufficient reason, why we should give thanks for all things in his name;—but if we receive no other blessings than forgiveness of sins through him, we see no reason, or propriety, in this direction.

4. We learn from our subject, why it is that christians receive *all their consolation by Christ*. "As the sufferings of Christ abound in us," (says the Apostle) "so our consolation also aboundeth by Christ." (2 Cor. i. 5.) The reason why christians abound in consolation by Christ, is that he hath procured for them, by his atonement, all the blessings, which they need, or can reasonably desire. All the promises, by which they are supported and comforted under their distresses are made through him, and confirmed in him, and of course, it is through him that they receive all the consolation that these promises afford.

5. Our subject shows us why christians are said to *triumph over all their enemies in Christ*. "Thanks be unto God," (says the Apostle) "which always causeth us to triumph in Christ." (2 Cor. ii. 14.) "Thanks be to God who giveth us the victory through our Lord Jesus Christ." (Rom. viii. 37.) And, "In all these things, we are more than conquerors through him that loved us." (1 Cor. xv. 57) Christians triumph over all their enemies in and through Christ, as they obtain all that grace, which enables them to do this, through the merit of his atoning blood. *But if no other benefits beside forgiveness are received through him, it is*

not easy to see the force, or even the propriety of these rapturous exclamations.

6. We see from our subject why Christ is said to be "*all and in all,*" to believers. Col. iii. 11. "Where there is neither Greek nor Jew, circumcision, nor uncircumcision, Barbarian, Scythian, bond nor free, but *Christ is all and in all.*" Christ is all to believers, as he is in himself a satisfying portion; as he hath procured for them, by his sufferings and death, all the temporal and spiritual blessings that they need; and as he intercedes with the Father, for the bestowment of these blessings: And he is in them all, as he applies to them the benefits of this atonement, by the renewing, quickening and sanctifying influences of his spirit,—"*purifying them unto himself a peculiar people zealous of good works.*"

And the chief end, for which these manifold blessings are bestowed, in this way, is as we are taught by the Apostle Peter, "*That God in all things may be glorified through Jesus Christ, to whom be praise and dominion forever and ever.—Amen.*" 1 Peter iv. 11.

We shall close with observing that if believers receive no other blessings through Christ, than the forgiveness of sins, these conclusions will necessarily follow:

1. That Christ doth not intercede with the Father, for any other blessings beside the forgiveness of sins, to be conferred on believers, on account of his obedience and sufferings in their stead.

2. That it is not right for believers to ask for any other blessing, through the atonement of Christ, beside forgiveness.

3. That the saints in glory will never praise the Savior for procuring any other blessing for them beside forgiveness, by his sufferings and death.

4. That there is no foundation laid, by the atonement of Christ, which secures the sanctification of any of the human race; and consequently, none which secures their redemption and salvation.

Whether these conclusions can be reconciled with the general language of the scriptures upon this subject, is submitted to the consideration of every impartial enquirer.

PHILALETES,

CONNECTICUT MORAL SOCIETY.

Continued from page 97.

The Branch Society in the first parish of Lisbon reported, That the members pledged themselves to encourage and assist all informing officers and magistrates in their official duties; to discountenance, by example and all other prudent measures, immorality in general, and, especially, idleness, Sabbath breaking, profanity, and the needless use of strong drink. They chose a Treasurer, to receive donations, either in money, or books on morality. They, likewise, appointed a committee of distribution. As to effects already perceived, it was evident, that a reformation had commenced. Vice was less open and daring, and there was an increasing attention to moral duties.

The Branch Society in Salisbury reported resolutions to the following effect: That they would practice and encourage industry in the lawful occupations of themselves and others; that persons habitually idle should not receive their support or assistance in any way calculated to encourage perseverance in that vice; that they would assist the civil authority in all proper measures for enforcing the laws of the Sabbath; that the members would carefully abstain from the practice of profane swearing, would neglect the company and conversation of the habitually profane, advise their friends who are guilty of this vice to reform themselves thoroughly, checking all persons that swear profanely in their presence, vote for no person to a place of honor or profit whom they know to have acquired a habit of profanity, and inform against those who, after suitable admonition, persist in the use of profane language; that the members would

on the subject of ardent spirits—it being fully understood, that no valuable rule of politeness shall be considered as violated, if ardent spirits are not offered at social visits; that, if the example and friendly rebukes of the members prove unavailing with those far sunk in the wretchedness of this vice, the associated withhold from them all needless intimacy; that measures be taken for executing the law against persons, whose habits of intemperance shall have become inveterate; and that they refuse, in all cases to vote for persons known to be vicious.

The Branch Society in New-Hartford reported, That they had resolved to attempt the prevention of profanity, Sabbath breaking, idleness, and intemperance; and to encourage and aid the civil magistrates and informing officers in their respective duties. The disregard of the Lord's day had greatly prevailed, and was rapidly increasing. So small was the probability of success in efforts to restrain the licentious, and especially travellers on that day, that the grand jurors had refused to be qualified. The attempt, however, was resolved on. The committee, by letters addressed to men of character in neighboring towns, invited their co-operation. They persuaded the informing officers to take their official oaths, and promised them whatever assistance occasions might require. They placed notifications in the public houses of New-Hartford and its vicinity, warning travellers against exposing themselves to prosecution and punishment.—The members indulged a hope that, from these and similar measures, great good to individuals and the community would ultimately result.

The Branch Society in Bristol reported resolutions, That by their conversation and example, they would discountenance the daily and common use of ardent spirits in private families, at social visits, and among people of every description, whom their influence could affect; that if any were to be so unhappy as to see a person evil-

dently intoxicated, they would admonish him when sober—and on a repetition of the offence, either lay it before the Society for advice, or present it directly to an informing officer, and be ready, when duly called on, to testify before any lawful tribunal; that they would use their influence to prevent such buying and selling of ardent spirits as the statutes prohibit, and hold themselves bound to make the proper authority acquainted with the breaches of the law upon this subject, that shall come to their knowledge; that, with their families and domestics, they would—unless prevented by some justifying cause—attend public worship on the Sabbath, and on other days set apart for this purpose by competent authority, and use their influence with others to do the same; that neither they, nor theirs, would labor, travel, or recreate unnecessarily on the Lord's day, and would be ever ready to aid the civil authority in preventing children and others from wandering idly or mischievously in the fields, or along the public roads, or from house to house, on the Sabbath; that if any grand juror, constable, or tithing-man, neglect the duties of his office, when pointed out to him, they would take measures for his due presentment; that, as travelling on the Sabbath, for either worldly business or vain recreation, is a public affront offered to God and to the State, they were determined, both in word and deed, to be faithful in the performance of such duties as the peaceful order of society and the welfare of mankind required at their hands—that they would bear a uniform and decided testimony against the impious and destructive practice of profane swearing, and, when other means of reformation fail, they would make some informing officer acquainted with such offences;—and that, in their intercourse with each other, with their neighbors and the world, they would be careful not to sow discord, or to invent, take up, or propagate, falsehood, concerning their fellow men.

The Branch Society in the first par-

ish of Sharon reported resolutions, in substance as follows: That the Sabbath ought to be regularly observed as indispensable to the support of morality; that they would refrain from unnecessary journeying, labor, and recreation, on that day; that they would carefully guard themselves against every thing implied in profane swearing, and be vigilant in restraining those under their direction from this heaven-daring vice; that to offer ardent spirits—excepting in cases of sickness, could not be considered either as a deed of charity, or as the smallest evidence of politeness and hospitality; that they would diminish, and, as far as practicable, discontinue the use of distilled liquors among the laborers they employed.....substituting other kinds of drink and means of sustenance; that, by mutual advice and friendly reproof they would assist each other, and their neighbors generally, in the promotion of good morals; and that, to a correct example in their own conduct they would add a constant readiness to support the civil authority in executing the laws of the State against every species of immorality.—Such measures had already produced a favorable aspect in the social state. Magistrates had become more evidently “a terror to evil doers.” Considerate observers had begun to indulge animating hopes, that many, and of long continuance, would be the happy effects of their exertions to do good.

The Branch Society in Green's Farms, Fairfield, reported, That the measures they had adopted and carried into operation, had been productive of salutary consequences; and that they held themselves ready to unite their labors with those of others combined in every part of the State for the suppression of vice, and, of course, for the promotion of good morals.

The Branch Society in the first parish of Coventry reported, as their deliberate and decided sentiments, That using the Sabbath as a season of rest from worldly recreations, and of self-devotedness to spiritual exercise; etc

that the regular attendance on public worship, the religious education of children, a sacred regard to moral character in the election of rulers, and opposition to vice of every sort, are things essential to good morals and desirable enjoyment in a community.— They reported, likewise, their resolutions to carry into practice the foregoing sentiments in their own personal conduct, and in their families respectively; and that, while they would bear their testimony against immorality in general, they would particularly discountenance and oppose those fashionable habits of devouring strong drink, by which intemperance and ruin are brought upon so many thousand in our country.

The Branch Society in North Haven reported arrangements for securing a better observance of the Lord's day; hoped to strengthen each others hands in duty, both social and moral, and to do good by their exertions for the suppression of vice.

The Branch Society in Granby reported nothing further, than that they had appointed a committee to form resolutions for their consideration at a future meeting.

The Branch Society in the third parish of Wethersfield reported, That measures had been taken to support the civil authority in putting a stop to forbidden travel and recreation upon the Lord's day; in preventing the sale of ardent spirits contrary to law; in suppressing places where gaming and other licentious practices were tolerated; and in rendering intemperance, profanity, and vice of every sort, more deeply disreputable. By these measures the profligate had been considerably disturbed.

The Branch Society in New-London reported their approbation of the general object; their determination to exert themselves for its accomplishment; and their intention to confer with the civil authority, on the importance and best means, of executing the laws provided for the suppression of vice.

The Branch Society in Woodbridge, parish of Amity, reported their organization, and their adjournment to receive communications and instructions from the General Society.

The Branch Society in the first parish of Farmington reported, That they had resolved to exert themselves, as far as possible for the suppression of Sabbath breaking, intemperance, profanity, and licentiousness of every description; that, by the activity and public spirit of one magistrate, travelling and impious recreations on the Lord's day had been seriously, and almost wholly, checked; that the relaxation of wholesome laws, relative to a number of gross immoralities, had so long been tolerated, that many were nearly ready to believe it impracticable to revive the execution of them; that it had been difficult to find suitable persons willing to serve as informing officers; that, in several instances, those appointed informers refused to take the qualifying oath; but that the Society, nevertheless, hoped, in future to perform their part in furthering the excellent object of the institution.

The Branch Society in the first parish of East Windsor reported their organization; their appointment of a committee to prepare regulations and to point out measures to be pursued for securing the object of the association; and their hope, by mutual counsel and support, to accomplish the very useful purposes for which their Society had been formed.

The Branch Society in Somers reported, that their organization was recent; that they felt the duty of discouraging idleness, profanity, gross breaches of the Sabbath, intemperance, and immorality of every sort; that they were cordial in resolving to attempt a reformation; and that they were not without hope of doing something for the promotion of a cause so desirable.

The Branch Society in Hadlyme reported, That they had commenced a system of efforts to produce a reformation; that, beginning with them-

selves, such of their members as shall be guilty of known immorality, and will not be reclaimed by the kind admonitions of their brethren in the society, shall have their names erased from the list of members, as unworthy of a place in the association; and that it shall be the duty of every member to use his influence for the reformation of the openly vicious, and by complaint, to bring before the constituted authorities such as shall prove incapable of being reclaimed.

The Branch Society in North Cventry reported, That they had punctiliously pursued the course recommended in the constitution of the General Society; that the members had pledged themselves to pay a sacred regard to their own conduct, and to that of their families; that they would beware especially of idleness, profanity, gross breaches of the Sabbath, and intemperance, by example and reproof, testifying always and boldly against transgressors as opportunities should offer; that they would hold themselves ready to aid the civil authority in the discharge of their duty "as ministers of God for good" to the people; that the said authority should have no excuse for "bearing the sword in vain;" and that the members would not deem it either sordid, inhospitable, or impolite, to omit giving ardent spirits to people in health

(To be continued.)

DISTRESS IN GERMANY.

A memorial, addressed by the city of Leipsic to the independent and benevolent British nation, in behalf of the inhabitants of the adjacent villages and hamlets, who have been reduced to extreme distress by the military operations in October, 1813, states as follows:—

"Our resources are exhausted, and we have yet here a prodigious number of sick and wounded; upwards of 30,000 in more than 40 military hospitals, with our own poor, to be provided for."

"We have before our eyes many thousands of the inhabitants of the adjacent villages and hamlets, landed proprietors, farmers, ecclesiastics, schoolmasters, ar-

tizans of every description, who, some weeks since, were in circumstances more or less easy, and at least knew no want; but now, without a home, and stripped of their all, are with their families perishing of hunger. What the industry of many years had acquired, was annihilated in a few hours. All around is one wide waste. The numerous villages and hamlets are almost all entirely or partially reduced to ashes; the yet remaining buildings are perforated with balls, in a most ruinous condition, and plundered of every thing; the barns, cellars, and lofts are spoiled, and stores of every kind carried off; the implements of farming and domestic economy, for brewing and distilling—in a word, for every purpose—the gardens, plantations, and fruit-trees—are destroyed; the fuel collected for the winter, the gates, the doors, the floors, the woodwork of every description, were consumed in the watch-fires; the horses were taken away, together with all the other cattle; and many families are deploring the loss of beloved relatives, or are doomed to behold them afflicted with sickness, and destitute of relief. The miserable condition of these deplorable victims to the thirst of conquest, the distress which meets our view whenever we cross our thresholds, no language is capable of describing. The horrid spectacle wounds us to the very soul.

"All the countries of our Continent have been more or less drained by this destructive war. Whither then are these poor people, who have such need of assistance; whither are they to look for relief? Ye free, ye beneficent, ye happy Britons, whose generosity is attested by every page of the annals of suffering humanity; whose soil has been trodden by no hostile foot; who know not the feelings of him that beholds a foreign master revelling in his habitation; of you the city of Leipsic implores relief for the inhabitants of the circumjacent villages and hamlets, ruined by the military events in the past month of October."

A letter from Mr. Kaufmann, counselor of the regency of Lauenburg, has the following passage:—

"We have suffered here beyond all belief. Only our lives are saved; and if Providence preserves us from the epidemic diseases, which begin to spread around us, as the effects of our wants, anxiety, and grief, we shall be thankful. The two last harvests are entirely lost to us; and many fields could not be cultivated in

want of labourers, cattle, and seed.—Thousands of horses and waggons, cows and sheep, have been taken from us; and we have been, for these three months past, exposed to all kind of exactions and cruelties. Even now we stand helpless and forsaken. But God will have mercy upon us, and our countrymen will pity and assist us whenever they can reach us. Had we only some money to buy bread and fuel! All our wooden fences are destroyed by the French in their watch-fires. Our situation is such that we fear a famine."

Extract of a letter from the Rev. Mr. Wynecken, superintendant of Ratzeburg.

"I will not hurt your feelings by a minute description of the incredible sufferings of this little country, which has been occupied these three months past by almost the whole of the French and Danish armies; 11,000 of whom, were, in one instance, quartered for several days on the small town of Molin, containing no more than 250 houses. Our ruin seems inevitable; every thing around us is destroyed, our fields and gardens laid waste, our houses emptied, 10,000 head of cattle consumed by the enemy, who barbarously shot three of our honest peasants, for not willingly surrendering the last of their property. Epidemic diseases begin to complete our misery: but God will help us over the hills, since we have surmounted the rocks, being now free from the enemy."

Extract from a letter of the Rev. N. N. superintendant at Eckhartsberg in Saxony, addressed to the Rev. W. Kuper, in London.

"After the battle of Leipsic, the great mass of the retreating, as well as the pursuing armies passed through our neighborhood; and my diocese, consisting of thirty-seven parishes, suffered the most dreadful calamities. The fate of the clergy is peculiarly distressing. The doors, shutters, floors, and even the roofs of the houses, were seized and burnt at the bivouacs by the French; who, in their flight, also carried off all utensils, beds, and clothes. Though the Austrians, Prussians, and Russians, deserve high praise for the discipline which was maintained in their armies, yet a great number of marauders scoured the country, and took away what the inhabitants had endeavoured to hide in the woods. Many clergymen were personally compelled to drive their cattle after the French armies, and, when permitted

to return, were stripped of their coats, boots, or shoes. To most of them not a shirt, coat, boot, or bed was left. Some, far advanced in years, cannot yet recover from the effects of this cruel treatment.—The wives of some of the clergymen of my diocese are now lying on nothing but straw, expecting the birth of infants, for whose covering they have hardly a few rags left, nor have they even the means of keeping a fire in their rooms: indeed most of the houses of the clergy are burnt and they have been obliged to take shelter in such huts as were too wretched to attract the notice of the French soldiers. The churches afforded no refuge; for even they were plundered, and the pews used as fuel. It is impossible to obtain, in our own country the means of relief; for the distress is too widely extended, and the inhabitants too much impoverished. May we then not hope, that from England the hand of charity will be stretched out for the relief of the distressed?—and that also the suffering clergy of my diocese will find some alleviation of their misery in the Christian sympathy of our English brethren?"

Christian Observer.

AMERICAN MISSIONARIES.

No intelligence has been received of late from our missionaries in the East, except what is contained in a single sentence of a letter written by Mr. Johns, the Baptist missionary who had been arbitrarily sent to England by the Bengal government. This letter is dated March 7, 1814, and states that a letter had been that week received from Calcutta from which Mr. Johns learnt, that Messrs. "Nott and Hall had received the sanction of the worthy Sir Evan Nepean to remain in his department if they pleased."

Panoplist.

The reader is requested to correct the following passages in the piece on praying for perfection, first sentence, "the following reason is offered for this answer," read "the following reason is offered in support of this answer." 40th line, 2d column, "salutary to persons health," read "salutary to persons in health." 5 lines from bottom—"as events in connection with its consequences," read "their consequences." 2d page, 1st column, 30th line, for "period of probation," read "period of their probation."

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THE MARVELLOUS WORK OF THE LORD.

Matthew, xxi. 42.—*The Stone which the builders rejected, the same is become the head of the corner. This is the Lord's doing, and it is marvellous in our eyes.*

ALL the works of the Lord are marvellous. "The works of the Lord are great, sought out of all them that have pleasure in them." The works of creation, providence, and grace, justly excite our admiration. But among all the works of God, none is more marvellous than that which is announced in the text. *The stone which the builders rejected*, is Christ, who appeared in the world as the founder of a kingdom, or as the corner stone of a church. He professed to be the promised Messiah: but was rejected by the Jewish builders. By them he was delivered to the Romans, and at their instigation he was condemned to the death of the cross. He expired under the mockeries and insults of his enemies. He was laid in the sepulchre, at the mouth of which, a great stone was laid, sealed by public authority, and effectually guarded.

In his hour of peril, Jesus was forsaken by his disciples and friends.—His enemies appeared to be triumphant; and he was rejected by the whole authority of Jews and gentiles. Placed under the power of death and the grave, and forsaken by his friends, if he ever became the head of the corner, if he ever succeeded to lay a firm foundation for his church, it must have been a *marvellous work of God*.

Let us now attend to some of the most striking instances of Christ's building and establishing his church;

by which we may be led to acknowledge, that it is a marvellous work of God.

1. How soon and how marvellously did the kingdom of Christ triumph in Jerusalem! Within fifty days after he was laid in the sepulchre, when all hope concerning his kingdom had expired; the good news of his resurrection and ascension was preached to the assembled nation of the Jews, and attended with the conversion of about three thousand. The marvellous scene, on the day of Pentecost, commenced, on the part of the people, with mocking, but concluded with *gladly receiving the word*. The church in Jerusalem soon consisted of about five thousand: and they were all of one accord, in prayers and praises, in holy conversation and divine ordinances. All this took place in defiance of the power and malice of the chief priests and rulers of the Jews. On this occasion, the power of God was as manifest, as it was at the creation of the world. This was, evidently *the Lord's doing, and it is marvellous in our eyes*. Under the circumstances which have been considered, no man can account for the first establishment of the christian church, on any natural principles. Had all this been effected by a wicked imposture, how easily might this imposture, odious to God and man, have been detected; and how soon would the cause of Christ have fallen into just contempt! Left to themselves, the weak and ignorant disciples of Christ, would have speedily plunged in ruin, had they been destitute of divine support. Thus reasoned the wise and candid Gamaliel.—"Refrain from these men, and let

them alone. For if this counsel, or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it."

2. We may notice the progress of the great work of the apostles, in building up the church of Christ among the gentiles. In the Acts of the apostles, we have a history of facts, which few pretend to dispute. All men of information know, that, by the spread of christian doctrines, the ancient pagan idolatries were rooted out of Greece and Rome. Their images were abandoned and their oracles were struck dumb. The apostles were opposed by heathen philosophers, as well as by Jewish infidels. The preaching of the cross was to the Greeks, foolishness. On account of their being Jews, the apostles were obnoxious to the gentiles. At Macedonia, they were brought to the magistrates, saying, "These men, being Jews, do exceedingly trouble our city." At Thessalonica, the clamor was, "These that have turned the world upside down are come hither also." At Athens, Paul was encountered by the epicureans and stoicks, who said, "What will this babler say?" Others said, "He seemeth to be a setter forth of strange gods," because he preached unto them Jesus and the resurrection. At Ephesus, the whole city was filled with an uproar, and the people, with one accord, for the space of two hours, cried out, "Great is Diana of the Ephesians." Such was the opposition which the apostles encountered among the gentiles; together with persecutions, imprisonments, stripes and martyrdom. But, in all the above mentioned places, and in many other places among the gentiles, Christ's kingdom was established; benighted nations were enlightened; and the idolatrous, converted to the christian faith. Surely, "this was the Lord's doing, and it is marvellous in our eyes."

3. To show further that the building of the christian church, is a marvellous work of God, we may trace its progress down through the dark

ages of popery, and take a view of the reformation.

During about three hundred years, the church suffered a series of persecutions by the pagan emperors of Rome; but all this time, flourished in the purity of the faith. After this, the corruptions of popery, and a flood of errors were introduced. The church was, for above a thousand years, overwhelmed with the idolatrous oppressions, and the tyranny of lordly popes and cardinals. The true church of Christ was reduced to few in number, and was driven into corners. Never was any cause in a more hopeless state. Faith was scarcely to be found; and power had entirely departed from the faithful few. But, in the depth of this darkness and distress, a reformation took place, by the preaching of Luther, Calvin, and a few others, which in a short time, rescued from the pope half his dominions. A reformation was effected by the *word of the Spirit, which is the word of God*, and which was evidently the Lord's doing, and it is marvellous in our eyes.

4. In later ages of the world, Christ is appearing, more and more, to be the head of the corner. Greater and greater have been the efforts of his adversaries to undermine and destroy his kingdom. Hosts of infidel writers have exerted their talents to overthrow the christian system. Equal hosts of sectarians have displayed their zeal to confute the doctrines of the reformers. And even the main body of the church called reformed, has in latter years, been sadly corrupted with error, as well as deficient in morals, and in discipline. But within a few years past, opposition subsides, and true religion is reviving. Infidels are laying aside their poisonous pens; and some of them are even constrained to *preach the faith which they once destroyed*. Zealous and successful efforts are made to spread the knowledge of Christ among the heathen nations.—The gospel is spreading from south Africa to China; and is sent to the distant islands of the sea. These are the

Lord's doings, and they are marvellous in our eyes.

5. Special awakenings, in particular societies, at this day, exhibit striking evidence of divine power. Towns and cities, which have been long sunk in stupidity, are at an unexpected day and without any extraordinary means, awakened and solemnized: many are hopefully converted. Christians are animated; the church is increased, and the word and ordinances of God become precious. The Sabbath becomes a delight; and all appointments for social worship, are attended with eagerness. This is evidently a great and good work, and it is supernatural. "This is the Lord's doing, and it is marvellous in our eyes."

To account for serious awakenings, and conversions to the faith of the gospel, on any other ground, is impossible.

Thus evident it is that the building and establishing of the church of Christ is a marvellous work of God.

REMARKS.

1. How presumptuous must those be, who ascribe this great work to chance, or to human artifice! and how heaven provoking must those be, who ascribe it to an *infernal* influence!—When the scribes and chief priests ascribed the miracles of Jesus to the power of Beelzebub, he pronounced them unpardonable. How much more unpardonable is he, who ascribes this great work of grace to infernal powers!

2. This being the marvellous work of God, to him belongs all the glory. Men may, and ought, to be instrumental of building up the kingdom of Jesus Christ. But let them realize they are *mere instruments*. "Salvation is of the Lord." We may be *active instruments*, and receive a great reward; but it is a *reward of grace*.—Had the apostles lived and labored, with increasing zeal, to this day, it would have been all in vain, without the exertion of divine power. When *the hand of the Lord* was with them, *then many believed, and turned unto*

the Lord. Let us, therefore, give all the glory to God. "Not unto us, O Lord, not unto us, but unto thy name give glory."

3. The building and establishment of the church being *the Lord's doing*, we are taught to hope for success, in our own endeavors, only by prayer and a sense of our dependence on God.—God works by means; and displays his grace in answer to prayer. "The effectual fervent prayer of a righteous man availeth much." It is connected with precious promises. "Ask, and ye shall receive." If all christians, like Paul and Apollos, were faithful to plant and to water; and were engaged in humble prayer for the prosperity of Zion; Zion would certainly prosper.

4. Let saints be taught by this subject, their dependence on the power and grace of God, for every moment's perseverance; and for every step of progress in the divine life. "By the grace of God I am what I am." God *keepeth the feet of his saints*. He *guideth them by his counsel, and afterward receiveth them to glory*. This is an important part of *the Lord's doing, and it is marvellous in our eyes*.

4. Let sinners be taught, not merely to believe, but to realize, solemnly, their entire dependence on infinite power and grace for salvation. Let them give up all confidence in their own good works, or good endeavors, to deliver them from eternal death.—This whole subject bears a solemn testimony against the hope of salvation by works. Had this been a reasonable ground of hope, Jesus would never have reproved the Jews; nor would he have laid down his life for us. No: nor would he have given the Holy Spirit for our sanctifier. Let sinners despair of seeking any salvation, *as it were by the deeds of the law*. Let them seek only by faith in Jesus Christ; and to him let them approach with the temper and spirit of the publican; who smote upon his breast, saying, "God be merciful to me a sinner."

THOUGHTS ON GALATIANS, iii. 26.

"For ye are all the children of God by faith in Christ Jesus."

THERE will be no need of a long introduction concerning the controversy, in which the apostle was involved with those who subverted the souls of the Galatians, teaching for doctrines the commandments of men. The brethren of these churches had already listened too far to insinuations and dogmas, which had an obvious tendency to undermine their faith, and to support the conclusion, that Christ is dead in vain. It is important to the spiritual interests of the soul, that we should not only be acquainted with the nature of justification, in what it consists; but that we should also discover from what source it is derived. The apostle's reasoning seems to make it even necessary to the existence of true religion, that the subject should have an understanding of its origin; of the nature of that influence, in which it takes its rise. Therefore he says, "This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?" Upon this point chiefly, it would seem that the perverted views of the Galatians needed rectifying. Those, who had instructed them upon an anti-apostolical plan, taught them to place the works of the law at the foundation of all their religious hopes, by which they nullified the death of Christ, and struck off from the scheme of redemption all the doctrines of the cross. "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. For if righteousness come by the law, then Christ is dead in vain." The apostle's whole scope, in this epistle, is to exalt the Saviour, by showing the futility of every other refuge; and by condemning that as a carnal, ungodly, and self-righteous spirit, which would draw water out of any other well of salvation. "But that no man is justified by the law in the sight of God, it is evident: for the just shall

live by faith." Those, therefore, who live by any other means, or in any other sense, are not just, have no true life; and must, therefore, with all the favorable appearances, in which they glory, be dead in trespasses and sins. This brings us to the position laid down in the words, upon which we are to comment. "For ye are all the children of God by faith in Christ Jesus." By a strict adherence to the genuine spirit and import of these words, we shall be precluded bringing into view any new doctrine. There is so much of what is here expressed in the bible generally, and it is so entirely fundamental to the religion embraced by all true christians, that we cannot have avoided being often presented with the idea most prominent in the passage. Who is not wholly under a persuasion, that the gospel represents faith as the very groundwork of salvation? and that this entirely supercedes the works of the law, excluding them from any place in the christian character, as works completely dead, and therefore peculiar to such as have never been begotten again unto a lively hope. But to contemplate a subject of so much importance in the christian scheme, can never be unseasonable, nor prove a wearisome task to those, who apprehend the native character and situation of man, and are suitably affected with the plan of reconciliation which mercy and truth have chosen. To see the whole world self-destroyed, perishing in their own corruption, must prepare one in some measure, to witness, with joyful exultation, the interference of a mighty Redeemer, who will take away sin by the sacrifice of himself, who will implant righteousness in the hearts of depraved creatures, and in a word, will make all things new.

The words under consideration point out a class of people as being the children of God. This is not the natural condition of any; neither is it attained by the exertions of men. "But when the fulness of the time was come, God sent forth his Son, made

of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." The Spirit of adoption is given to those whom God hath chosen to be his children; and they cry, Abba, Father. Their acquiring and holding this sonship, is represented as being by faith; not by faith in the most general and undefined sense; but by faith in Christ. This method of stating the grand leading truth, at which the apostle aims, does, in my view, clearly suggest a thought, that is not commonly adverted to in explanatory observations upon this subject. The apostle, I think, is rather defining what brings persons into this happy nearness to God, than explaining the nature of the filial character, which belongs to them. It is true, indeed, that faith is the very thing, which distinguishes the children of God from the children of the wicked one. It is the opposite of that disposition and practice, which constitutes a likeness to the grand apostate, who stands at the head of the unbelieving world, as the father of all the ungodly. But in the passage upon which we are observing, the apostle speaks of a faith, which gives being to the new man, which creates unto good works: and hence represents it as *in Christ*. With many persons I have found it a novel idea, and one, to which they do not readily assent, that Christ is often mentioned in the scriptures as having faith, and as exemplifying it in mediatorial works. Their grand objection, I apprehend, must arise from the views they entertain of the nature and object of faith, as if every holy act would not properly come under this denomination. In such a supposition, does there not a real mistake exist? Faith, in my view of the subject, is a term large enough to comprehend all true righteousness; and is not to be exclusively applied to any particular class of right exercises. If so, *the faith of God, the faith of Christ, and faith of Abraham*, are expressions equally proper, as pointing to personal acts in

those several subjects. Faith may be *in Christ*, as holiness itself, in the most perfect degree, is *in him*, and as he is possessed of all excellence and perfection. This must be admitted, upon supposition, that faith is a proper term to express general holiness. And to say, that it is not, would be much less satisfactory, than to give the proof of it. To illustrate and prove the doctrine, exhibited in the text now before us, is the thing in view; and my understanding of this doctrine I state as follows, viz.

That the church, comprising all true believers, Christ has obtained as a fruit of his faith or fidelity.

A number of propositions will serve to exhibit this matter in its own proper light.

First. The scriptures speak of Christ under the appellation of a Father. He is the mighty God, and the *everlasting Father*. To him ultimate respect is had, no doubt, as the anti-typical David, when it is said in Psalms lxxxix, "If his children forsake my law, and walk not in my judgments—Then will I visit their transgression with the rod." A seed necessarily implies ancestry, or parentage. When Christ, therefore is represented as being a seed, as in Psalm xxii, "A seed shall serve him, it shall be accounted to the Lord for a generation;" the idea is fully implied, that he is the Father of those whom he acknowledges and receives as his children. This accords with the manner of our Savior's addressing his disciples, after his resurrection, when he shewed himself to them at the sea of Tiberius. "Then Jesus said unto them, *Children*, have ye any meat?" It is from Christ that the new birth is obtained. By him are the saints begotten again. It is Christ, who gives them their new heart and right spirit; so that they exhibit his image, being in the likeness of his death and also of his resurrection. It is by the resurrection of Jesus Christ from the dead, that they are begotten again unto a lively hope. To an inheritance incorruptible, and that fadeth not away

In connection with this thought, the apostle subjoins the exhortation following; "Therefore gird up the loins of your mind—As obedient *children*, not fashioning yourselves according to former lusts in your ignorance." The apostle Paul virtually ascribes paternity, or fatherhood, to Christ, when he says to the Corinthians, "For though ye have ten thousand instructors in Christ; yet have ye not many *fathers*; for in *Christ Jesus* have I begotten you through the gospel." All the influence which the apostle here claims, he resolves into a divine efficiency, into the energy which Christ puts forth in the gospel, for conveyance for the implanting of holiness in hearts by nature sinful. If a christian ambassador begets spiritual children, in the name, and by virtue of the gracious, almighty influence of the great Shepherd and Bishop of souls, under the authority and blessing of him, who has instituted the gospel for this glorious purpose; the inference is certain and natural that they, who are thus begotten, belong to Christ, as his children, or seed. And this is further manifest from what is said concerning their adoption. "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.—Wherefore thou art no more a servant, but a son; and if a son, then an heir of God *through Christ*." All this happy change of character and condition is *through Christ*, owing its existence to the operations of that Spirit, which he has given, and which washes, sanctifies, and justifies *in his name*.—When, therefore, the apostle says, "For ye are all the children of God," it is equivalent to a declaration, of their being the begotten of Christ, and his children of course. This will harmonize with the following, addressed by the Son to the Father. "I pray for them. I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are *thine*, and *thine* are mine, and I am glorified in them." A further testimony is not wanted to confirm the doc-

trine, that believers belong to Christ, as his seed, as the children whom God hath given him. "Thine they were, and thou gavest them me; and they have kept thy word."

The next thing is to inquire, upon what plan they have become his. The doctrine we are engaged to vindicate, states them to be the fruit of his faith. In our way to this conclusion, we observe

Secondly. That believers are represented as children of promise. It ought to be kept in mind, that our subject does not lead us to any inquiries concerning natural seed. If it did, we should not be limited to the church, to the subjects of an holy calling; for all men are Christ's children, as respects their creation; for his power it is that has called them into being.—By him were all things created in heaven and in earth, both the visible and the invisible; and without him was not any thing made that was made. Spiritual children are brought forth in a different way and hold their standing on other ground, than that of a natural creation, or generation. Hence we have the distinction in scripture between those born after the flesh, and those born according to promise.—The natural seed, and the spiritual differ in the most important respects, though the same individuals may be of both classes. A man's being a child of God, spiritually, is nothing in the way of his being such naturally; neither does his being the offspring of God, in a natural sense, hinder his being a child of the devil, as to his heart and affections. "It is written, that Abraham had two sons; the one by a bond-maid, the other by a free woman. But he who was of the bond-woman, was born after the flesh; but he of the free woman was by promise." The promise of God to Abraham, that he should have a son, had respect to something more than the production of one from his loins, bearing his natural image, and inheriting his worldly substance. It chiefly regarded the great interests of religion, and of the

Redeemer's kingdom among men.—The child of promise is, therefore, an heir of God through Christ. The promise of such a seed is fulfilled in those only who are born again, who are not left under the dominion of man's natural temper; but are renewed in the spirit of their minds, and are transformed into that divine and heavenly disposition, which the promise is designed to encourage and reward. There would have been nothing peculiarly sweet and cheering in God's promise to Abraham, had it merely ensured him a natural posterity, which might not have exceeded, in point of rectitude and purity of character, the people from whom he was required to separate himself. A promised people, must therefore, be a peculiar people, or a holy nation. Accordingly, the apostle, in tracing the promise down to its large and extensive fulfilment, says, "Therefore sprang there of one, and him as good as dead, so many as the stars of heaven in multitude.—These all died in faith." God's promise to Abraham was not merely that he should have children; but that he should have *faithful* children, imitators of his piety, standing in the same near relation to God, in which he stood. Such are the only ones, comprehended in the promise; on which account they are eminently styled, *children of promise*. Peter evidently had this view of the subject, when addressing the people in Solomon's porch, consequent upon healing a man that had been lame from his birth, he expressed himself thus, "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, "And in thy seed shall all the kindreds of the earth be blessed." Unto you, first, God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities." This "promise is sure to all the seed: not to that only which is of the law, but to that also, which is of the faith of Abraham, who is the father of us all, before him whom he believed, even

God who quickeneth the dead, and calleth those forth, which be not as though they were dead." who, against hope, believed in hope, that he might become the father of many nations, according to that which was spoken, so shall thy seed be." The apostle very carefully and pointedly distinguishes between the true seed, the children of promise, and those, who can only say, they have Abraham to their father, without doing the works of Abraham. The blessedness of the man, unto whom the Lord will not impute sin, comes upon the circumcision and the uncircumcision also, when, and only so far as, they walk in the steps of that faith of Abraham which he had being yet uncircumcised. The children of promise are counted for the seed; and the promise is verified in those, who are called from darkness into marvellous light, and are turned from sin to true holiness. That promise, which was made to Abraham, produces him a seed, who are the children of his faith, because the promise is grounded upon his faith, and is fulfilled according to it. If this position can be taken in reference to the Mediator; if it can be shown, that a seed has been promised him, as rewarding his fidelity and zeal in the cause of righteousness, our doctrine will be free from difficulty and objection. We proceed, therefore, to state,

Thirdly. That Christ, as the seed of Abraham, has a promise of *being the heir of the world through the righteousness of faith*. "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many, but as of one; and to thy seed, which is Christ." The grand truth which God revealed to Abraham for his consolation, and which is denominated the gospel preached to him, was, that in his seed all the nations of the earth should be blessed. This promise was giving to Christ the heathen for his inheritance. It was constituting, or appointing, him heir of the world.—Abraham himself is no otherwise personally respected in this great promi-

ion of sovereign grace, than as a representative of the Saviour, until the time of his incarnation, and a distinguished partaker of the blessedness and glory, which are derived from Christ, as the fountain of life and salvation to mankind. As the faithful progenitor of the incarnate Redeemer, and as a distinguished pattern, among men, of that holiness, in which the Son of God shines with most unparalleled pre-eminence, Abraham could claim the honor and distinction of being the father of all them that believe, and of communicating blessedness to all the nations of the earth. But Christ, the appointed, and predicted seed, is the grand dispenser of blessings to mankind; the giver of every good and perfect gift; and to him, ultimately, were the promises made. Him hath God raised up, according to the terms of his covenant, and the confirming testimony of all the prophets, and sent him to bless mankind by turning them from their iniquities. He is the child, born, the Son given, on whose shoulder the government is laid, and who will not fail, nor be discouraged, until he hath set judgment in the earth, and the isles shall wait for his law. And as Abraham, his father, as pertaining to the flesh, enjoyed the privilege and honor of inheriting the world by promise, through the righteousness of faith; so is this inheritance given to Christ, the seed, on the same conditions. At the coming of the seed, to whom the promises were made, who is no other than the Son of God, in the form of a servant, made in the likeness of men, he avowed his determination to fulfil all righteousness. Being made of a woman, made under the law, he resolved to act the part of a faithful and obedient subject, that he might magnify the law and make it honorable.—His whole life accordingly, measured by the most perfect rule, by the utmost strictness of that law, which is *holy, just, and good*, was without a defect. As a man he was without fault; as a prophet, he made a full disclosure of the truth, a perfect revelation of all

the great doctrines of salvation: and as Mediator, he shrunk from no part of the arduous service allotted him.—“And Moses verily was faithful in all his house as a servant, for a testimony of those things which were to be spoken after; But Christ as a Son over his own house, whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.” As the seed of Abraham, he imitated the faith of that great patriarch, that firm believer in God, and stedfast friend of his cause in the world. The faith of Christ is the same with the faith of Abraham, and this is the faith, or righteousness of God, to declare which, the Son of God “took not on him the nature of angels; but he took on him the seed of Abraham.” God’s righteousness was manifested under the empire of the Redeemer, and by virtue of sanctifying grace, when faithful men, such as Abraham, were raised up. But in these instances only the dawn of the morning appeared. The brightness and splendor of noon are realized in Christ, whose faithfulness far outshone all former examples, though he kept the path, which had before been trodden by all the saints and holy men of antiquity. His life was a justification of the piety of all former ages. His faith, or his principles and practice, being in unison with those of the church in the earlier ages of the world, prove the genuineness and excellence of religion, as exhibited by the patriarchs and prophets. As the smaller and fainter luminaries of heaven, are of use to administer a portion of light, to extricate us from complete darkness, and to help us to some valuable discoveries concerning the way, in which we should go, even before the great lamp of day makes his appearance; so the faith of the saints, under a more ancient dispensation, presents a view of real, evangelical righteousness; but the most perfect sample, the standard of all is brought forth by Immanuel, who is God with us. Christ is in every important respect, before Abraham, and

superior to all the prophets. His faith, his purity, his devotedness to God, his benevolence towards men, and all his acts of righteousness, transcend, to an inconceivable degree, the most noble and shining patterns of uprightness that have appeared among men; so that, though, in a true sense, he was a follower of Abraham's faith, when he appeared in character as his seed; yet is he entitled to give law and example to Abraham, and to be honored as the sun among all the luminaries, by which the church has been enlightened since the commencement of time. And if Abraham's faith, though so much below the faith of the Son of God, has obtained him the honor of being a father in the church, of standing, in a manner, at the head of a great community of believers; how eminently deserving of such honor must he be, who is glorious in holiness, and fearful in praises, in whose life no blemish was ever seen; who never, for a moment, lost sight of, nor neglected, his Father's business? Connected with this pre-eminent and untarnished fidelity, he enjoys, on the ground of covenant promise, supremacy in his own kingdom, and is head over all things to the church. All the faithful among men are reckoned his. He claims them as his children. He has purchased them with his own blood, and has brought them near to himself by his death. His prerogative of exercising universal dominion, of taking all authority into his own hands, and of subordinating the universe to his own will, and especially of enlarging his own kingdom by having mercy on whom he will, is abundantly admitted and established in the scriptures. By the same authority, it is also attested, that he attains this dignity and exaltation by the merit of his righteousness, by the faith, which he exemplifies above all others. The promise that he should be the heir of the world, was through the righteousness of faith. The terms of this promise are, "in thee shall all the nations of the earth be blessed;" and the inviolability of it

shall not fail, though heaven and earth pass away. The promise, which ensures this vast accession to Christ from the river to the ends of the earth, this wonderful increase of the church, by the success of the gospel among Jews and gentiles, is often introduced and dilated upon in the writings of the prophets. And his conquests over idolatry and sin are ever represented as the victories of his faith, as the fruit of that obedience, which he performed even to the death of the cross. The apostle, after stating, that he, "being in the form of God, thought it not robbery to be equal with God—and became obedient unto death," proceeds to add; "Wherefore, God also hath highly exalted him." This is the same thing in effect, which had been taught by the prophets, especially by Isaiah in chapter xlix. 5—12. and liii. 10.—By exhibiting an unexceptionable pattern of submission and obedience, Christ has proved himself worthy of the exaltation he has acquired, in being crowned as Prince and Saviour, to whom it belongs to give repentance and forgiveness of sin. "And being made perfect, he became the author of eternal salvation to all them that obey him." There is a connection between the faith of Christ, between his obedience and sufferings, and the redemption of sinners, like the connection there is between cause and effect, between an antecedent and its consequent, between procreation and the after existence of children. As Abraham's believing in God and obeying his commands, produced him a succession of many generations, resembling himself in moral temper, and like him, looking for a city which hath foundations, whose builder and maker is God, who all died in faith, and sealed the genuineness of their religion by maintaining it, in its strength and purity, to the last; so Christ has gained for himself a multitude, which no man can number, out of every kindred, and tongue, and people, and nation, who are made kings and priests unto God and the Lamb. This inheritance is

his on the score of his righteousness, of his being faithful in the good cause he had espoused, because he triumphed over the adversary and all his temptations, and persevered in his opposition to the powers of darkness, to the shedding of his own blood. Out of his faith, out of his strict adherence to the cause of righteousness and truth, a kingdom has grown up, consisting of penitent, meek, and humble souls; devout and upright men, who fear God and eschew evil, are the friends of the cross, and are ready unto every good work. These owe their salvation, their interest in the favor of God, their recovery from sin to holiness, and their standing in the household of faith, to that distinguished and blameless virtue, by which the Redeemer, the illustrious seed of Abraham, procured his crown of glory, and his right to sway the mediatorial sceptre, until all enemies are subdued under his feet. On this account, as we have seen, they are all the children of God by faith in Christ Jesus. The faith by which he is manifested and known to be the true seed of Abraham, has placed him at the head of all the children of God, who live, because he liveth in them, and has imprinted his own image upon them. This appears to be the sentiment, which the apostle is so solicitous to impress, and which the Judaizing teachers that had sprung up, had well nigh effaced from the minds of the Galatians by representing, that by the works of the law, and not by the righteousness of faith, religion had been planted in the world and nurtured up to the growth it had acquired.

The doctrine will lead to the following inferences.

1. That being the children of God, implies faith, and that faith consists in imitating the Saviour in the great excellencies and beauties of his character. Abraham was a child of God, because the Spirit of God wrought in him both *to will and to do* of his good pleasure, *and the work of faith with power.* His *walking before God*, evidenced his being *born of God*; "for whatsoever is

born of God overcometh the world, and this is the victory that overcometh the world, even our faith." The children of Abraham must be partakers of his faith; and this will constitute them the children of God. Christ is the person, in whom Godhead is to be seen by men. He is therefore Abraham's Father, as truly as he is his seed; just as he is the root and offspring of David. He was before Abraham, and from him Abraham derived and learnt his faith. Abraham was one of those, that were given to Christ as a reward of faith, and of mediatorial desert, as truly as Christ was promised to Abraham, as a recompence of his faith. Faith in Christ is, therefore, the prolific parent, and, the great original fountain of all the faith there is in creatures. Abraham, and all his spiritual offspring must make Christ their pattern, must take his example for their rule of life; as it is acting according to his will, and doing as he did, that determines them to be his seed, or children; as also his Spirit, infused into them, brings them into this relation. There are two things ever implied, where persons sustain the relation of children. In the first place, they are begotten, and then, secondly, they have the image of him that begat them. All this applies to the children of God. They are begotten of God. The faith of Christ has brought them forth into the kingdom of grace, to make them sons in the true Spirit of adoption; the effect of which is, that they purify themselves even as he is pure, and they are righteous as he is righteous. Would we then indulge the hope, that we are the children of God; not to be deceived in this hope, our faith must be like that by which we have been begotten again. It must be an imitating of Christ, who is holy, harmless, undefiled, and separate from sinners. As he was faithful in all sincere and holy obedience, so must we be also, that we may be conformed to the image of him, who is the first-born among many brethren. As Christ, to be like the children, took flesh and blood, so the

children, to be like their head and parent, must purify themselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God.

2. We infer, that what has been called the covenant of redemption, is contained in the Abrahamic covenant, or in the gospel, as preached to Abraham, that in his seed all the nations of the earth should be blessed. The covenant, here stated or defined, is God's covenant with the seed, even with Christ, that, he should be the heir of the world, through the righteousness of faith. Can any covenant of redemption, containing other explicit, or implicit, stipulations and provisions, be imagined? If it be thought, that a covenant of redemption, must have existed from eternity, to lay the foundation of such covenant transactions, as the present subject respects; it may be observed, that all things are eternal in God's counsels. Any thing more formal, earlier than what was revealed to Abraham, need not be supposed.—Whatever was covenanted with Christ was covenanted with him as Abraham's seed, seeing that in this capacity his work was to be done. A covenant, prior to this, cannot be supposed, since nothing of it is found in the scriptures. All the promises to the seed are contained in this covenant, which was confirmed of God in Christ four hundred and thirty years before the law.

3. We infer, that, since we are made children and heirs by the faith of Christ, faith is the only proper bond of union between christians, and that whatever else intervenes to separate them, must be a blot upon the name and character of the christian world. The children of Abraham are the children of God, and the children of promise; promised to Christ the seed, in whom all nations are, or shall be, blessed. They are brought into one family, or household, by being of the faith of Christ, or, as it is sometimes stated, of the faith of Abraham. Their character is one; one in nature, and one in origin. They have all one Father,

one Spirit to renew and sanctify them, one Lord, one faith, one baptism, or initiation into Christ. Who or what then, should separate them from each other? And how can they rend themselves asunder, and still profess to have but one hope of their calling? to stand on the same eternal Rock? to eat of the same spiritual manna? and to be alike partakers of Christ, by whose Spirit they are sealed unto the day of redemption? Brethren, let nothing so much engage your attention as vitality in religion, remembering that "ye are all the children of God by faith in Christ Jesus."

April 14, 1814.

F.

AN HISTORICAL VIEW OF THE FIRST
PLANTERS OF NEW-ENGLAND.

No. XI.

(Continued from Page 111.)

GOVERNOR WINTHROP.

No man was ever more justly entitled to that noble appellation, Father of his country, than gov. Winthrop. He was the Washington of his time. Like Washington, he possessed the undivided confidence of every class of people, and, like him, his talents for war and peace, his public and private virtues, always equalled the confidence and the expectations of his country.—Like Moses, he led a numerous people from a land of plenty to an unexplored wilderness, in times of difficulty and danger he bore the burden of every expectation and every complaint, he gave them civil laws and directed them to the oracles of unerring truth for their religion, he appeased popular commotions and appalled the machinations of enemies, and having surmounted the evils of the desert, and seen his people on the confines of plenty and peace, he was taken to the approbation of his God. With the great prophet of the Hebrews, guided by the light of heaven, no uninspired lawgiver is to be compared. But with Minos, Lycurgus, Numa, Solon, Alfred, and the famed founder of Petersburg, the New-England Win-

throp would bear no disadvantageous comparison. In patriotism and personal virtues, he falls short of none of those revered sages. He lived indeed in a later age, and enjoyed the invaluable privileges derived from the illuminations of Christianity. But the political institutions, established by him and his illustrious coadjutors, will be the substratum of the most refined human society; when the precepts of the others will be considered as stupendous efforts of the human mind, half enlightened; as the unavailing attempts of defective virtue to rescue mankind from the chaos of barbarism.

John Winthrop, descended from a long line of very reputable ancestors, was born at Groton, in England, June 12, 1587. His father and grandfather were eminent in the knowledge and practice of the law. Thisson enjoyed the benefit of an early and careful education, with a view to the same profession. Such were his attainments in his profession, and such were the purity and gravity of his character, that at the age of eighteen he was appointed a justice of the peace. He was very diligent in pursuing the duties of his profession, making it his great object to be qualified for practical usefulness. It was for this object, rather than the procurement of a maintenance in life, that his excellent father directed the course of his education to the law.—Belonging to a family of affluence, of education and taste, Mr. Winthrop was early distinguished for an easy affability and politeness of manners, which rendered him no less beloved than his dignified deportment caused him to be respected.

The grandfather of Mr. Winthrop, who was an eminent lawyer, distinguished himself in the time of Henry VIII. as a warm advocate for the principles of the reformation. In these sentiments the family were educated. His grandson, the subject of the present essay, became deeply impressed, in early life, with the reality and importance of the gospel of salvation.—

While a youth, he was made a subject, apparently, of that sanctifying grace of God, which was an essential qualification for those important services appointed for him in Divine Providence, which rendered him one of the most eminent instruments of his time in promoting the interests of the divine Redeemer. As his heart loved the gospel of Christ, he would gladly have devoted himself to the service of his Lord in the work of the ministry. But he was dissuaded by the solicitation of friends, and he determined to continue in the course of life prescribed by a judicious and affectionate father. The gospel, however, became his favorite study; and by an attentive examination of its truths, he became gradually inclined to embrace the sentiments of the Puritans. This, however, he did, with a spirit of true moderation, with a temper of Christian charity, not ascribing perfection to any religious order, not disowning his Christian friends, or refusing communion after the manner of his fathers. He ever viewed the church of England as the venerable parent of the New-England churches, and to be revered as a church of Christ. Yet he deemed those churches, which he helped to rear in the American wilderness, more conformable to the gospel standard than any others which he had known.

The meridian of his days, Mr. Winthrop spent in a peaceful retreat, in the endearments of domestic life, improving his paternal inheritance, equally useful and esteemed in the various duties of life to which he was called. Much of his time was employed in the pursuit of general science, and in the attainment of various kinds of practical knowledge by which he became so eminently qualified for the illustrious services of his riper years. A mind naturally inquisitive, enjoying the leisure afforded by moderate affluence, with the privilege of numerous and respectable connections, could not fail to make the most valuable improvements.

When the plan was proposed by a number of pious and intelligent people to attempt the establishment of a colony in America, on the principles of Christianity, Mr. Winthrop cordially and deliberately, espoused the cause. On mature reflection he resolved to renounce all the privileges and attachments of his country and his home for the honor of his Lord in the service of his church. The last effort was now to be made, for the establishment of a church on the uncorrupted principles of gospel order, for the erection of a christian republic, in which the equal rights of man should be enjoyed without limitation, in which the experience of all preceding ages, without the shackles of established systems, should be improved for the attainment of the highest blessings of human society. For the accomplishment of such an object, or even for the purpose of making a fair experiment for its attainment, so interesting in the history of man, the Christian and the philanthropist could deem no privation of individual good too great a sacrifice. Such a character was Winthrop.—And in the uncertain hopes of the prospective churches and colonies of New-England, he embarked his all.

When it was determined by the company in England, who were incorporated for the settlement of the Massachusetts Colony, that the corporation and the charter should be transferred to America, Mr. Winthrop was unanimously chosen to be the governor of the infant colony. In the company were a number of persons of education and character, of family and estate, yet Mr. Winthrop was selected by a united voice for the highly responsible station to which he was called. In 1630, Mr. Winthrop, Mr. Dudley the deputy governor, and the most of the assistants, with their families, and a company of about fifteen hundred planters, sailed to America and established the Massachusetts Colony. The governors arrived at Salem in the ship of *Arabella*, the twentieth of June. After long

passages, all the ships arrived in safety. The wisdom and moderation of the governor were soon put to the trial. The Colony was in a great measure destitute of law, the places of the proposed settlements were not ascertained, the site of their principal town was yet to be determined. In such an unsettled state, especially when pressing circumstances require an immediate decision, such an endless variety of projects immediately arise, maintained with a pertinacity equalled only by their impracticability, as no mind but one of the firmest texture, no principle but the purest patriotism and an unshaken reliance on the divine promises, can dare to encounter. Mr. Winthrop was at all times self-collected, listening with the most obliging condescension to every opinion which could claim any regard, acting with all the light he could obtain, from his own best judgment, pursuing, invariably, the path pointed out by his duty to the colony, and his duty to God.—By the great exertions of the governor and the principal persons of the colony, the people were tolerably provided with cottages by the approach of the ensuing winter.

The expenses incident to their new colony were much greater than had ever been anticipated by those who projected the settlement. As a great portion of the settlers possessed but little property, the expenses must be defrayed, principally, by the wealthy and the liberal. Mr. Winthrop possessed a landed interest in England worth six or seven hundred pounds a year. If we estimate money in reference to commodities three times more valuable at that time, than at the present, the annual income of his estate could not be less than eight thousand dollars. This estate he converted into money, and it was freely devoted to the service of the colony. In this service the greater part of it was consumed.

The first winter passed by the colony in the wilderness, was a scene of

anxiety and distress, at this distance of time, not to be described. A most severe season, a desolating sickness, an unexpected famine filled every heart with dismay. The governor sought out the subjects of suffering, and administered every relief which could be bestowed by a liberal hand, an unshaken mind, a feeling heart. When he was giving the last handful of meal in his barrel to one that came to beg a supply for his starving family, the ship *Lion*, laden with provisions, appeared in the harbor.

The colony being a Christian settlement, the governor had little less care of their religious services than of the civil administration. He was the principal leader in establishing and guiding the churches, as well as in the councils of the state. In the spring of 1631, Mr. Wilson, the minister of Boston, returned to England to bring his family. At his departure, he exhorted his people to continue steadfast in love and the duties of religion, and desired that the duties of public worship as well as religious counsel and exhortation, should be performed by the two governors, Mr. Winthrop and Mr. Dudley, and Mr. Newell the elder of the church.

Notwithstanding the intimate concern which Mr. Winthrop always took in the duties of religion, no man could better understand or would more faithfully observe the respective limits of duty, of a Christian and a magistrate. When Mr. Winthrop, as governor, had caused Mrs. Hutchinson and some of her adherents to be banished from the colony, that arch demagogue Henry Vane had such influence with some members of the church at Boston, as to procure a motion to summon Mr. Winthrop before the church for that transaction. Mr. Winthrop, with no less firmness than condescension, informed the church that Christ had never subjected the civil magistrate to the ecclesiastical authority, that such measures must be injurious to the church and the state, that he could never give account to them, as a judiciary, for any of his conduct as a civil magistrate.

The difficulties which were excited in the colony by the unhappy errors of Roger Williams, and afterwards by the absurd sentiments of Mrs. Hutchinson and her adherents, called for all the wisdom, the moderation and the steadiness of the governor. These errors were not without some abettors who possessed much influence in the churches and colony. No ancient establishments existed to withstand the rage of innovation; few ecclesiastical or civil laws had been established; the magistrates had no advantage of a long exhibition of their virtues to inspire the people with veneration or confidence. The errors propagated by those enthusiasts were suited to excite the most irritable passions of the human mind, and perfectly calculated for the subversion of the churches and the colony. In almost any of the Grecian or Ionian Republics, causes far less powerful would have produced a revolution in their government, in any period of their history. The Roman Senate did not exhibit more firmness or address when the Plebeians retired to the Sacred Mount, or when Coriolanus was at their gates, than was exercised by Gov. Winthrop and some of the magistrates, in these interesting scenes. He caused the most dangerous disturbers of the peace to be removed from the colony, and cast a mantle of amnesty over others, that they might not discover their own deformity.

Though no man was more condescending in the ordinary intercourse of life, as a magistrate Mr. Winthrop ever pursued the path of duty with inflexible integrity. In 1634, on the application of the people of Newtown for leave to remove to the Connecticut, a large majority of the representatives and a minority of the magistrates were in favor of the removal, which the governor and a majority of the magistrates, at that time opposed. The question was now agitated for the first time, whether the magistrates should possess a negative voice on the house of representatives. The popular side

at once enlisted, very strongly, the feelings of the greater part of the people. The firmness of the governor maintained the rights of the magistracy and preserved the state from anarchy. The same question was afterwards revived, but always in vain.—In one or two instances, violent tumults arose respecting the proceedings of the courts. The derisive interposition, and undaunted perseverance of the governor, always dissipated the danger. Several instances are mentioned of persons of odious character, who were eminently exposed to popular violence. Though personally hostile to Mr. Winthrop, he would ever protect them from abuse, even at the hazard of his own safety, with the shield of authority.—Some persons of high popular favor were sentenced to public punishment for their crimes. An affected sanctity, or pretended inspirations, or devotion to the public welfare, might strongly move the public feeling, but could never deter the governor from the execution of his duty.

A few years after the settlement of the colony, a general system of laws were formed, which have ever been the basis of the civil institutions of that noble commonwealth. These were prepared, in a great measure by Mr. Winthrop. In short no important measure was adopted by the colony during his life, which did not receive his careful consideration and concurrence.

The influence and usefulness of Mr. Winthrop were little less in the transactions of the churches, than in the civil concerns of the colony. The church at Boston, of which he was a member, was often disturbed by the most artful machinations of error and enthusiasm, to a degree in some instances, which threatened permanent divisions, if not ruin to the church. By his thorough knowledge of the scriptures, and an attentive consideration of the standing of visible churches of Christ, no less than by his extraordinary acquaintance with the human character,

He was eminently qualified to detect

error and allay the animosities of contention. For a talent to control the minds of men, when excited by popular fervor or enthusiastic zeal, perhaps, he has never been exceeded.—When a continuance of debate must be evidently pernicious, with a singular felicity, he would turn the attention of an assembly to some general view of the subject in which they could not disagree, while the weight of truth and the importance of a common interest, would insensibly bear away the mind from the petulance of party, and prepare the way for union and quietness. He would accurately discriminate between the devoted servants of error and those who were misled by the fascinations of delusion, and knew the treatment which their difference of character required. He was no less vigilant in anticipating the devices and preventing the effects of error, than successful in exposing its deformity.—When the general Synod of the churches was appointed to be held at Cambridge, in August 1636, for the purpose of deciding on various religious opinions, many of which had been debated with much ardour, discerning men viewed the measure as a hopeless expedient, that must issue, as such assemblies often have, in the permanent establishment of irreconcilable parties. Why should this ecclesiastical council restore tranquility to the churches rather than the council of Nice, the council of Constance, or the synod of Dort? There were many reasons—First, because these were eminently the humble churches of Christ, who sought and enjoyed his protection. Of the other, a principal was the talents and extraordinary exertions of Gov. Winthrop. The importance of the occasion called forth his utmost efforts. After a session of three weeks, the synod came to a very happy conclusion, which issued in the general establishment of the churches in that gospel order, in which, by divine favor, they have continued, substantially, to the present time.

For three years after the establishment of the colony, in 1630, Mr. Winthrop was annually chosen governor. The idea of the expediency of a rotation in office, then began to prevail in the colony, on account of which, several of the magistrates were called, necessarily, to the chair of government. Mr. Winthrop lived nineteen years after his arrival in the country, twelve of which, he held the governor's place. For the other seven, the duties of the office was performed by five different persons. Mr. Winthrop was in office the three last years of his life, and at the time of his death. But whether in or out of office, he was ever considered, at home and abroad, the head of the colony. In times of danger, the colony always looked to him for counsel and for action, and he never disappointed their expectations.—His administration was distinguished for mildness.—Being censured by some of the magistrates for what they conceived to be an improper lenity and remissness, he gave the following explanation: "Mr. Winthrop answered, that his speeches and carriage had been in part mistaken, but withal professed that it was his judgment, that, in the infancy of plantations, justice should be administered with more lenity than in a settled state, because people were then more apt to transgress, partly of ignorance of new laws and orders, partly through oppression of business and other streights; but if it might be made clear that it was an error, he would be ready to take up a stricter course."*

Philip of Macedon was not more ready to be told the truth, and to hear advice, and to receive friendly reproof, than Governor Winthrop. Acting uniformly from his own best judgment, he ever sought all the light and assistance to which he had access. Whenever any offence was taken at any of his conduct, in a public or private capacity, he was always ready, by the *most obliging explanations*, to remove *any misapprehensions*, and to obviate

* *His own Journal*

any prejudice which might exist. In these attempts he never failed of success. In a few instances, his strong spirit, under uncommon provocations, led him to some hasty expressions, and some instances of conduct, which on a careful review, he thought were not to be justified. Whenever this was the case, on a proper occasion, he would make explanations and acknowledgements, in which the Christian and the man seemed to triumph over every imperfection.

In his Christian character, Mr. Winthrop was eminently exemplary and faithful. The scriptures were the subject of his constant study and most careful meditation. His mind, unfettered by systems, sought light from the fountain, the path of duty from the unerring guide. He ever viewed passing events as constituent parts of the great scheme of Divine Providence, guided by unerring wisdom, directed to the best issue. These impressions regulated all his ordinary conduct. As connected with the American colony, he ever considered himself as embarked in the cause, and acting for the interest of the church of Christ. To this principle, every local or private interest was subordinate.—The colony was his family, the American wilderness was his place of labour, the church on earth was his country, heaven was his home.—The private duties of the Christian life, were objects of Mr. Winthrop's constant attention. His liberality was almost unlimited. He would frequently send a servant with an artificial errand, to the families of the poor, at the time of meals, to learn their circumstances.—If they were found needy, he would, in the tenderest manner send a supply. Of the public worship and ordinances of God, he was an active and an effectual support. His exertions, no less than his example, were ever employed to lead his fellow-men to the place of worship, whither the people of God have always resorted with unmingled joy. It was his constant care to walk within his house with a perfect heart.—

His family, which, including domestics, was numerous, were taught the worship of God, and the truths and duties of the religion of his Son. Mr. Winthrop was distinguished for meekness and prayer. The humility and condescension of his demeanor, in all the changes of his life, were singularly conspicuous, and constituted one of the first qualifications for the arduous services which devolved upon him.— This characteristic was eminently maintained by frequent and fervent prayer. God was ever in his view, he ever rejoiced in his perfections, in duty he employed his aid, in perplexity he relied on him for guidance, in afflictions he adored his righteous wisdom.

As a patriot, Gov. Winthrop will bear any comparison that may be adduced. It has already been mentioned that the most of his great estate was spent in the service of the colony.— In consideration of the great diminution of his property in the public service, he received, at different times considerable presents. In a speech at the opening of the General Court he spoke of these in the following manner.— “That he had received gratuities from divers towns, which he accepted with much comfort and content; and he had likewise received civilities from particular persons, which he could not refuse without incivility in himself.— Nevertheless, he took them with a trembling heart, in regard of God’s word, and the conscience of his own infirmities; and therefore he desired them that they would hereafter take it ill, if he refused such presents for the time to come.”* He took a most comprehensive view of the true interests of New England for the present and future times, and to the promotion of these, his utmost efforts were steadily directed. There is no appearance of any attempts to promote the interest of his own colony to the exclusion of the others. He viewed the whole as one connected community, united by a common interest, engaged in the pursuit of a common

* Magnalia.

object. The dazzle of a temporary approbation of the people, except as connected with their real and permanent interests, was never the object of his pursuit. His patriotism, instead of elevating his own country on the ruin or injury of others, sought the establishment of a civil community, on the principles of justice and philanthropy, alike happy in itself and beneficial to the world. Though possessed of a good constitution, his indefatigable labors and incessant cares wore out his life before he had completed the ordinary course. What more justly than this, could be called dying for his country. Like Moses, like Aristides, like Washington, Winthrop had his enemies; who suggested insinuations of misconduct in his public administration. The view of extraordinary virtue and uncommon public estimation the cankered heart of malice can never endure. It always resorts to the same subject of complaint. ‘*Ye take too much upon you*; such influence in the hand of an individual must be dangerous.’ Mr. Winthrop desired an investigation of his official conduct and was acquitted with great honor. On that occasion he remarked, “*It repenteth me not of my cost or labor bestowed in the service of this commonwealth, but do heartily bless the Lord our God, that he hath pleased to honor me so far as to call for any thing he hath bestowed upon me, for the service of his church and the people here, the prosperity whereof and his gracious acceptance shall be an abundant recompence to me.*”*

In the beginning of the year 1649, having for some time previous been afflicted with various infirmities which he viewed as indications of his approaching dissolution, Governor Winthrop fell sick with a fever. The church held a fast on the occasion, humbly pleading with God, that their illustrious pillar might still be spared. But God was about to teach them to make himself alone their refuge and guide. In his sickness, after some,

* Hutchinson.

short conflicts, he enjoyed the animating light of the divine countenance, cheerfully conversing with his Christian friends on *the hope set before us*. With great affection and fervor he commended to the faithfulness of God, of which he had enjoyed great experience, the infant churches and colonies of New-England. To his children, standing around him, he gave his parting counsel and dying blessing. He then committed his soul to God, and fell asleep, March, 26, 1649. He had nearly completed the sixty-second year of his age.

Mr. Winthrop had very severe domestic trials, in the loss of wives and children. To these afflictions he submitted with the magnanimity of a Christian. A beloved son of great hopes, was drowned soon after he came to this country. The character of the father is strikingly marked in the manner in which he mentions this afflictive event in his journal. "Friday July 2, (1630) my son Henry Winthrop, was drowned at Salem." This is not stoical, but the language of a submissive Christian, who views the holy hand of Jehovah in every event.

Mr. Winthrop left four sons, all of whom arrived to good estates, and to an honorable eminence in usefulness and character. His eldest son, John Winthrop, was the distinguished governor of Connecticut, who procured the Charter of the State. A son of this last Gov. Winthrop was also governor of Connecticut. Professor Winthrop of Cambridge, who died in 1779, was one of the most learned men New-England has produced. Of the family of Gov. Winthrop, Dr. Elliot observes, "Several of his posterity have exhibited the image of their illustrious ancestor, and his family have been more eminent for their talents, learning and honors, than any other in New England."* Gov. Winthrop's picture is preserved in the council chamber in Boston. A Journal, kept by him, from the time of his embarkation for America to the close of the year 1644, is

* *Biographical Dictionary of New-England*

preserved. It forms an octavo volume of 360 pages, and is the most valuable document of the early history of New-England that is extant.

[To be continued.]

CONNECTICUT MORAL SOCIETY.

Concluded from page 131.

The Branch Society in North Coventry reported also as their opinion, that the institution had produced effects highly and extensively beneficial to the community there; that, by its influence, the tide of popular feelings and sentiment had begun to flow in favor of wholesome morals; that the hands of the magistrate were greatly strengthened; that the notorious vices specified in the constitution were more and more abandoned; that travelling on the Sabbath, of which early in the year, there had been almost a continual stream, was nearly suppressed; that no needless labor was observed on the Lord's day; that tipplers had in a great measure forsaken those places to which a few months before they had been in the daily habit of resorting; that, though the reformation of confirmed drunkards was hardly to be expected, yet the use of distilled liquors was generally discontinued by persons in the enjoyment of health; and that idlers and drones were, in the public view, contemptible.

They were, likewise, sensible that perseverance is indispensable to permanent success in this patriotic and good work, and that they must go forward under the impulse of feelings like those of brothers united in a common cause. The education of children in the strictest habits; a vigilant attention to the moral qualifications of school-masters; exciting the people, as far as possible, to a universal attendance on public worship; affording every needed encouragement to in forming officers and magistrates, that they may continue to be vigilant, faithful, and fearless, in doing what they have bound themselves by the oath of the living God to do—were articles of duty in contemplation by the Society.

when their report was communicated.

Such is the proposed abstract of reports from the Branches to the general Society at their last meeting. Many of them, at the time of their reports had been quite recently formed. Nothing further could, of course have been done, than merely to form their systems, and commence their operations.

From a number of Branches, not named in this abstract, no reports were received. Those that reported, generally, though not all, gave the number and the names of their members. It has been deemed proper and useful that these articles be transmitted to the General Society, and be kept on their files; but unnecessary to repeat them in the abstract for publication. Tho' great numbers engaged in favor of good morals are very desirable, yet the success of a worthy cause, is not always found proportional to the multitudes who lend it their names.—The discretion, fidelity, zeal, and perseverance of a few have been frequently seen to accomplish the work of many. The number associated in the State of Connecticut, for the promotion of good morals, is not precisely ascertained. It probably exceeds two thousand. Even in this early period of the combination, such a number is sufficient to afford much encouragement and hope—and, especially, when the effects already produced are brought into view. It is wished and expected that Branches will yet be formed in those parishes, where they have been hitherto neglected. The friends of morality in such places are affectionately invited to consider the good they may do by a cordial co-operation with their brethren already combined. Such combinations in every part of the State must have it in their power to accomplish purposes extensively advantageous. To men who are both well disposed and intelligent, and have rising families, no consideration need to be suggested, but that rapidity with which the toleration of an open disrespect to religion, righteousness, and decency, has increased, during a few

of the last years. Intemperance, and the profanation of the Lord's day, may be assumed as the principal sources of this growing toleration.

The experience of more than a century has proved the excellence of our statutes. Executed with promptitude and energy, they have uniformly secured liberty and safety in well-doing. This is all that could be reasonably asked. It is the end of their establishment. But the whole of this good is lost, when they cease to take effect. Liberty, civil and religious, is our boast. But liberty, without morals, is a sword in the hands of a mad man—an instrument of perdition to himself and those within his reach.

On this very copious and very plain subject, a single thought deserves to be seriously considered. The devices of the profligate, in their struggle for toleration, are many and subtil. In none, however, do they succeed more triumphantly, than in *attaching odiousness to the character of an informer*. The mischiefs practised by the robber and thief are, indeed, seen and felt at once. There is, consequently, no attempt to fix reproach upon the character of an informer against them. But the mischiefs diffused through the community by the conduct of the sabbath breaker, the drunkard, the profane swearer and the vicious of every character, are less perceptible, in the single instance, and at the moment of perpetration. Besides, depraved appetite and passion are, every where, on the side of these practices so destructive in the result, to the body and to the soul—to the temporal and everlasting interests of mankind. It has been found easy therefore, to bring the cry of meanness and odiousness upon the head of the individual who conscientiously informs against the dealers in these pestilent vices. Nor have the immoral ceased to avail themselves of this fact. They have rendered the ordinary operation of the laws ineffectual for restraint. The tithing-man, the constable, the grand-jury-man, standing almost, in many instances entirely alone, is overwhelmed. In several parishes, it has already arrived, as appears by the foregoing reports, that he will sooner suffer the penalty of the law for refusing to take the qualifying oath, than bind himself by its sacred obligations. In others, as is well known, the informing officers, conscious of their odious, feel themselves constrained to hide their faces and shut their eyes,

from seeing evil. In others, again, where the sight of profligacy cannot be shunned they are driven to miserable evasions and equivocations to justify their neglect. Verily, ye that profess friendship to the well-being of man, these ought not so to do. The case of the officer is hard—it is honorable—and the prospects of every community so conditioned are gloomy.—Here, then, is seen a reason invincible for combinations in support of wholesome laws, and of those who are appointed to enforce them for the common good.—The odiousness of bearing an efficacious testimony against vice will not, where these Societies exist, and do their duty, oppress the informer. The associated will take this burden from his shoulders, and their collected strength will bear it not only without pain to themselves, but with triumph to the cause of virtue.

The great body of the people in this State are far from being notoriously vicious. The fact is matter of devout congratulation. It is ample ground of hope. The growing toleration of the comparatively few licentious is the cause of alarm. The well-disposed, the moral, the reputable, are sufficiently numerous, in every parish, to render the profligate citizen disreputable—to cover with shame the rising individuals that have begun to feel as if they might be vicious with impunity—and to uphold our statute book as a watchful guardian of our social and civil enjoyments. By the progress then, of immorality within a few years in our land, by the insufficiency of law in its ordinary operations to check that progress; by the success of the recent and present efforts, as far as made, to curb the openly profligate: by the ample competency of the reputable in every village to restrain the immoral among themselves; by that unmeasured affection which the generation now risen and active feel for the well-being of those that shall follow, and by the duty which all owe to God and their country—let the friend of good morals in each parochial district be induced to unite their counsels and persevere in their labor to secure the invaluable object of this institution—and the wide-wasting enormities of vice will be speedily and effectually arrested.

ENOCH PERKINS,
JOHN TAYLOR,
CALVIN CHAPIN, } Committee.

BAPTIST MISSION IN INDIA.

The 25th Number of the Periodical Accounts of the Baptist Missionary Society, which brings down the history of the Mission to the close of the year 1812, is published. It is prefaced by some observations of the Committee, which serve to give a comprehensive view of its progress since the close of the year 1809. At that period there were six stations containing 39 members. At the close of 1812, there were twelve stations, and about 500 members. The main part of what has been done in Calcutta, has been done in these three years. By circulating the Scriptures in the native languages, by preaching, and by the establishment of a large school, on Lancaster's model, a strong impression has been made on that city. During this period, not less than 160 persons have been baptised in Calcutta and Serampore;—a mission had been planted in Orissa, the seat of Juggernaut, where not only have the Scriptures, in the language of the country been liberally distributed, even within the precincts of the temple, but the gospel has been diligently preached and a church formed of between thirty and forty members:—the church in Jessore has increased from thirty to eighty members:—the Gospel has been preached, and churches formed at Bheerboom, Agra, Digah, Patna, and Dacca:—the word of God has been introduced into the Mahratta country where many were reading it with apparent effect:—and three new stations have been occupied, viz. Columbo, Chittagong and Bombay.

The state of the translations at the end of 1812, was as follows;—1. In Bengalee, the New-Testament had gone through three editions, and was ready for a fourth;—the second edition of the Old-Testament was printed to the fourth chapter of Leviticus. 2. In Sungskrit, New-Testament printed;—Old-Testament printed to 2d Samuel, and translated to 2d Chroni-

cles. 3. In Orissa, New-Testament printed, and tried and approved by Orissa pundits;—Old-Testament, the Hagiographia and the Prophets, and the Historical Books to 1st Kings, printed. 4. In Telinga, New-Testament translated, Matthew in the press. 5. In Kurnata, New-Testament translated, Matthew revised. 6. In Malabar, New-Testament printed, and in circulation;—Old-Testament printed to Numbers. 7. In Hindoostanee, New-Testament, second edition in the press;—Old-Testament printed to Exodus. 8. Shikb, New-Testament, translated and printed to Luke vii. 9. In Burman, types cast, a volume of Scripture Extracts printed, and the translation prepared to Luke xviii.—10. In Chinese, New-Testament translated; O. Testament to 1st Sam. v. and Gospel of St. John printing. 11. In Cashmire, New-Testament translated to Rom. ii. 12 Assam, New-Testament, translated to John vi. Besides which the translation of the Scriptures into the Pushtoo or Affghun, the Nepala, the Brij Basha, the Bilochee, and the Maldivian were commencing; important improvements had been made in casting types and manufacturing paper, and the younger branches of the family were so educated, as to be able to carry on the translations.

"The feelings excited by the disaster at Serampore, not only produced a prompt and very liberal contribution for the reparation of the loss, but probably increased the interest which the Christian part of the nation felt in the question, Shall Christianity have free course in India? That interest certainly was great, and of great importance. The temperate but decided way in which the sense of the country was expressed, as well as the respectful manner in which it was treated by the Government and the Legislature, call for our grateful acknowledgements both to them, and to Him who disposes the hearts of all for the accomplishment of his purposes."—"Finally," the Committee observe, and we are anxious to second their pious

admonition, "while solicitous for the success of Christ's kingdom in other lands, let us not forget our native country, and while the souls of our fellow-sinners are dear to us, let us not be unmindful of our own. It is too possible that a zeal may be kindled for a public object while at the same time things of a personal nature are neglected. Surely it would be a grievous thing, if while busy here and there about converting the heathen, we lose our own souls!"

Some extracts from the Periodical Accounts themselves.

"Serampore and Calcutta.—Fifty-nine have been added to this church, the greater part of whom are natives of India of various religions." "The Scriptures and scripture tracts in various languages have been largely distributed by the members of the church among their neighbors, their servants, and the strangers from various parts of India." "Several of the younger members of the church have applied to the study of the Bengalee, Nagree, and Persian characters, to enable them to read the New Testament to their servants and neighbors." "The Benevolent Institution for the instruction of poor children, has been this year extended to girls, who with the boys in a distinct apartment, amount to upwards of 300." "A building, during this year has been erected near the chapel, which will contain 800 children."

The impression made on the neighborhood by the conduct of the Missionaries, and the quiet manner in which they are heard by the natives, will appear by the following account of one of their excursions:—"On 23, in the evening, the brethren Marshman and Ward went to Ishra. The people in the bazar kindly accommodated them with seats; and nearly fifty sat down around them, to whom they read and expounded the Ten Commandments, asking the people which of them they thought evil or unjust.—They answered, 'None'; they were all good.' The tree then, said they,

must be good from whence these branches come; and proceeded to shew them how every man by nature was averse from these righteous commandments, and of course from the God who gave them; which state of mind must be a state of wickedness, and of the utmost danger. They then shewed them how Jesus Christ came into the world to deliver men both from the guilt and the dominion of sin; and that their errand into this country was wholly to bring a message of love, to make known these glad tidings to them, and beg them to come to Christ and share the blessings which they themselves enjoyed, appealing to them whether, in the twelve years that they had resided near them, any thing had appeared in their conduct which could lead them to deem them enemies instead of friends?—They answered, 'No;' and seemed extremely attentive to the discourse.

Feb. 23, 1812. "In the afternoon," observes one of the Missionaries, "I renewed my visit to the once hardened prisoners in the house of correction. The women here are but little interested; but the men, both old and young, Hindoos and Musselmans, when I compared their conduct towards God to that of the prodigal, and set forth his long-suffering and mercy through the Son of his love, were so affected that both they and myself found it a painful task to part. They followed me as far as they could, and when we parted it was with tears. One of the seapoys on the guard, a Hindoostanee man, told me with tears also, that though I had spoken in Bengalee the words had pierced his heart. During my address, an Inquisitive Hindoo interrupted me, by asking me where our Lord Jesus Christ the new Saviour that I declared to them, had been for so long a time, that he had only now heard of him? I told him that the Saviour I preached was no new Saviour, but the only one appointed of God, even that God against whom we had sinned; and that to him alone all the ends of the earth are exhorted to

look and be saved. If he then, said he, be a Saviour for all the world, how is it that the Europeans, who appear to have had him revealed to them, did not all this time make him known to us? I told him, this did not lessen the truth of my assertion; for that all the Europeans whom he saw in India were not Christians."

March 11. The Missionaries having heard that at Chagda, about 24 miles from Serampore, a large concourse of people would be assembled, sent thither Jonathan Carey, with the native converts Deepchund and Vikoontha. They arrived there the next morning at seven. "Here," the itinerants observed, "a spectacle was exhibited which we seldom witness. The river, which at this place is about three quarters of a mile wide, was covered with men, women, and children, nearly to the middle of the stream. In one place was a Brahmu and his train of followers, dipping themselves with the greatest devotion in the sacred stream; in another, a mother was seen dragging her shivering child into the river; in another, a Gooroo instructing his disciples in the rites and ceremonies practised on these occasions; in short, every one, from the grey head to the youth scarcely versed in idolatrous ceremonies, rich and poor, Brahmuns, and Shoodrus, all seemed intent on the same object. The immense crowds which thronged the shore seemed like a forest of heads. Some had travelled journeys of several days; some had come from Chitagong, others from Orissa & from other parts of the country not less than a hundred miles distant. About seven in the morning we went out, and Deepchund began to speak to the people; but so great was the press that we were obliged to climb a boat which lay on the shore with its bottom upwards: from which place we declared to them the inefficacy of the act they were then performing to remove their sins, and pointed them to the Lamb of God. The people listened with the greatest attention. After preaching for more than an hour, we brought

from our own boat a number of scripture-tracts, but we were again obliged to ascend the boat, where the people followed us, clambering up the sides till the boat itself was covered with the crowd, all eager to obtain books. Thinking our situation unsafe, on account of the pressure of the crowd, we retired to our own boat; but there also the people followed us for books; some up to their necks in water; some even swam to the boat, and having obtained the pamphlets, swam again to the shore. After resting a few minutes, we landed a little way higher up and ascending a small hillock, where a large number soon surrounded us, we again declared the truths of the Gospel. A young Brahman, who said he was acquainted with Mr. Carey, raised a shout among the people crying out *Huribul*,* which was soon vociferated by the whole crowd, so that all our efforts to be heard, were ineffectual. The noise having in some measure subsided, we resumed our discourse. At length, *Vikoout'ha* discovered some people from his native village, whom he addressed for more than an hour; after which a Brahman, whose house lay at the entrance into the town of *Chagda*, entreated us to come and explain this new doctrine. We went, and hither a crowd followed us to whom we explained our message. During the discourse, a lewd Brahman came up, and, insulting us, said, that if we would bestow upon him the means of gratifying his lewd desire, he would become our disciple. Upon this, the Brahman who had invited us took up the matter, upbraided him for uttering such vile sentiments, and continued disputing with him a considerable time. I was glad to observe, that the people seemed to exult at his being put to shame. Having unanimously driven him away, they entreated us to proceed. After preaching for a long time, we distributed a number of tracts which the people received with the greatest eagerness. From hence we

* *A Sort of Huzza!* as—Great is Diana of the Ephesians.

went to the market, and from thence to a place where two robbers were hung in chains: here the people's attention was drawn off from our discourse, by a number of lewd fellows; and night coming on, we returned to the boat. In our way, we beheld a most gratifying spectacle: a number of people were sitting under a tree, growing close to an old temple in ruins, dedicated to *Shiva*; and in the midst of them, a Brahman who had obtained a pamphlet, was explaining its contents to the attentive crowd. I could not help stopping to contemplate this scene for a moment—one of these 'images of the divinity,' with a *poita* hung round his neck who had just been bathing with the rest of the people in the sacred stream, and from whose lips nothing had ever proceeded but the praises of the gods, at the very door of the temple too, within whose walls he perhaps had been accustomed to pay his idolatrous adorations, and from which very likely he had all his life received his maintenance—this man became an unwitting teacher of the Gospel! This sight was so new and so cheering, that it compensated for all our trouble. Returning through the Bazar, we saw a man, who had been disappointed in obtaining a pamphlet, buying a book of a boy who had received it from us gratis. On the whole, considering the vast concourse of people, we have reason to bless God for what was done; some thousands of scripture-tracts were distributed, many of them to people who had come more than ten days' journey, and who will carry them back into their own country; so that though they went to *Chagda* to worship a river, they may have found Him who is the pearl of great price; and perhaps others also may become inclined to read these pamphlets, and may be converted. Night coming on, and all our stores being exhausted, we took our leave, and arrived at Serampore on Friday night, where we learned that the printing-office had been consumed two days before."—[To be continued.]

AN ADDRESS

TO THE CITIZENS OF ALBANY.

The alarming judgments of God pouring on our country are evidence of our guilt and his displeasure. The pious will observe and endeavor to understand these dispensations. The thoughtless and the wicked will dissipate them till hardened through the deceitfulness of sin, they are overwhelmed in ruin and destruction.

Similar sins in every age are visited with similar judgments. Swearing, profanation of the Sabbath, drunkenness, lying and injustice, brought the destroying sword on the flourishing nation of Israel, and has made Judah vagabonds on the earth for nearly two thousand years. These sins shamefully prevail in our land, and for these it now mourns.

That profanation of the name of God, fearful imprecations, and language blasphemous and obscene, abound among all ranks, and contaminate our taste and our youth, impudence itself will not deny. In meetings for social and civil purposes, in our streets, in common conversation, and in the sacred bosom of many families, language is frequently heard that would cover a heathen with blushes. The ear of hoary age and female delicacy is not respected; nor does rising modest youth escape the foul assault.

Profanation of the Sabbath, as might be expected, accompanies contempt of the name of God. Sabbaths are hardly enjoyed by our cattle and our servants, through feasting and dissipation. Our streets, our taverns, and our drawing rooms, are more frequented than our churches.

The use of ardent spirits prevails in our land to a disgraceful extent, and in the most dangerous excess. In the hours of labour, and in the hours of rest, in society and solitude, by day and by night, in the bosom of domestic retirement, as well as in the tavern, this deleterious, this impoverishing cup incessantly circulates without moderation. In this inglorious manner tempers are corrupted, passions

inflamed, property dissipated, health undermined, reputation and credit blasted, judgment impaired, and souls destroyed. The consequences are deplorable—Wives broken hearted, children in hunger, rags and ignorance. Self condemnation with want of resolution to amend! bloated countenances, and bodies unnerved, dropsies, epilepsies, delirium, distraction, despair; a midnight of misery, before the mid-day of life; a death full of horror and pain; a grave unlamented.

From such scenes can honor, truth and rectitude be expected. Promises are rashly made and never remembered. Engagements are entered into and never fulfilled. Difficulties produce falsehood and evasion, and terminate in fraud and dishonesty.

Is this picture overcharged? Listen to the language of our streets—visit families of dissipation in the severity of winter—attend the Police office—examine the calendars of dram-shops, and listen to their annals, and you will be compelled to exclaim, the half is not told.

Have we no laws to restrain such vices, and to punish such offenders? We have, and the 34th chapter of the *laws of our state, an act for suppressing immorality*, is clear and applicable. Have we no magistrates to enforce these laws, and carry them into execution? We have magistrates, virtuous, vigilant and discreet; but the offences and offenders rarely fall under their eye; and citizens who daily are insulted by them are loath to complain and unwilling to prosecute.

The friends of humanity and morals might form voluntary associations, when by their numbers and their influence they might claim respect to aid magistrates in detecting and prosecuting offenders.

In London, and the principal cities of Britain, men of prudence, temperance and fortitude, have entered into such associations with uncommon success, and annually receive from their fellow-citizens the applause which

their exertions and impartiality merit.

Under these impressions, and animated with such examples, several citizens, though conscious of their own insufficiency, yet conscious of the uprightness of their intention, have resolved to attempt the formation of a society of this nature, and they earnestly invite, and fondly hope, that every well-wisher to the prosperity of morals in our city, and whose circumstances may permit, will hasten to join them.

The object of the society will be, to engage the members themselves to greater circumspection in their own conduct and conversation, and to discountenance and discourage impiety and immorality by christian exhortation—to devise the most prudent and effectual measures for the detection and prosecution of public offenders, and to aid magistrates and the officers of the police in reclaiming them by fine, or otherwise—to give aid and facility to constables and other officers when employed in the faithful discharge of their duties. In fine, that as much as possible they may proscribe from our streets filthy and impious language—the reeling drunkard, and the noisy sabbath-breaker without respect to persons.

A meeting of the friends of this measure is requested at Mechanic Hall, on Tuesday the 27th day of September inst. at 6 o'clock in the evening, when the plan of a constitution will be laid before the meeting for their consideration, and ulterior measures taken for the organization of the society.

REV. SAMUEL NOTT, MISSIONARY IN INDIA, to HIS FATHER.

Bombay, July 23, 1813.

My dear parent,

My last letter was written from this place in March last, and sent by the way of England.

That letter, which I hope you will have received before the arrival of this, stated to you our situation in

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this place. I mentioned in that, that the Bengal Government had advised that we should not be allowed to remain here, and my fears that we should ultimately be sent to England. The explanation of our conduct, which we made to the government here, produced so favorable an impression, that we had begun to entertain great hopes of success in our attempt, when a new difficulty unexpectedly arose;—a difficulty which makes our present situation very doubtful. The Aligator from Salem put into Calcutta from stress of weather, and was taken possession of by government, because she had violated her privilege with which she left your country, by cruising about the Cape of Good Hope to give information of the war to American ships. That the Governor has informed us, he fears he shall be under the necessity of sending us to England, considering the fears which the General Government manifest that political and missionary purposes are or may be mingled in the American mission. What will be the event, God only knows.—The Governor here expresses his firm confidence in the integrity of our designs; and we yet indulge much hope, and particularly, because we have not been ordered to go by the ships which will carry this letter. We know that the same God who delivered us once before, and brought us safely to this place when every arrangement had been made for carrying us on board a ship for England, is able to deliver us now. We trust it will yet appear to be His sovereign will; that we shall endeavor to be prepared for the worst, and it would not be surprising if we should be sent to England by the next ship. I am happy to tell you that God has given us a little daughter, born the 24th of May,—a proper and healthy child. May she be the Lord's from infancy to age, and through eternity.

We have determined to call her Harriet, after our deceased sister Newell, whose early death we most deeply regret. The circumstances of that distressing event you will probab-

have heard, before you receive this. The LORD comfort her friends.

Mrs. Nott enjoys very good health and I may say the same of myself.—We live quietly in our own house with brother Hall, and have the common blessings of life in sufficient abundance; also, kind friends to add to our comfort. We have heard nothing from you since we left America. We have been expecting to receive letters by the American vessels mentioned above, but as yet we have received none. Ever since our last letter, brother Hall and I have been studying the Mahratta language, under the tuition of our Bramin, with whom we converse considerably; and have read a part of a book. This language is spoken by the inhabitants of this Island, and the neighboring Island and country. This Island contains 220,000 inhabitants,—all buried in gross ignorance and stupidity: surely a number worthy of our exertions and prayers, if souls are truly valuable. I suppose that this Island with two adjacent ones contains more inhabitants than our native state. Oh, how different their moral condition! In the one there are hundreds of thousands of Bibles;—innumerable books to explain and enforce its doctrines and present its hopes;—multitudes of Ministers laboring, instructing, and awakening; saints living upon the word;—obeying their Heavenly Father; receiving their comfort from his presence: and above all the Holy Spirit teaching ministers and churches to cry, Abba, Father, and frequently shedding down his influences, and bringing sinners from darkness to light.—Here there are some who are called Christians. Among the few English there are, perhaps, none that love the Lord. There are 30,000 Roman Catholics, but as ignorant as the heathen. The remainder are heathen or Mahomedans.—No Bibles; no religious books;—no knowledge of the doctrines of the gospel;—no ministers giving them line upon line and urging them to their happiness;—no saints living upon the word—no Holy

Spirit:—and yet dying every day, and going to the bar of GOD!

In the midst of these things my heart is often insensible; but still I must beg you to feel for them and pray for them: pray for them with earnestness and faith.

We long to hear from you. I do not yet despair of hearing by the Salem Schooner. Oh, that we could have news of your prosperity, and especially, that the church prospers, in the midst of the calamities which are falling on the land. If the unhappy war should cease, you would have many opportunities of sending to Calcutta to the care of the Baptist brethren.

August 15. I am happy to say that we are all well to this date. We have just heard that brother Judson has gone to Rangoon. Brother Newell is at Ceylon waiting to join us.

Your dutiful Son,
SAM'L. NOTT.

—
TOMBAY, Dec. 22d, 1813.

My Dear Parent,

This morning I directed to you a half sheet of paper written partly by myself, and partly by Mrs. Nott, and sent it off for the packet, which was then closing; but understanding that the ships will not sail till to-morrow morning, I began a new letter.* I seem, my dear parent, in a kind of amazement. I wonder and adore all God's gracious deliverances in such an hour of distress as ours was yesterday. Our going to England seemed then absolutely certain. Think of us packing up with all our might; laying in stores for a six months' voyage; settling our accounts; receiving letters for England! parting with our friends; sending our baggage out of the house; and then consider how strange—how marvellous—how worthy of gratitude to find ourselves seated writing, instead of going, and indulging the hope of being allowed to remain in this place.—Thus GOD has delivered us now.—

*The intelligence contained in the letter here alluded to is comprised in this.

You have heard some of the deliverances which have been wrought for us, since our arrival in India by some of our former communications. We have been several times on the point of leaving for England and Mrs. Nott was on the point of going alone after our departure from Bombay in the month of October.†

● I have not time to tell all the particulars of our *very varied course*. We have been very minute with the Board of Commissioners. Behold what God hath wrought!! He hath not dealt with us after our deserts—May he teach us to glorify Him, for what He has graciously done. I may almost say that, humanly speaking, there is now no doubt of our staying in Bombay. Our friends at Calcutta have obtained the sanction of Lord Minto, the late Gov. Gen. to our stay, and likewise of Lord Moira, the present. All that is now wanting is a formal order, which Lord Moira said would be very soon issued. As to this Govt. our leaving Bombay in October just as they were about to send us to England, and (which was not learnt by them till they had paid 4000 Rupees for our passage) was displeasing to them.—The Gov. has become more favorable of late; and in allowing us to stay after having ordered us to go, he had given a proof of this. He now implies that should communications from Bengal be favorable we should remain.

We have made no progress in the Mahratta language of late, but hope soon to recommence the study of it with renewed vigour. Our varied troubles have been a very great hindrance to our studies. Hitherto we have not preached in Bombay though we have usually had a very small meeting on the Sabbath in our own family. Should we remain here, the way will I trust be open to do much good by English

preaching. The late steps which have been taken by us, and concerning us, have excited much attention; and I hope will be the means of opening the door to more usefulness. We have many very kind friends, who have stood by us in all our trials. We have been much interested by two Lieuts. in the army lately become serious and who seemed peculiarly devoted. They have promising talents, and bid fair for usefulness. One of them is now sitting by me making a copy of some of our papers. GOD has in this shown us a token for good. There are some others we hope, devoutly interested in our staying here. During our late wanderings, we have made, (not indeed of our own accord) a most interesting visit to Cochin, on the Malabar Coast. This is the place where Buchanan was: and in the neighborhood of which he saw the Jews and Syrian Christians. We intend to send home an account of our visit to Cochin, but hurried as we now are, we cannot do it, and I hardly dare to touch upon the subject in this haste. The Syrians seem a very poor people; but live in villages neat and regular, in comparison with those of the Natives. The Church which we saw, was large and handsome. There were three Priests belonging to it, whose business seems to be principally to chant the Liturgy, (which is in Syriac, a language not understood by the people) and perform the prostration, and other ceremonies of their worship. Except on great Holidays they do not speak to the people. The people can but few of them read; and besides they have no books of religious instruction in the Vernacular tongue: The only book of the kind in the village was a translation of a few forms of prayer; a book of the size of a New England Primer. Untaught, how can they understand?—But in my haste I should no enter on this subject. Cochin is a most excellent place for a mission.—Indeed there are many excellent places in this land. I wish much to hear of another arrival of American Missionaries.

† Messrs. Nott and Hall attempted an escape to Ceylon in the month of October on account of the severe opposition made to their stay in Bombay, but were brought back. Mrs. Nott, particularly notices this event in letters to her friends.

I hope you are all well, that God has not diminished your number. — We are all tolerably well. Your future letters may be sent to Bombay. You will however need no directions: if they are sent to the Commissioner's Agent in London, he will send them here. If they come by American ships they must first come to Calcutta.

Your dutiful Son,

SAMUEL NOTT.

DIED, at New-Hartford, (Oneida County) on the 25th of July last, Miss HARRIET WELLS, aged eighteen years, the youngest daughter of the late Mr. Samuel Wells.

The following account of the remarkable incidents attending the sickness and death of this amiable young lady, is chiefly taken from a letter, addressed, by a sister of the deceased, to her Aunt.

A righteous dispensation of Almighty God, has removed one of our family into the eternal world. It is my dear sister Harriet. The grave has closed over her. Her mortal remains now lie by the side of those of our beloved Father in the cold and silent tomb. Does this intelligence shock you? I will endeavor to give you an account of her sickness and death. Oh! may the Lord enable me to do it in such a manner, as shall deeply impress our minds, with a sense of the justice, patience, mercy and grace of our God!

From the time sister Harriet returned from school, at Hartford, (Con.) last spring, she had, been apparently as indifferent to religion, as before, but it now seems she had been for a short time previous to her death, engaged in reading Baxter's Call, her Bible and the Hartford Hymus. It appears she read with some attention, for she had turned down leaves where probably the passages struck her mind with more than common force.

On the 20th of July, she visited her friends a few miles distant, and was, to all appearance, enjoying, as usual, the

most perfect health. Rain prevented her return until the next evening. In the night following, she was taken ill. Every thing that could be thought of, from which there was any hope of benefit, was applied but to no purpose. At day break, medical aid was obtained, but to as little effect. By noon, she was materially changed. Every symptom indicated the most violent attack, and denoted approaching death. But not knowing the real nature of her disease, we yet indulged hope of her recovery. From the commencement of the attack, she had been tortured with the most excruciating pain. Writhing in agony, with scarce an interval of ease, every breath was attended with a groan; but this extremity of distress, did not extort from her a single complaint. The sun rose on Saturday morning, and Harriet was no better. Seeing the danger of her situation, we had great anxiety for her immortal soul.

I put the question, "my dear Harriet, what do you think of your condition?" She replied, "I don't know!" From this answer, which was not attended by any plainer expression of her feelings, we were fearful her mind had continued as unaffected, during her sickness, as we supposed it had been before. Oh! it is impossible to describe my feelings at this juncture. Imagine them if you can. Apparently on the verge of the grave, and her peace with God certainly not made: now was the trial whether I could acknowledge God's justice, and submit to his will in the infliction of eternal punishment, when the subject of it, must be a dearly beloved sister. To have done so, I know would have been my duty. If I could, it must have been through the powerful assistance of divine grace. That I do hope, would have been sufficient for me, and would have enabled me to have said, "It is the Lord, let him do what seemeth him good."

We had repeatedly the attendance of physicians, who made every effort to arrest the progress of her disease.

At one time her symptoms appeared a little more favourable, but we were told, we must take no encouragement—the event of her sickness was very doubtful.

At the disclosure of her danger, Harriet did not appear much alarmed, but what must have been her views and feelings at the near prospect of eternity! She was convinced she probably must soon enter it, and had not a gleam of hope of future happiness. Yet, my dear Aunt, precious is the truth of the maxim, "Man's extremity is God's opportunity." Let us view with astonishment and gratitude the unbounded goodness, the inexpressible love and grace of God.—

We do hope there was mercy for her.

Saturday afternoon, Mr. SNOWDEN, our former clergyman came, having heard of sister's sickness. In her conversation with him we were happily surprised to hear her confess the sin of her past life, her great criminality in not devoting it to the service of God, and acknowledge the vanity of this world, the necessity of preparation for death, the insufficiency of her own exertions to merit salvation, and the justice of God in casting her off forever. It was quickly apparent, that she was under the most pungent conviction. To the remark that her bodily pains were great, she replied, "Yes, but they have been nothing in comparison with the distress of my mind. I fear my sins are too great to be pardoned." The conversation was protracted. He endeavored to impress her mind deeply with a sense of the evil of sin, the necessity of repentance, and directed her to rely solely on Christ for pardon and salvation. We joined in a fervent prayer to the throne of grace for mercy for her. Mr. S. left her: yet we had no hope. She had not yet cast her burden of sin upon the Lord.

After this, we had frequent, and indeed, almost incessant conversation of similar import, with her. Our souls were drawn out in prayer to God for her; we plead his gracious promises

and besought him to have mercy on her.

During this time she was greatly agitated. After a little interval of quietness, some time in the evening, I said to her, "Harriet, do you yet think your sins are too great to be pardoned?" "Oh no; the blood of Christ is sufficient to cleanse from all sin." This was the first ray of hope she manifested. After this she conversed much, and spoke often of Papa, and expressed a great desire to meet him in heaven. Not a groan escaped her till she died. She spoke with the greatest composure and cheerfulness of death and eternity. All fear was gone; her mind was perfectly tranquil. To the questions, Are you willing to die? she answered, "Yes, if it be God's will." Do you wish to recover? "No." She said to her mother, "I hope you feel resigned to God's will in taking me from you." To her elder brother she said, "Do, my dear brother seek, that you may find, the one thing needful, and give the remainder of your days to God. He is deserving of your whole heart and life. Now, youth is the best time to attend to the concerns of your soul; which, alas! I have spent in folly and vanity."

Her pain, with little intermission, continued to be very great till about two o'clock Sabbath morning. Mortification was supposed to have commenced, and the time was fast approaching when we must part to meet no more on earth. From this till near her death she was almost free from bodily pain, and her mind remained perfectly placid and happy. Her views appeared constantly bright and animating.—At one time, when it seemed she was just dying, she was asked if she did not think she should leave us soon. She said, not immediately, but before long I shall go.

She expressed a confidence that her peace was made with God, and exclaimed, "O how thankful I am that I have been permitted to enjoy my reason that I might have an opportunity to make my peace with God,

while others more deserving, have not had this blessing.

Between three and four, Sabbath morning, some friends came in; she seemed very glad to see them; desired to have prayers, and said, "I hope I am sincere, I hope my heart does not deceive me." To her youngest brother she said "Brother do you know I am dying?" Once she expressed a little fear that she had been brought to submission from a dread of future punishment. This fear wholly left her before she died.

About day break, it was thought she was dying. All the family was present, and while all around her were in sobs and tears, she without the least emotion, but with the most perfect composure and apparent complacency, took the hand of each one and by a most endearing token of affection, took a final farewell. For her young friends, she expressed great anxiety, and said, "Do entreat them not to be so foolish as I have been, to put off preparing for death till they come upon a dying bed; it may then be too late.

Some one said, "Jesus can make a dying bed," Harriet immediately repeated the residue of the verse. About sun rise, it was remarked that it was Sunday. She replied, I had not thought of it. Her Mother said, I hope it will prove a Sabbath day's blessing to your soul. She replied, with a smile, I hope it will. Her dissolution not appearing so near, at her importunate request, Mr. Snowden was sent for. Before he came, she called for the Hartford Hymns, and immediately selected the 253d desiring to have it read. It seemed to express her sense of the greatness of the atonement. At her request, a number more were read, one of which, the 207th, she asked to have repeated. On reading the last verse,

The soul that on Jesus hath lean'd for repose,
I will not, I will not desert to his foes;
That soul, though all hell should endeavour
to shake,

I'll never, no never, no never forsake—

She exclaimed, how unbounded, how

unchangeable the love and faithfulness of God.

The Physician who had attended her most, found it necessary to leave her; in bidding her farewell, he said, Harriet I hope we shall soon meet in Heaven. She cheerfully replied, "I trust we shall." Her life was prolonged beyond expectation. Her trials were not yet at an end. It pleased the Lord, in compassion to us, to suffer her to give still further assurance that she was prepared to appear at the tribunal of her God. Mr. S. had the opportunity to witness the manifestation of God's goodness. He came, and from a long conversation with her, which she sustained with ease and cheerfulness, to our unspeakable satisfaction, we received additional assurance that the Lord had been gracious to her soul. He interrogated her closely. She said she relied for pardon and salvation on the blood and merits of Jesus Christ. "My sins," she said, "have been innumerable, but he is able to wash them all away. My sufferings have been great, but nothing in comparison with my Saviour's. Were it his will I could pass through double what I have already endured." She said Christ appeared to her infinitely lovely, and God infinitely glorious.—After much conversation, Mr. S. asked if it would not be proper to join in a prayer of thanksgiving to God. Harriet observed, "Oh, Yea." The proposal was grateful to the feelings of all. We all united around the bed of a dying daughter and sister, in praising God for rescuing her from eternal misery. Was such a scene ever witnessed? It will be impossible for you to realise the deep feeling of Mr. S. But the afternoon before, he had left her tormented with the extremest anguish, from a conviction of sin and guilt, apparently about to be ushered, without repentance and without hope, into the awful presence of an offended God.—The thought was too dreadful for contemplation. The shock of feeling was almost beyond endurance. Now he saw her, in the full possession of her

intellectual powers, peaceful and happy—her mind calm, placid and joyful, viewing the rapid approach of death, with perfect composure, and anticipating her exit from *this*, and entrance into the world of spirits, with the most delightful tranquility. He was now almost overcome with joy and gratitude from a sense of the inexpressible mercy and goodness of God. With deep emotion on the part of Mr. S. Harriet took leave of him in the same affectionate manner, she had before done of her other friends, with as much cheerfulness and composure as she could have done had she expected only a short and temporary separation.

All her concerns seemed now to be settled, and she appeared to have nothing to do but to die. Earth and all its attractions were vanishing from her view, and she was waiting patiently for her departure. I do trust we were willing to give her to her God—Judge what must have been our feelings, at such an awful crisis, ~~had~~ the Lord left her to perish without hope! But I forbear. Thanks to our God, it is not necessary to contemplate an idea so dreadful. Inexpressible was the gratitude we felt, for this great mercy and deliverance. Yet how inadequate it was! Oh! the goodness of the Lord is enough to melt the heart that his justice cannot break.

Was not this a triumph of religion, this a test of Christian principles? What calmed the agitations of her mind?—What gave peace and joy to her tortured soul? It was a confidence of pardon and acceptance by her God,—a firm belief that her sins were washed away by the redeeming blood of a crucified Saviour. What sustained us under the pressure of this chastisement of a mysterious but righteous Providence, which would otherwise have been so terrible an affliction? We do hope it was the powerful influence of divine grace. May we not humbly trust, that the prayers of her friends were heard, and that in great goodness and compassion, mercy was extended to her, when it was about to be forever

denied? Blessed be our God he will always hear the prayers that are offered in faith. He will fulfil the desires of those that fear him—"he will hear when they cry, and save them" in their distress.

We were favored with the continuance of my dear sister a little longer. At nearly twelve she asked for her little bible. She took it in her hands, which were as cold as clods, and could hardly sustain the weight, and turned to the 145th Psalm, and desired to have it read; and then repeated.—Every word seemed expressive of her feelings, and suited to her condition and frame of mind. Never was any person in the possession of health, and all their powers, more sensible of any event, than she was of approaching death. Yet she was perfectly composed. She would raise her hands, cold and purple—look at them—lay them to her neck—examine her pulse—and offer them to those who stood around her.

From the time we had considered her dangerous, we talked of her death, as freely as we could have done of any common subject. This, after the hopeful and happy change in her feelings, did not alarm or agitate her.—Death was then deprived of his sting, and stripped of his terrors. Some one observed to her, "I fear you begin to grow impatient—your trials will soon be over." "Oh! No, (she replied,) I do not. I could endure a great deal more yet."

A little before she expired she remarked she was very sensible she was dying, and said she knew us all. At nearly four o'clock she had a violent struggle; after which she turned upon her side, and at five minutes after four, without a groan, or a motion even of her finger, she sweetly breathed her last, and yielded up her spirit to her dear Redeemer.

Thus, my beloved aunt, died my dear sister, and your truly affectionate niece. I have not told you half the interesting incidents; yet the story is very long: but your goodness, I am

sure, will excuse the prolixity and pardon the minuteness of circumstantial relation. Let us not too deeply mourn her loss, but let us resign ourselves and all we have to the just and wise disposal of our heavenly Father. I can truly say "it is good for me to be afflicted."

We have committed her remains to the mansion of the dead; but it was her spirit that animated the clay, and made her dear to us. *That*, we trust, is translated to the realms of blessedness where it will remain forever, in the full enjoyment of infinite beatitude. Let us then willingly leave her body in the grave, till her spirit, free from all pollution, shall reanimate it, raised in the likeness of her glorious Lord and Saviour.

MR. EDITOR,

The following reflections of an aged believer are submitted to your consideration. If they are thought worthy a place in your magazine, the publication of them will be gratifying to his numerous friends and acquaintance. The author is *Silas Phelps*, a native of Lebanon, Connecticut. He made a profession of religion when he was about twenty-one years of age—was an early emigrant in this part of the country and died at Brutus, county of Cayuga, 1st April, 1814, in the 95th year of his age. The reflections were written in extreme old age, and in the near view of death, and were designed to give his surviving friends a description of his exercises of mind, and of the evidence he possessed, of being prepared for the joys of heaven.

Reflections February 7th, 1809.

Many rolling years have passed away
Since I first saw the light of day
Wonder of wonders, I am here!
Eternity must sure be near.

Supported by a power divine,
This day my age is eighty-nine:
Time slides away with rapid speed,
Life's but a span—it's short indeed.

With feeble steps I wander round.
Few of my years are to be found.
My pious friends have gone to rest,
May I with them be ever bless'd.

A few more steps I take my flight
To endless day or endless night;

May the Redeemer be my friend,
On him I know I may depend.

On this I trust, on this I stay,
This is the new and living way.
Great plan—contriv'd in heaven above.
The author claims my highest love.

No other way has yet been found,
In heaven above, or on the ground,
This is enough, I want no more;
This way I ever will adore.

I long to see that glorious day,
When sin and grief are done away;
Where all is peace, and all is love,
In the bright realms of bliss above.

Reflections October 25th, 1810.

My age is now near ninety-one,
My glass most sure is almost run;
A few more sands, this body dies,
To sleep in dust till call'd to rise.

To meet the Lord in open air,
Where he his judgment will declare.
Come all ye, of the Father bless'd,
Come go with me and take your rest.

A kingdom is prepar'd for you,
Where joys forever will be new.
But O the wicked! here they lie,
To hear their sentence from the sky.

Depart ye cursed, down to hell,
Where vilest devils always dwell;
Not for an hour, not for a day,
But here forever you must stay.

A thousand thoughts crowd in my breast
May I in heaven be at rest.
To be forever with my Lord,
Ten thousand wonders to record.

Reflections November 29th, 1818.

My age is almost ninety-four,
My great Preserver I adore;
O guide my feet in wisdom's way
Nor suffer me to go astray.

The time draws near that I must go,
And leave the world and all below,
"This soul of mine to God must fly
"As in a moment when I die."

Farewell to all that yet may live,
Adieu to all this world can give,
Farewell to all my friends most kind,
Their love to me affects my mind.

My life, to me dearest of all,
I freely yield when God shall call,
My life and all I freely yield,
For glories yet to be revealed.

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ON COVENANTING.

Covenanting is an ancient custom. Frequent mention is made of it, in the scriptures, on various occasions. A covenant is a league, or agreement between two persons, or two parties, by which they bind themselves to each other, as by an oath, in the presence of God, to perform the stipulated articles of the covenant. The Lord is directly, or implicitly called to witness the solemn transaction, and take vengeance on the party who wilfully breaks covenant; and will not fulfil the condition by which each party is mutually holden according to the agreement stipulated. Covenanting, is, therefore, of the nature of swearing, or taking an oath; and is equally binding on the parties.

In the following observations an attempt will be made to explain the nature of covenanting, and the high and sacred obligations, those take on themselves, who enter into covenant, either in the common concerns of life, but especially religious covenanting, when we unite with the Church of Christ.

When persons, or parties make a league, or covenant they are under the same high and solemn obligations to perform the articles stipulated in the covenant, as if they had taken an oath to perform them. In this manner the scriptures represent covenanting. The words oath, covenant, swear are, in the word of God, used, interchangeably, when speaking of persons covenanting with each other.

The first instance which I shall mention is the covenant between Abimelech king of Gerar, and Abraham.

This is stated *Gen. xxi 23—32*. Abimelech, said to Abraham, God is with thee, in all that thou doest. *Now therefore, swear unto me here, by God. Abraham said I will swear. And both of them made a covenant.* The place was called Beersheba, because they swore both of them. *Thus they made a covenant at Beersheba.* By this it is evident that both Abraham and Abimelech considered this covenant transaction to have all the solemnity and obligatory nature of an oath.

Another instance to our purpose, is, the covenant Joshua, and the Princes of the congregation, made with the Gibeonites. It is thus stated *Joshua ix. And Joshua made a peace with them, and made a league with them, and the princes of the congregation swear unto them.* After it was discovered that the Gibeonites had imposed on Joshua, and the Princes, and the treaty was obtained by fraud, *the congregation murmured against the Princes, and, as it appears, wished to destroy them. But the Princes said unto all the congregation, we have sworn unto them by the Lord God of Israel: and therefore we may not touch them.* They had made a league or covenant with them, which is called swearing by the Lord God of Israel.

The covenant made between David and Jonathan, is, also, in point. It is written, *They both made a covenant before the Lord.* 1 Sam. xxiii. 18. When reference is had to this covenant between David and Jonathan (2 Sam. xxi. 7.) It is observed, *The king spared Mephibosheth, the son of Jonathan the son of Saul, because of the*

Lord's oath, that was between them, between David and Jonathan the son of Saul. What in one passage is called a *covenant before the Lord*, is in the other, called the *Lord's oath*.

The historian in his narrative of the great reformation in the kingdom of Judah, in the reign of Asa, expresses himself in these strong terms, *They entered into a covenant to seek the Lord God of their fathers, with all their hearts, and with all their soul. And they swore unto the Lord with a loud voice.*

When the people covenanted together, *to walk in God's law; to do his commandments, his statutes, and judgments*, (Neh. x.) stronger expressions cannot be used; it is said they *entered into a curse, and into an oath*. It is called a *sure covenant*. It was signed and sealed by the Princes, Levites and priests.

The sacred historian, in the history of Abraham's life, frequently mentions a covenant God made with Abraham, assuring him that he and his seed should enjoy great temporal and spiritual blessings. This covenant is called *God's OATH*. To Isaac he says, *I will perform the OATH which I swore unto Abraham thy father.* Moses at a certain time addressing the tribes of the Lord, mentions this covenant, and calls it *God's OATH which he swore to their fathers*. The Psalmist expresses himself in this manner. *He hath remembered his covenant forever. Which covenant he made with Abraham, and his oath unto Isaac, and confirmed the same unto Jacob for an everlasting covenant.* Jeremiah calls it *the oath which God swore unto our fathers*. Zacharias (Luke i. 73.) uses the same expression.

The foregoing observations, without adducing any more, are sufficient to show that covenanting is an action of the same import, as swearing, or taking an *OATH*. Hence is seen the *high and solemn obligations*, lying on *persons; or parties who covenant with each other, to perform stipulated engagements.*

The foregoing observations will be applied particularly to professors of religion. When you made a public profession of religion, the transaction was solemn, interesting and important, beyond any thing you ever did before; and whether you consider it or not, the obligation to perform what you promised, lies on you every moment. Nor can you elude, or get free from the obligation, which you took on yourselves by your own voluntary act, if, perhaps, you repent of what you have done and wish you had never done it. *You have opened your mouth unto the Lord, and you cannot go back.* Thus it is again written, *When thou shalt vow a vow unto the Lord thy God thou shalt not be slack to pay it; for the Lord thy God will surely require it of thee; and it shall be sin unto thee. That which is gone out of thy lips thou shalt keep and perform, even a free-will offering, according as thou hast vowed unto the Lord thy God, which thou hast promised with thy mouth.*

When you united with the church, by making a public profession of religion, God was the principal party in the covenant; the promises you made were to Him; to Him you swore allegiance as subjects swear allegiance to an earthly ruler. God is now your king, by voluntary choice, and you have sworn to be his loving, faithful and obedient subjects forever: That you will use your best endeavors to support his cause, and kingdom:—that *you will be an enemy to his enemies, and an adversary to his adversaries.*

In covenanting, you give yourselves away as David did, *Lord, I am thine.* You present your bodies a *living sacrifice*, to the Lord, and if your heart be sincere you adopt this resolution, *All that the Lord hath said we will do, and be obedient.* God, angels, and men, are witnesses to your solemn engagements. The oath which you have sworn is recorded in heaven, and will be brought to public view on that day when God will judge the acts of men by Jesus Christ.

Now, professors of religion, of every sect and denomination of Christians, consider on what high and solemn ground you stand! You have *vowed a vow unto the Lord your God, and you shall not be slack to pay it; for the Lord your God will surely require it of you.* Look back on your daily conduct, and conversation, and enquire, *what have I done?* Have you not done that which dishonors God, wounds the cause of Christ, defiles your own souls, gives the enemies of religion occasion to blaspheme that holy name by which ye are called, and you throw yourselves out of covenant. Yes! throw yourselves out of covenant for every sin, as sin throws you out of covenant, and exposes you to everlasting destruction and woe: and this would certainly be your doom were it not for the covenant of grace. But if you sin because you think you are safe in that covenant, it is evident that you have no interest in it—no title to its blessings. The following are some of the directions agreeably to which you have solemnly promised you will conduct. *Quench not the Spirit. Pray without ceasing. Abstain from all appearance of evil. Abhor that which is evil: cleave to that which is good. Not slothful in business, fervent in spirit, serving the Lord. Recompence no man evil for evil. Be ye all of one mind. Live in peace. Be of the same mind in the Lord. Let this mind be in you, which was also in Christ Jesus. That ye be like minded, having the same love, being of one accord, of one mind.* Professors of Christianity! look at these, and similar directions in God's word; then look at your daily conduct, and then reflect on the solemn promises you have made.—I will here leave you to your own reflections.

* * * * *

The following observations, which are designed to expose an ancient, but unjustifiable custom, will probably be treated with contempt by Christian professors, who are too fond of fashionable amusements and vain diversions.

To day the regiment is to be reviewed. In the morning you do, or you ought, by humble prayer to commit yourselves to the care, and keeping of God, through the day. You pray as the head of the church hath taught you. *Lead us not into temptation, but deliver us from evil.* Or as David prayed. *Preserve me, O God, for in thee do I put my trust. Let integrity and uprightness preserve me—Preserve my soul, for I am holy: O thou my God save thy servant that trusteth in thee.* After your morning devotion, you dress and go to the place of parade, merely as spectators. There, and in public houses you spend the day. Now, it is asked, what do you see? what do you hear? and what do you do? You prayed in the morning that you might not be led into temptation; but immediately put yourselves in the way of temptation. You prayed that you might be kept from evil, but with free and deliberate bent of inclination, you go to a place where evil abounds; and where there is danger, great danger indeed, that you will be snared and taken.

As you go from one company to another, from one scene of amusement to another, from one vanity to another, and, from one public house to another, what are your meditations, your views, and the exercises of your hearts? God sees, he knows what they are.

You are professors of religion, but passing from one merry circle to another, and from one gay scene to another, do you act religion? do you do that which promotes the cause of Christ? does your conduct subserve the prosperity of the Church? You dare not answer these questions in the affirmative!

The day is closed, the company is dispersed, and you return home at evening. Now, how can you lift up your heart to God in prayer! Your conscience tells you, you have acted inconsistently with your morning prayer; for you have spent the day in vanity, and vice. If you are un-

der the influence of Gospel sentiments, the evening will be spent in bitter remorse, in humble repentance. You will by faith look to the blood of your offended Redeemer to cleanse you from the moral pollution you contracted by spending a day in such company, and in a way so contrary to the holy religion which you profess. You will find it difficult, and, days probably will pass, before the bad impressions made on your mind by what you saw and heard, are obliterated. On such days Satan gets an advantage against you. More is done in one such day to debauch and sink your mind, than many sabbaths and sermons will do to raise and give it a proper tone in things of religion.

Some Professors are so exceeding fond of fashionable amusements, that they take their children and grand children with them. What do the children witness? They witness what they never ought to see, or hear. They witness that levity, and profanity which they never ought to learn. They witness what has a tendency to reconcile their minds to folly and wickedness; to learn bad language, and to abate their fear of sinning. They learn no good, but a great deal that is bad.

If any Professors of Religion think it strange the writer urges these things on them with so much plainness and earnestness, he wishes them to reflect seriously on what the Apostle says, *Let every one that nameth the name of Christ, depart from iniquity.* Again he says, *Let your speech be always with grace seasoned with salt.* Again it is written, *As he which has called you is holy, so be ye holy in all manner of conversation.* Again, *Only let your conversation be as it becometh the Gospel of Christ.*

It has been observed, Christian Professors, when they make a profession of religion, and unite with the Church, God is the principal party in the covenant; to him the promises are made. It is now added, you also covenant with the church of Christ and

unite with the subjects of his kingdom, for the purpose of supporting his cause in the world. This lays you under obligations to many duties; such as to love the brethren, pray for them, and give them christian reproof when necessary, and the like.

The Church, says the Apostle, is built on the Prophets and Apostles, Jesus Christ being the chief corner stone. If the church, with which a person unites, admits into their confession of faith, the essential doctrines of the gospel, this is a church of Christ; because it holds the head. Therefore to separate from such a church, by withdrawing from its communion, is a crime of no small magnitude. It is implicitly excommunicating that Church, from which the person withdraws, and every other church with which that church is in fellowship. The person, who by his own act separates from a church of Christ, violates promises made in the most solemn manner, which he had called God to witness. Leaving the church, is, therefore religious perjury. You have opened your mouth unto the Lord, and you cannot go back, but by contracting great guilt.

But says the dissentient; the Church is corrupt,—there are many immoralities in the church, and a great deal of conduct which I dislike, being as I believe contrary to the gospel.

If this be true, it is deeply to be lamented. But your duty is to remain in your place, and use your best endeavors to effect a reformation: not forsake the church, when there is so much need, and so much room for your pious and constant and zealous exertions. By leaving the communion of the church, you are, it is probable, guilty of more wickedness than you can prove against any of the brethren. Admit there are great corruptions in the church, but by leaving it you are an open covenant breaker; and surely, that is a crime of no small magnitude.

Those who leave the church with

which they are united by covenant, do not follow the example of our Saviour. The Jewish church was exceedingly corrupt, but he continued in fellowship with it, until they *cast him out of the vineyard and slew him*. Through his whole public ministry, he was fully acquainted with their wickedness, and constantly bore testimony against the corruptions which had crept into that church, but did not separate from it—so it is evident there were many and very great corruptions in the church in Corinth; but the Apostle, though he reprov'd them sharply, and pressed on them the importance of reforming what was amiss, did not in one instance, direct the more pious, holy, and zealous brethren to leave the church, and withdraw from their communion.

It is devoutly wished, that Christian professors, had, universally, a constant, deep and an affecting sense of their *high and holy calling*: and that they would in all companies, and at all times, in every place, and under every circumstance, *walk worthy of the Lord, unto all well pleasing, being fruitful in every good work and increasing in the knowledge of God*. You have vowed a *vow unto the Lord*, and by your own voluntary act have bound yourselves as by an oath, to be true and faithful to God your king. Therefore your obligation to *deny ungodliness, and worldly lusts, and to live soberly, righteously and godly in this present world*, is as great as possible. You are holden, by your own promise, to avoid not only open wickedness, and what are called even by bad men gross immoralities, but you must *Abstain from all appearance of evil*. Your light must shine, not before the church only, but also before *men*,—before the world.

Professors of Religion! you do infinite injury to the cause of Christ, by symbolizing with the world, yielding to the customs and fashions of the world, complying in your conduct with what by the world, is considered but *trifling sins*, or perhaps, in the

world's view, not sinful at all; yet in you it is enormously sinful. If religion receives a wound, at any time, or from any persons, it is from you. Christian professors! the eyes of God, and angels, of men, and devils are on you. Surely you ought to walk circumspectly; and to *exercise* yourselves as the Apostle says he did, *to have always a conscience void of offence toward God and toward men*. *To watch and pray that you enter not into temptation*.
OLIO.

For the Utica Christian Magazine.

REMARKS ON THE CRITICISM ON ROMANS viii. 19—23.

IN the Utica Christian Magazine, for August 1814, there is a criticism upon Rom. viii. 19—23. The passage is worthy of an attempt, by an ingenious pen, to investigate its meaning, and to remove the difficulties, by which it has been attended. The writer, now alluded to, who has made this attempt, has not, I imagine, given the passage the best and most probable interpretation, whatever plausibility his construction may seem to have. His remark upon the rendering which is given to the Greek for creature, or the creation is correct; but I shall be allowed to suggest some reasons for dissenting from his opinion, as to the particular event, to which the creation is represented as looking forward, in the attitude of expectation and animated hope. The apostle makes a distinction between christians, those who have the first fruits of the Spirit, and such other part of the great system of being, which he comprehends under the general term *creation* or *the creature*; but the same things are ascribed to both, viz. being in pain and anxiously waiting for the time of redemption. This justifies the remark of the above mentioned writer, that what is said of the creation's groaning and travelling is in the style of personification, as if all created things could feel, and express their feelings, as men do. In the exposition upon which

we are taking the liberty to remark, the saints are considered as hoping and waiting for the resurrection of their bodies from the grave; but the creation as anticipating a prior and very different event, viz. the millennial state of the church, when the things which have been made and given into the hands of men for their use and benefit, shall be recovered from the abuse which they have suffered, thro' the misapplications of them, that have originated in the wantonness and impiety of the human heart. What I conceive to be more evidently the truth and what the apostle's language seems the more clearly to express, is the final emancipation from corruption and mortality of all material things, which for the present, are bound under an invincible inclination to dissolve and perish. What is true of the mortal bodies of God's people, is equally true of the whole material world, that it is subject to changes and decay, until a complete dissolution terminates its present condition, and prepares it either to lose forever all its excellence and utility, or to be renewed under some more perfect form, and in some higher state of lustre, and glory. The saints are full of the hope which the gospel inspires, that their sickly, frail and perishing bodies, whose imbecility occasions them so many bitter sensations, and so many painful hours, in the present world, will eventually, be delivered from this state of corruption, of disease and pain, and be clothed with immortality. The apostle extends this looked for benefit to the whole material system, declaring that whatever has become subject to this vanity, to this comparative worthlessness and insignificance, to this unavoidable tendency towards a state of confusion and ruin, shall, at length, be recovered, just as the saints will be, when their mortal part shall awake from the dust of the earth, adorned with unknown beauties, with a magnificence and splendour, which will forever bid defiance to the grave. Every creature, that now exists under the

bonds of corruption, incumbered with all the weakness, futility, and dishonour, which adhere to a perishing subject, shall be called forth to participate in a new and more elevated scene, having exchanged mortality for immortality, weakness for power, corruption for incorruption, dishonour for glory. This change, to be effected in all material things, shall be simultaneous with the resurrection of the just at the last day. That this is the doctrine which the apostle teaches in the passage to which our attention is now particularly called, I shall argue from a number of considerations.

First. It is very obvious that the groans of the saints, of which the apostle speaks, are on account of the sufferings, peculiar to a state of mortality, and that the great event hoped for, which is to put an end to this groaning, and to the afflictions and sorrows, by which it is caused, is the resurrection from the dead. The adoption, expected and longed for, is the redemption of the body. Adoption, considered as the first introduction of the soul into the kingdom of grace, is not an object of hope with those, who already have the first fruits of the Spirit. But though persons may, with some clearness of evidence, be manifested to be the sons of God by their having and exhibiting the first fruits of the Spirit; yet the manifestation of them, as the children of their Father, who is in heaven, will be much more abundant and complete, when they shall reap the full harvest of his gracious influences in the coming world. The perfection of their membership in the body of Christ will not be made visible until their vile bodies shall be made like unto his glorious body. Waiting for the adoption, is, therefore, according to St. Paul, waiting for that manifestation of the sons of God, which will be realized, when, in their own order, they shall take part in the resurrection even as Christ arose from the dead, and became the first fruits of them that slept. But upon this I need not enlarge, since in stating that

sentiment I am only following the author of the criticism, which we are considering. Let it then be observed

Secondly. That the creation is groaning and agonizing under the same burden, and looking to the same event for deliverance, as are the children of God. The evidence of this is in the few following considerations.

1. The sad predicament they are in is no other than the bondage of corruption. The only difficulty will be in fixing upon the proper signification of the term corruption. The writer to whom I am now attending, evidently understands it, as expressing moral depravity ; as if it were the object of the text to point out the subserviency to men's ungodly lusts, into which the whole inferior part of creation is brought by the entering of sin into the world. Against this view of the case it is enough to say, that there is no necessity of assigning this signification to the word in the present instance, since it may be and frequently is used in a natural as well as in a moral sense ; at least we may say that an unqualified denial is a good answer to an affirmation until the latter is supported by some specific and appropriate evidence. And what evidence is there in the case before us, that the Apostle means, by the bondage of corruption, a subjection to the criminal dispositions of mankind ? If this were the acknowledged sense, it could not be applicable in all cases ; for the creatures of God are sometimes used as they ought to be, or according to the dictates of benevolence and justice. But understanding the Apostle to speak of natural corruption, and no such exception will exist. Besides when deliverance is spoken of in relation to the saints, there is an unquestionable reference to natural corruption ; for it is expressly denominated a redemption of the body. And furthermore it must be in a sense, rather arbitrary and far fetched, than easy and natural, that *material* things can be said to be in the bondage of moral corruption.

2. The creatures' deliverance from the bondage of corruption is into the glorious liberty of the children of God. Now, in what manner shall we define the liberty here attributed to the children of God ? for this is the liberty which the whole creation shall ultimately enjoy. I know of no parallel text, which would lead us to suppose that this liberty must necessarily mean freedom from sin, as its most proper and appropriate meaning. When a person passes out of a state, which is on any account, to be avoided, and finds himself where it is desirable to be, he goes into the enjoyment of liberty. His being free from an evil supposes liberty. When the saints shall be liberated from the prison-house of the grave and from all the afflictions inseparable from a mortal body, they will in a very great and good sense, be a free people. Is it not for this liberty that they sigh and groan, while waiting for the redemption of their body ? Having obtained this recovery from mortality to immortality, they are no more to see corruption. The same will be true of the whole creation, when it shall have passed from its present disorders, corruptibility, and weakness. It will experience a blessed deliverance from the bondage of corruption into the glorious liberty of the children of God.

3. "The earnest expectation of the creature waiteth for the manifestation of the children of God." Whatever be the particular time or event, aimed at in the manifestation of the sons of God, to this, beyond all doubt, is the whole creation represented as casting a wishful, waiting eye, and reaching out the hand of anxious hope and expectation. Of this precious and all important benefit, the whole world of mournful and afflicted nature longs to partake. And in this blessed inheritance the apostle says they shall most certainly have a share. And now what is the invaluable portion that we shall fix upon, as laid out in the merciful purpose of God for his church, and together with them, for the whole system which

stands in competition with them. There is a manifestation, and *appearing* or *revelation* often mentioned in the scriptures with reference to Christ, as pointing out his future coming, when he shall sit on the throne of his glory to judge the world in righteousness. In this glorious revelation of the Son of God from heaven in flaming fire, believers will be united with their glorified and exalted Saviour. "When Christ who is our life, shall appear, then shall we also appear with him in glory." This I have no question, is that manifestation of the sons of God, for which the earnest expectation of the creature waiteth. The saints groan, and wait and pray, for Christ's appearing and kingdom, because they shall have part in so illustrious an event, when their bodies will be raised incorruptible and their adoption shall be ratified and perfected for ever. The whole creation waits in earnest expectation for this appearing, or manifestation, of the saints with their supreme and triumphant head, as having received a divine appointment to partake of their deliverance from the bondage of corruption in the redemption of their bodies. The creature did not subject itself to this vanity, under which it now groans, as having any agency, influence or will of its own in the procuring of it, else there might have been no prospect of redemption; but it is the work of him, who hath opened a door of hope, who hath decreed that all nature shall undergo a vast change, and escape from the regions of corruption and mortality. "Under the pangs of human vicissitude, and while the diseases of their frail mortal nature are preying upon them, the saints are said to be looking for the blessed hope and the glorious appearing of the great God and our Savior Jesus Christ: with whom they will also appear, or be manifested, as the children of God, created in the *image of Christ, the first born*. For *this happy crisis in the state of the church, the whole creation itself is waiting in the expectation of sharing*

in the felicity of it, because the creature itself shall then be delivered from the bondage of corruption, just as God's redeemed people are, when their mortality is swallowed up of life.

Thirdly. There are many scriptures, which hold forth the idea of such a transmutation of things through the whole material world, as answers to that change which believers will experience in their outward man, when it shall pass from being a terrestrial body, to the substance and properties of the celestial. This change will be effected, when Christ shall be revealed from heaven with his mighty angels in flaming fire; when the dead in Christ, shall be raised, and the living changed. To what other purpose, will the heavens be dissolved, by fire, and the elements melt with fervent heat? Though the earth and the things in it shall be burnt up; yet this is only, that there may be new heavens and a new earth, for the dwelling place of righteousness; just as the perishing of the natural body of the saints is to bring them into the enjoyment of a spiritual body. There is no greater difficulty in admitting the endless continuance of matter, though in a vastly refined and highly purified state, freed from all its present grossness, and various, imperfections than in believing, that the bodies of the saints, having been cast into the earth, and there lain and perished, as seed shall spring up in the resurrection, at the last day, under the impression and character of immortality. That such will be the fact, Christ as I think most decidedly teaches in the following words, penned by the Evangelist John; "And this is the Father's will that hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day." The whole creation is given to Christ; and though so much of it shall perish and be dissolved; yet a single particle of the whole immense mass, shall not be lost. He will raise it up again at the last day. This will appear to be the idea, in the above text.

to any one who reads in the original Greek, and observes that the word, put for what is to be raised at the last day is of the neuter gender, and cannot therefore, refer to persons, as it does in the verse following, where it is masculine. On the whole, may I not recommend it to the writer, to whose production these few hints are intended as an exception, to review his criticism, and inquire whether these ideas do not afford a better solution of the difficulties, which appear on the face of the text.

F.

BIOGRAPHY

OF THE VENERABLE FATHERS OF NEW-ENGLAND.

GOVERNOR DUDLEY.

Mr. Thomas Dudley was generally considered the second character in the Massachusetts Colony. He was a son of Capt. Roger Dudley of the English army, born at Northampton in England, in the year 1576. By the death of his parents in his childhood, he and an only sister were left to the care of the orphan's God, and of relatives.—By the attention of faithful friends, he received a good education in literature and manners. By one of his connections, he was instructed in a good knowledge of the law. He early, however, inclined to the profession of his father. In 1597, he received a captain's commission from Queen Elizabeth, passed with his company to the Low Countries, and was at the siege of Amiens under Henry IV. of France. At the peace, which soon took place, he returned to England and settled near Northampton. By marriage, he came into the possession of a good estate. He now enjoyed the eminent ministry of Dodd, Hildersham, and some other distinguished puritan divines. By the divine blessing on these sacred ministrations, he soon became a conscientious Non-conformist, and, by the influences of divine grace, the fearless soldier soon sunk into the character of a humble follower of the Prince of peace. He was eminently distinguished for a uniform

sobriety, an integrity of character, and a conscientious observer of the duties of religion. He was soon employed by the Earl of Northampton to extricate his estate from a great burden of debt which had been left upon it by his ancestors. This service Mr. Dudley performed with success, and continued in the employment and friendship of the Earl for a number of years.

When the proposed planters of New-England were about to sail for America, the company chose Mr. Winthrop governor, and Mr. Dudley deputy governor. He was then fifty four years of age; one of the oldest of the New-England planters. Mr. Dudley lived twenty-three years in this country, was always one of the magistrates, and, the most of the time, the deputy governor of the colony. In the years 1634, 40, and 45, he was governor.—In 1644, the office of Major-General of the military forces of the colony was created and given to Mr. Dudley. As a military character, he was probably the first in the colony.

As a magistrate, Mr. Dudley was much distinguished for great firmness of character, pursuing with an undeviating step, the true interest of the colony according to the original design of the plantation. He never lost sight of the object of their migration to the western wilderness, the establishment of a Christian commonwealth, and of churches in gospel purity, and to the attainment and preservation of this object, all his measures were steadily directed. Every departure from first principles, and every proposed innovation, however specious in theory, he resisted with an unyielding firmness. The allurements of vice and the pretences of error were equally insufficient to move his mind, or to change his course from the path of duty and truth. Temporary excitements of public feeling, had small influence on his opinions, and still less on his purposes of conduct. He was never so popular as some of the magistrates, but he always preserved the respect and veneration of the colony.

As a Christian, in public and private life, Gov. Dudley ever manifested a steady zeal for truth. In this part of his character, he was no less uniform and temperate, than in the duties of the magistracy. He was a faithful advocate of the doctrines of grace, and their firm supporter against all the errors of his time. The doctrines and the order of the New-England churches, which he contributed much to establish, he believed to be conformable to the inspired standard, they were his comfort in life, his joy and hope at the end of his days.—In his private character, he was sober and devout, discovering in his whole demeanor a rational sense of immortality, and of his high obligations to the holy Saviour of sinners. His sense of divine things seemed to be the leading principle of his conduct.

Gov. Dudley was a very ardent friend to the interests of New-England. Its welfare and prosperity were the subject of his persevering labors, his constant solicitude, and his daily prayer to God. In his latter years, he had much concern, lest the colonies would decline from their original purity; and bore a most earnest testimony against any relaxation in public sentiment or morals.

In the year 1653, this venerable pillar of New-England, and one of its principal founders, was removed to heaven, *we trust, a pillar in the temple of God.* He died greatly lamented, in the seventy-seventh year of his age. *Be thou faithful unto death and I will give thee a crown of life.*

GOVERNOR HAYNES.

JOHN HAYNES, the first Governor of the colony of Connecticut, was one of the most eminent of the venerable fathers of New-England. As a wise statesman, as a faithful patriot, as an amiable man, he was highly respected and beloved. It is our misfortune that the early writers have not given so large an account of this venerable patriot as of some others of his time.—Sufficient however remains, to teach

us his uncommon worth, and to show the mercy of Heaven in removing him from a situation of independent retirement in his native country, to encounter the fatigues and perils of the American wilderness to become a principal founder of the civil and ecclesiastical institutions of our country.

Mr. Haynes came to New-England, in company with a considerable number of planters, many of whom were persons of note, in the year 1633—Their arrival at Boston, in September of that year, is thus noticed by Governor Winthrop: “The Griffin, a ship of 300 tons, arrived having been eight weeks from the Downs; she brought about 200 passengers. In this ship, came Mr. Cotton, Mr. Hooker, and Mr. Stone, ministers, and Mr. Haynes (a gentleman of great estate,) Mr. Golfe, and many other men of good estates.” Mr. Haynes was, at that time, I conclude, about forty-five years of age. He was from the county of Essex in England, where he possessed an estate called Copford Hall, valued at a thousand pounds sterling a year. Soon after his arrival in New-England, he settled at Newtown with Mr. Hooker. His distinguished abilities and extensive information soon excited the attention of the colony, while his amiable manners endeared him to all his acquaintance. In 1634, the spring after his arrival, at the general election of the colony, he was chosen one of the assistants. The able and dignified manner with which he discharged the duties of a magistrate, was so acceptable to the colony, that in the year following, 1635, he was elected governor. Concerning his public administration, the following mention is made in an ancient writing: “To him is New-England many ways beholden; had he done no more but still a storm of dissension, which broke forth in the beginning of his government, he had done enough to endear our hearts unto him, and to account that day happy when he took the reins of government into his hands.”

In the spring of the year 1637, Mr. Haynes removed with his family to Connecticut, and lived at Hartford. The friendship between him and Mr. Hooker, warmed by a constant discovery of each other's virtues, strengthened by common dangers and common cares in rearing the infant colony, nothing but death could dissolve. For two or three years after the first settlement of the towns on Connecticut river, they considered themselves as belonging to the jurisdiction of Massachusetts. At the first general election in Connecticut, in 1639, Mr. Haynes was chosen governor. The constitution of the colony, at that time, required that the office of governor should not be held by any one person two successive years. Mr. Haynes was chosen to the office, whenever he was eligible, that is, every second year, from that time to his death, in 1653.

He was, more than any other man, the father of the colony. He ever possessed the highest confidence of the people, and the whole tenor of his public and private life convinced them that their confidence had never been misplaced. He was a man of affable manners, of dignified deportment, of a most amiable disposition, and of unfeigned piety. The honor of his Redeemer, and the prosperity of his kingdom, was the first object of his desire.

Though called to act in a less extensive sphere than Justinian, Sully, and Pitt, the happiness of his people under his administration, and the permanency of those institutions which he contributed primarily to establish, are a testimony to his talents and virtues which entitle him to a rank among the best of statesmen. History does not inform us, precisely, to whom, among the fathers of Connecticut, we are chiefly indebted for our constitution and our fundamental laws. From what appears, however, Gov. Haynes was the principal. During his residence in Massachusetts, he was considered the only man, who, in talents and influence, could equal Gov. Win-

throp. Of course, he was thought the most proper person to stand at the head of the sister colony.

As a patriot, the character of Gov. Haynes is conspicuous. At his emigration for America, he left his children in his native country, to whom, at his decease, he transmitted his paternal inheritance. He brought however, a large property to New-England, a great part of which was consumed for the support of the infant colony.—Having never left his native land for the purpose of amassing wealth, but to enjoy the uncorrupted religion of his Saviour, and to assist in rearing churches for his praise ; his disinterestedness was ever a most distinguished feature of his character. During his short residence in Massachusetts, he afforded that colony important services. At his induction to the office of governor, he informed the legislature that he should receive none of the accustomed emoluments of office.—On his removal to Connecticut, he found the colony immediately involved in a most dangerous Indian war. The war, though successful, left the people in unexpected embarrassments, which were soon succeeded by a severe scarcity. The few that were rich, cheerfully devoted their property to the public necessity, and saved the infant plantation. The Governor, first in influence, was first in personal exertions, and in unreserved devotion to the public welfare. The colony, for many years, was small: they were placed in the interior of the country ; surrounded with many savage tribes, whose friendship was always doubtful ; yet, by the wisdom, the liberality, and the unwearied exertions of their illustrious Christian patriots, under the favor of that God who had led them to the wilderness, they were preserved, they were prospered, and increased. Mr. Haynes possessed a most ardent desire for the prosperity of the colonies and churches of New-England, and for the advancement of that object, he could not make too great a sacrifice.

As a man, Mr. Haynes possessed a most amiable character, and was greatly beloved. *Blessed are the peacemakers.* Such, eminently, was he, and that blessing he now enjoys.—The settlements and churches of Connecticut, for a number of years after their commencement, enjoyed great quietness and harmony. This is the more to be noticed as all new settlements are necessarily exposed to a great variety of difficulties, and to innumerable unforeseen occurrences, calculated to disturb the public tranquillity. By the example, the vigilance, and the constant exertions of the governor, with the cordial co-operation of his illustrious coadjutors, these evils were in a great measure avoided.

To all the eminent virtues of Gov. Haynes, he added the humble, faithful piety of a Christian. He was a man of pure morals, of incorruptible integrity, of ardent love to Christ and his earthly kingdom, without that tincture of extravagance which appeared in the characters of many eminent Christians of his time. With the easy manners of polished life, and the dignified deportment of the magistrate, he united the characteristic meekness of a humble follower of Immanuel. To the spiritual interests of his own soul, to the religious instruction and government of his family, he was peculiarly attentive. The public worship of God, his holy sabbath, and the ordinances of his church, while they were the great comfort of his pilgrimage in the American wilderness, commanded his constant exertions for their support. To the many rights of human invention, which incumbered the religious services of the English establishment, he could not submit. The simple form of the New-England churches he approved, as agreeable to the divine pattern; and, in anticipation of their future increase, he greatly rejoiced. His efforts and his prayers *that the churches might continue uncorrupted, that they might not forget their first love, nor decline from their original purity, were ardent and un-*

ceasing to the end of his days. In the beginning of the year 1654, this venerable servant of Christ was dismissed from his labors and entered into his rest. Blessed are the dead that die in the Lord,—that they may rest from their labors; and their works do follow them.

GOVERNOR HOPKINS.

Mr. EDWARD HOPKINS, descended from a reputable ancestry, was born at Shrewsbury, in England, in the year 1600. After enjoying the benefit of a good education in his childhood, he received a mercantile education in the city of London. He then became a merchant in that city, and was employed, principally, in the trade to Turkey. While in this employment, he became associated with certain pious Non-conformists, with whom he contracted an intimate acquaintance and cordial friendship. As he loved the religion of the gospel, he became strongly attached to those ministers of Christ, who loved and taught his religion in its native purity. As the Christian colonies of New-England were now rising to view, as many persons of reputable character and eminent piety, unwilling to submit to the burdensome ceremonies prescribed by the church of England and now enforced by the arm of persecution, were resolving to seek an asylum on these western shores, and unite their efforts with those who had braved the first dangers of the wilderness, to establish a branch of the visible church of the Redeemer according to his own precepts, Mr. Hopkins could not contemplate the noble design without the deepest interest and solicitude. Finding that many persons, both of the clergy and laity, whose characters he venerated, whose virtues he tenderly loved, were engaged in this great enterprise, his spirit could no longer resist the sacred impulse. Renouncing the delicacies of affluent life, renouncing the prospects of gain in which he had been nurtured from his childhood, he engaged with the sincerest ardor for the ser-

vice of the infant colonies, and for the pagan natives of the American wilderness; hoping, in the favor of the holy Redeemer, that this desert might rejoice in the excellency of Carmel and Sharon; —see the glory of the Lord, and the excellency of our God.

Mr. Hopkins left his native country, in company with Mr. Eaton, Mr. Davenport, and others, and arrived at Boston in June, 1637. The arrival of so valuable a company greatly animated the people of the infant colonies. It was about a year before this company fixed upon a place for their residence. Mr. Hopkins, however, determined to unite with the Connecticut colony, and early in the year 1638 removed from his temporary residence in Massachusetts, and settled with his family in Hartford. He soon received that respect from the colony, to which, for his worth, he was justly entitled.—The people could not be insensible that after mature deliberation Mr. Hopkins had selected their colony as the place to spend the remainder of his valuable life. At the first General Election, in 1639, Mr. Hopkins was chosen one of the magistrates.—In the following year, Mr. Haynes being constitutionally disqualified, Mr. Hopkins was appointed governor.—Excepting the year 1642, in which Mr. Wyllys was governor, Mr. Hopkins held the place every second year, while he continued in the country.—Mr. Haynes and Mr. Hopkins generally held the offices of governor and deputy governor, which were annually exchanged.

Mr. Hopkins brought a large property into the country, which he employed in the most beneficial manner for the interest of the infant colony.—In the commencement of new settlements, he would frequently purchase a place and begin a valuable improvement. Without such efforts from wealthy and public spirited individuals, with the prospect of but a distant and uncertain return, in the feeble and embarrassed state of the colony, any enlargement of their borders could

hardly have been attempted. In relinquishing the employments of commerce, Mr. Hopkins renounced the pursuit of gain as a chief object; to the service of Christ in the American churches he devoted his services and his wealth, and he never changed his purpose.

As a magistrate, Mr. Hopkins was greatly beloved. His manners were pleasing, his deportment was marked with that engaging gravity which always accompanies a rational and habitual fear of God. It was his constant endeavor to regulate all his official duties by the rules of the divine law, and to conform the civil institutions of the colony, as far as possible, to the revealed precepts of God. He believed the true Christian character to be the first requisite qualification of a good magistrate, and was unwearied in his efforts to infuse that principle into the fundamental institutions of the colony.—By his extensive knowledge of business, by his large acquaintance abroad, improving a strong and well cultivated mind, Mr. Hopkins was eminently serviceable to the colony in the management of their foreign connections and external interests. In the discharge of these important services, his disinterestedness, his assiduity, and perseverance, were equalled only by his fidelity. When the Union of the four colonies was effected, in 1643, an event so important to the common welfare, Mr. Hopkins was one of the commissioners from Connecticut.—To the same office he was generally appointed in the succeeding years.

In the Christian character, few can be found more deserving of imitation than Gov. Hopkins. He loved the New-England churches, the order in which they were established, the gospel truths which they confessed, and the discipline which they sought to maintain. To the private duties of the Christian life he was constantly attentive. It was his usual practice to rise very early in the morning, and spend some time in secret devotion. After which, he read and expounded the

scriptures and prayed with his family. He was much distinguished for uncommon fervor in prayer, and, at times, seemed almost on the verge of the heavenly state. The private meetings of Christians, of the nature of religious conferences, he often attended, and afforded his cheerful assistance for their improvement.—The piety of this excellent servant of Christ was equally conspicuous in the duty of Christian charity. As God had favored him with the ability, so did he possess the disposition, always to remember the poor. In addition to the deeds of charity performed by his own hands, he often committed considerable sums to the disposal of friends, with an injunction to *do good unto all men, especially unto them who are of the household of faith*. Notwithstanding his great public liberalities, and his abounding charity, his estate did not become exhausted.

Mr. Hopkins was afflicted with very severe trials. His constitution was feeble and attended with many infirmities. He had a severe cough, with frequent turns of raising blood, for thirty years. His wife, on whom his affections were peculiarly placed, who was a daughter of Gov. Eaton's wife by a former husband, was afflicted, for many years, with a distempered melancholy, which issued in an incurable insanity. In reference to this affliction, he observed, "I promised myself too much content in this relation and enjoyment; and the Lord will make me to know that this world shall not afford it me."

In the year 1654, on the death of his elder brother in England, from whom a considerable estate fell to Gov. Hopkins, he was under a necessity of going home, to attend to his affairs.—He left his family in this country and expected to return. In 1654, though absent, he was chosen governor of the colony. Soon after his arrival in England, he was appointed Warden of the *Fleet*, a place which had been held by his brother, and afterwards, Commissioner of the Admiralty, and mem-

ber of Parliament. These employments, together with his private concerns, induced him to send for his family, who returned to England.—Tho' re-established in his native land, he could never forget New-England, the country which he eminently loved. He was, probably, more useful to the colonies, after his return to England, than he could have been had he continued to reside among them. The New-Haven Colony compiled a body of laws which they sent to Gov. Hopkins, that he might procure them to be printed. He procured the impression at his own expense, and sent the prescribed number of copies to the colony. His influence was constantly exerted with the government and with influential characters, for the good of the colonies.

But his valuable life was now drawing to a close. Soon after his return to his native country, he found his infirmities increasing, and his feeble constitution sinking under their weight.—This was a principal cause of his relinquishing the design of re-visiting America. In his latter years his Christian character seemed to brighten with increasing splendor. He would often speak of the anticipated joy of meeting his Christian friends in America, in the realms of glory. "How often have I pleased myself with thoughts of a joyful meeting with my father Eaton. I remember with what pleasure he would come down the street, that he might meet me, when I came from Hartford to New-Haven. But with how much greater pleasure shall we shortly meet one another in heaven."

Early in the year 1657, his disorders increased to severe sickness.—He was now sensible that he was near the close of life. For a time, his mind was clouded with a distressing darkness. But after a few days, about the time that public prayers were offered for him on the sabbath, the holy Comforter dissipated the gloom, and let in upon his soul the rays of promised grace. His heart broke forth in the most animated manner "O Lord,

thou hast kept the good vine until now. O friends could you believe this? I shall be blessed forever, I shall quickly be in eternal glory. I have heretofore thought it an hard thing to die, but now I find it is not so. Oh, blessed be God for Jesus Christ." One standing by, observed to him, "Sir, the Lord hath enlarged your faith."—He replied, "Friend, this is sense; the Lord hath even satisfied my sense; I am sensibly satisfied of everlasting glory." He pronounced his affectionate blessing upon New-England; adding, "The Lord hath planted that land with a noble vine; and blessed hast thou been, O land, in thy rulers." In March 1657, in the city of London, he expired, in the fifty-eighth year of his age.

In the disposition of his property, he manifested the same charitable spirit which had distinguished his life. His whole estate in New-England, he gave to charitable and public uses. After several individual legacies, one thousand pounds were given for the support of Grammar Schools in Hartford and New-Haven. Those funds are still preserved. From his estate in England, he ordered five hundred pounds to be paid to trustees whom he named in the colonies "for the upholding and promoting the kingdom of the Lord Jesus Christ, in those parts of the earth. This fund is held by Harvard College.

We seldom find nobler thoughts or more energetic expressions in an Epitaph, than in the one inscribed to Gov. Hopkins.

EPITAPH.

Part of
EDWARD HOPKINS, Esq.

But Heaven, not brooking that the Earth
should share

In the least atom of a piece so rare,
Intends to sue out, by a new revise,
His *Hubeas Corpus* at the Grand Assize.

Con. E. Mag.

THE BLINDING INFLUENCE OF MORAL DEPRAVITY.

The proper seat of moral depravity has been much disputed by different denominations of Christians, who acknowledge the general depravity of mankind. Some suppose that all depravity is seated in the understanding. Some suppose it equally belongs to all the powers and faculties of the soul.—And some suppose it is seated wholly in the heart. This last opinion appears to be maintained by the apostle, when he says, "Having their understanding darkened *because of the blindness of the heart.*" He places all moral darkness, ignorance, blindness and depravity in the heart. And the truth of this will appear from various considerations.

It appears from the nature of moral depravity. This is altogether different from natural depravity, which consists in wounds, bruises, or putrefying sores, and affects only the body. There is no criminality in the infirmities, or defects of the corporal system. If we lose the use of an eye, or an ear, or even of any of our intellectual powers, there is no criminality in this natural depravity. But the least degree of moral depravity is criminal, and renders us obnoxious to the divine displeasure. Every affection, volition, or exercise of the heart has a moral quality and is of a criminal nature. Hence it is evident that moral depravity cannot be seated in the understanding, which is a faculty of perceiving, arranging and comparing our ideas, and of discerning their agreement, or disagreement with each other. This faculty is the proper seat of what we call *speculative* knowledge; in which there is not the least degree of criminality.—Nor can moral depravity lie in the conscience, which is another distinct faculty of the soul, by which we discern the nature of *moral* objects, and determine what is good and evil, right and wrong in a moral view. The exercise of this faculty, as distinguished from the heart, is neither virtuous nor vicious, but only a judgement of what

heart. This may be totally depraved while the understanding and conscience, and every other intellectual faculty remain in their full strength, and without the least moral corruption.

Again—It appears from the express declarations of scripture, that the heart is the seat of moral depravity.—In describing the wickedness of the ungodly world, God says, “Every imagination of the thoughts of their heart is only evil continually.” Solomon declares that “the hearts of the sons of men is full of evil.” The prophet Jeremiah says, “The heart is deceitful above all things, and desperately wicked.” Our Savior represents the heart, as the source of all moral evil. “O generation of vipers, how can ye, being evil, speak good things ? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things : and an evil man out of the evil treasure bringeth forth evil things.” All the inspired writers agree in representing the heart as the seat of moral depravity.—It is a scriptural proverb, “As a man thinketh in his heart so is he.” His heart determines his moral character, and denominates him either a saint, or a sinner. God no where in his word condemns men for any thing but their hearts, and the actions which flow from them. This is a clear proof, that moral depravity lies wholly in the heart.

Again—No application to the human mind can remove moral depravity, without a change of heart. God tried the Israelites in the wilderness with mercies and judgments ; but no addresses to their understandings and consciences, to their hopes and fears, could remove their evil heart of unbelief. The preaching, the miracles, the sufferings, the death and resurrection of Christ were likewise insufficient to cure the perverse Jews of their moral depravity and hardness of heart.—*And the depravity of satan has withstood all the light, which God has placed before him, and all the punish-*

ments which he has inflicted upon him in the course of more than six thousand years. No illumination of the understanding, no conviction of the conscience of a sinner, will have the least tendency to remove his moral depravity. This Solomon long ago observed ; “Though thou shouldst bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him.” If depravity lay in the understanding, or the conscience, or any intellectual faculty, it seems that the exhibition of proper light and suitable motives would remove it.—And since these have always failed of producing this effect, we are constrained to conclude, that depravity lies in the heart, and that nothing but a change of heart will take it away. And this leads me to observe, once more—

That a change of heart will entirely remove moral depravity. Let the heart of any man only be purified by the influence of the divine Spirit, and his moral depravity will be effectually removed. Accordingly, when God promises to purify his people Israel, and cleanse them from their moral pollution and depravity, he says he will do it, by sanctifying their hearts. “A new heart will I give you, and a new spirit will I put within you ; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.” And the apostle represents God as enlightening the understanding, by shining into the hearts of believers. “For he, who commanded the light to shine from darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.”—Now, if God removes the blindness of the mind, and takes away moral depravity, by shedding abroad his love in the heart, then, it is very evident, that depravity is wholly seated in the heart. For, if depravity did not lie in the heart, the changing of the heart would have no tendency to remove it. These observations seem sufficient to establish the point that moral depravity lies wholly in the heart. Yet this

depravity has a darkening, or blinding influence upon all the intellectual faculties of the mind. This the apostle asserts when he says, *The understanding is darkened, because of the blindness of the heart.* And this appears to be the general representation of scripture. Our Saviour plainly conveyed this idea when he said, "The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness." The apostle Paul says, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. And again he says, "Unto the pure, all things are pure; but unto them that are defiled and unbelieving is nothing pure; but even the mind and conscience is defiled." All moral depravity consists in selfishness, which must blind every mind that is under the influence of it in respect to every thing that is of a moral and religious nature. A totally selfish heart will affect all the intellectual faculties of the soul and either prevent or pervert their proper exercise.

The depravity of the heart directly tends to prevent sinners from attending to moral and religious subjects.—Those who do evil, hate light, and will not come to the light, lest their deeds should be reprov'd. Selfishness perfectly hates holiness, and will, if possible, divert the attention from all holy objects. It is owing to the depravity of the heart, that sinners like not to retain God in their knowledge, and say unto him depart from us, we desire not the knowledge of thy ways. The apostle tells us that the blindness of the heart darkens the understanding, by alienating the affections from God.—The great ignorance of natural men in respect to divine things is greatly owing to the depravity of their hearts, which prevents their employing their intellectual faculties upon God, and *his ways and word.* So long as a man

keeps his eyes shut, he can receive no light from the sun, nor information from surrounding objects. So the apostle John tells us, the light of divine truth will have no influence upon those, whose understandings are darkened by the blindness of the heart. "The light shined in darkness, and the darkness comprehended it not." It was the depravity of heart, that prevented the Jews from hearkening to Christ, and receiving divine light and instruction from him. Depravity of heart has restrained thousands and thousands from attending to divine objects, and hearkening to divine instruction, which has kept them in a state of deplorable ignorance and darkness, in regard to those things, which most nearly concern them, both in time and eternity. But,

Again, If those, whose hearts are totally depraved, do attend to divine objects, yet their depravity makes them totally blind to the beauty of holiness. They cannot discern the moral excellence of God, or of Christ, or of any holy object in heaven, or in earth.—Selfishness is total enmity to holiness, and alienates the heart from all holy beings, and objects. Though Satan has not lost any of his intellectual faculties, yet he has become totally blind to that moral beauty, which he once saw in God and the inhabitants of heaven. Just so it is with those whose minds are under the blinding influence of moral depravity. They cannot discern the beauty of holiness in God, or his creatures, who bear his moral image. Could they see all the glory of God, all the glory of heaven, and all the moral excellence of all holy beings completely displayed, they could discern nothing lovely in their view; but amidst so much light would feel themselves involved in total moral darkness. This is the representation of scripture from beginning to end. Sinners are represented as blind, as deaf, as ignorant, and even as dead; which are figurative expressions to signify, not their want of natural pow-

ond. Sinners are represented as blind, as deaf, as ignorant, and even as dead; which are figurative expressions to signify, not their want of natural powers of perception and understanding, but their total blindness, to the beauty of holiness and the supreme excellence of divine objects. But though what has been said may convince us of the truth of the general observation, that the moral depravity of sinners blinds all their intellectual faculties; yet it may be proper and necessary to take notice of some objections against this doctrine.

It may be objected, that there is not such a great distinction between the heart and the understanding, as has been represented, for the scriptures sometimes use them synonymously.—To this it may be answered, that tho' the scripture may sometimes use the word heart in a loose and general sense, so as to comprehend the understanding or other natural faculties of the soul; yet the inspired writers do often make a distinction between the heart and all other powers of the mind. They distinguish the desires, affections and volitions of the heart, from all the exercises of reason, conscience and every other natural faculty. And this distinction is founded in nature and discovered by experience. All men often find the desires and affections of their hearts, in direct opposition to the dictates of reason and conscience, which affords intuitive knowledge that the heart is totally distinct from all the natural faculties of the soul.

It is sometimes objected that the understanding is the leading faculty of the mind, and consequently the heart cannot blind and control the understanding. But the understanding is not the leading faculty of the soul, if by leading faculty is meant, that which excites men to action. For men always act according to the inclination of their hearts, but not always agreeably to the dictates of their reason.—*And when they do act agreeably to the dictates of their reason and conscience, it is because the heart at that*

time coincides with the dictates of their reason, or natural faculties.

It is also objected, that the scripture represents depravity as consisting in ignorance, which supposes that it lies wholly in the understanding.—But when the scripture represents depravity, as consisting in ignorance, it always means that ignorance which arises from the blindness of the heart. This is the ignorance of which the apostle speaks, when he says, 'Having the understanding darkened, being alienated from the life of God, thro' the ignorance that is in them, because of the blindness of the heart.' Besides, the scripture represents light and knowledge in the understanding, not as removing moral depravity from sinners, but as increasing it. "To him that knoweth to do good and doeth it not to him it is sin."—"He that knoweth his master's will and doeth it not, shall be beaten with many stripes." And again—"This is the condemnation, that light is come into the world, but men loved darkness rather than light." These passages demonstrate that ignorance in the understanding, is not moral depravity, but ignorance of the heart is, which blinds the understanding, and opposes its dictates;—To this it may be added—That to suppose moral depravity consists in the want of intellectual light, is contrary to common sense and the nature of moral depravity. For ignorance in the understanding, or want of information always excuses men.—When they act up to the knowledge they have, they act perfectly right and stand justified before God and in their own consciences. It is impossible, that there should be the least moral evil in the conduct, or feelings of men, while their hearts are free from moral depravity and perfectly benevolent. The supposition, therefore, that depravity lies in the understanding is totally inconsistent with any such thing as moral evil in the universe. All moral agents must be conscious of being free from sin, while they perfectly act up to the dictates of reason and conscience. But whenever their

hearts oppose those dictates, then, and then only, do they find themselves chargeable with blame. Thus it appears, that all moral depravity lies in the heart, and can exist, and be found in no other corner of the mind.

As the subject to which we have been attending in the present essay, is intimately connected with the leading doctrines of divine revelation, it may be proper to suggest a number of reflections.

1. Since moral depravity is wholly in the heart, there is no absurdity in the doctrine of *total* depravity. Many deny that sinners are totally depraved; because, they say, total depravity is a plain absurdity, and contradicted by universal observation and experience. They say, sinners are capable of knowing as much about the world, the arts and sciences, and even about the bible, as saints; and therefore they cannot be totally depraved. It is true that sinners have the same natural faculties as saints; and are as capable of correct speculative knowledge as saints. But the highest degrees of such knowledge are consistent with total depravity. The depravity of sinners always increases with their knowledge. It is said, that sinners have as clear discernment of right and wrong as saints. It must be admitted that this agrees with the instructions of scripture and the dictates of experience. But such discernment is consistent with total depravity. If they were not naturally capable of discerning between moral good and evil, they could not be guilty of that depravity, which is charged upon them in the holy scriptures. If sinners could not discern between moral good and evil, they never could be convicted of any wickedness and ill desert. Total depravity could not exist in moral agents without that moral discernment of which sinners are capable. But with this discernment sinners are totally depraved. It is also said that sinners can perform all the duties of religion *externally*, as well as saints. This is true. But this is consistent with total

depravity, so evidently, that nothing need be said to prove it. It is further said, that sinners are as tender and compassionate to objects of distress as saints. On this account it is confidently affirmed that they are not totally depraved. But the tenderness, compassion and sympathy, which sinners feel towards objects of distress are consistent with total selfishness. They do often exist and appear in the worst of men. But there is an essential difference between the natural tenderness and compassion of sinners and that holy love which is the essence of moral virtue. Correct views of the moral depravity of sinners will show that there is no absurdity in the term, nor in the doctrine of total depravity. Their total depravity is a plain matter of fact.

2. Since moral depravity lies wholly in the heart, sinners are so far from acting according to the greatest apparent good, that they never do act according to it. They do not in a state of stupidity. For stupid sinners know that there are greater and better objects than they pursue and love. When sinners are awakened and seriously concerned about their eternal interests, they do not love and choose what they are convinced are the most worthy and important objects. Their understanding and conscience always dictate and enjoin obedience to God. But though they know the importance and excellence of obeying him, thro' the depravity of their hearts they refuse to do it.

3. Since it is through their moral depravity that sinners are in darkness respecting divine objects, their spiritual ignorance is altogether criminal and inexcusable. They often excuse themselves, and think they are not to be blamed, because they are ignorant of divine subjects. But since they are ignorant "because of the blindness of the heart," their ignorance is their crime.

4. If the moral depravity of sinners blinds their natural faculties, then we may see in what that light and knowledge, which God gives to his peo-

divine and spiritual subjects. Now this peculiar light and knowledge consists essentially in holy love, or benevolence, which is the opposite of that moral depravity that blinds and darkens the minds of sinners. "Every one that loveth is born of God, and knoweth God."

4. The effect of the Holy Spirit in renewing the hearts of sinners consists in holy affections. In this great work there is no new natural faculty produced. There is no need, and there is no room, for the production of any new principle, relish, or taste, that is distinct from holy affections. "The fruit of the spirit is love." And the love of God is shed abroad in the hearts of saints by the Holy Spirit. Let the moral depravity of sinners be truly described, and it will be easily seen that the production of holy affections is all that the Holy Spirit does effect, or needs to effect in the hearts of sinners. Let holy love exist in the hearts of rational creatures, and they will have spiritual discernment and spiritual enjoyment.

Finally—We may mention the special grace of God in renewing the hearts of sinners. This is not removing a calamity, but removing criminality. It is doing what sinners do not deserve, nor desire; but oppose.—And this is an act of special and sovereign grace. And it lays the subjects of it under special obligations to serve and praise the author of their holiness and salvation. Hence the apostle Peter says to his Christian brethren—"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should, shew forth the praises of him, who hath called you out of darkness into his marvelous light."—*Con. Evan. Mag.*

ERRATA.

After "what," at the bottom of page 179, read, "is so. The intellectual faculties of men have no moral quality. There is therefore, no room for moral depravity in the human mind, but only in the"

Report of the Trustees of the Missionary Society of Connecticut, to the General Association, June 1814.

REV. FATHERS AND BRETHREN,

WE are called to rejoice in the prosperity of Zion. Evidence is daily brightening to show that Jehovah holds the interests of his church in special remembrance. In the midst of the wars and confusion of nations, the glorious gospel, publishing peace and good will from God, is preached with success. The efforts of God's people throughout Christendom, to send the word of life to the destitute, are increasing continually, while the Lord encourages their exertions by answering all their reasonable expectations.

The prosperity which continues to attend the missions conducted under your patronage, and by the charity of the people of this state, furnishes great occasion for gratitude and joy.

The unceasing and growing liberality of the people of this state, in contributing to the support of missions, you will gratefully acknowledge with us, and devoutly own the hand of him whose are the gold and the silver with all the fulness of the earth. The amount of the contributions in May, 1813, is \$3275 90. The amount of expenditures in prosecuting the business of missions, during that year, is \$5041 81. Thirty four Missionaries were employed by your Trustees in the course of the year, and sent in various directions, where it was supposed that the necessities of the people, and the prospect of usefulness, called for their labors; and about 600 weeks of missionary service has been performed. No new field of missions has been occupied in the year past.—The calls for an increase of laborers, in the fields already occupied by the Society, were too great to suffer much attendance to other destitute regions.—Continual experience teaches the importance of attending to the societies already formed, and the churches organized, until they are able, by great exertions, to help themselves. And

this they do with fidelity, wherever due attention has been paid to them by the Missionary Society.

The Missionaries have faithfully and laboriously performed their tours of service. They have been frequently called to be with the sick and the dying, as the epidemic, which has prevailed in many places of the northern and western parts of the United States, affected most of the settlements which they visited. They have, as usual, paid particular attention to schools, to visit them for the purpose of giving advice on the subject of education, and to afford suitable instruction to the children and youth. The distribution of small tracts, enforcing practical godliness, together with other religious books, and the circulation of the holy scriptures, accompanying these gifts with suitable advice, have formed an important part of their service. 2488 tracts and books of various descriptions on the subject of religion, have been thus distributed; and 348 Bibles, which were presented for that purpose by the Connecticut Bible Society, have been circulated. The Society, together with all the friends of the Redeemer and of his cause, will unite with us, in praise to God our Saviour, for his gracious smiles on the institution, in the outpouring of his holy Spirit, on places visited by our Missionaries; and in preserving the lives and health of these laborers, so that they have not been materially interrupted in their labors in any instance.—We are called particularly to notice these things, and to render thanks to Almighty God, because a spirit of warfare, which is invariably hostile to godliness, has so much pervaded our frontiers; and because vast numbers have died of the epidemic in places where the Missionaries preached, and many of whom were personally visited by them. While we make known these causes for thankfulness and praise to the great Head of the church, and feel the encouragement they afford, we must add that all the missionary efforts of this Society, and similar insti-

tutions in the United States, although they have been much increased in a few years, furnished but a small proportion of that assistance to the destitute which is seen to be necessary, and which is desired by the people.—Respecting the disposition of the people in general to receive Missionaries, and to hear the gospel, it is saying but little of the truth to observe that preachers are cordially received, and their preaching meets with a respectful attention. There is a prevailing desire in the destitute to hear the gospel.—Missionaries are invited—are intreated to come and help them. From many places, urgent requests for assistance are sent to your Trustees. Those who are sent out to preach the gospel to them, behold the extensive field before them, feel the insufficiency of their number, and desire that more may come over to their help. Thousands implore assistance in vain because the ability of the Society is unequal to it.

Copies of our annual account of missions for the members of the Missionary Society, accompany this report. In this account the particulars of missionary service are given. To the narrative of missions is subjoined the reports of Messrs. John F. Schermerhorn and Samuel J. Mills, who were mentioned in our narrative for the year 1812, as Missionaries whose particular object was to obtain a more extensive and correct knowledge of the religious state of our frontier settlements. The information they have obtained respecting the religious and moral state of the country in general through which they travelled, is as valuable to missionary institutions, as it is interesting to our feelings. They abundantly confirm the statement, so often repeated, that the people of this land, not only in the newly inhabited wilderness, but in regions which have been cultivated for near a century, are miserably destitute of religious instruction. In the cultivation of the soil, in wealth, in population, and in vice, they are old; but alas, through new

lect in morals and religion, they resemble the rude, infested, and noxious wilderness. The whole tract of country, through which these Missionaries passed, contains about a million and an half of inhabitants, who are almost wholly destitute of the stated ministry of the gospel. The wildest dreams of fanaticism, the most fascinating errors leading to perdition, and the unwearied labors of Satan transformed into an angel of light, are hurrying thousands to ruin. We feel for them, and trusting in him who has hitherto helped us, we have appointed the following fields for missionary labor in this tract of country, viz. The state of Kentucky, the Missouri Territory, and the state of Louisiana.

Applications have been made for suitable men for these places, and there is a prospect of soon supplying at least one of these fields. The necessities of these destitute regions have not been hitherto felt by those who are desirous to devote themselves to the cause of missions; but they are now beginning to excite attention.—We pray the Lord of the harvest would raise up laborers, and send them forth to occupy these fields. Oh, that he would stir up those who are qualified to come forth with pity for these sufferers, saying “Here am I, send me.” The members of the Society, together with all who love our Lord Jesus in sincerity and truth, will unite with us in these supplications to Almighty God, that the light of salvation may fill our land; that religion, pure and undefiled, may prevail, in those darkened corners which are now the habitations of cruelty; and that our country may be filled with righteousness and peace.

May the presence of Almighty God be with you in all your deliberations, and may his blessing rest upon you, and upon all your counsels for the promotion of Zion's welfare.

In the name of the Trustees,

ABEL FLINT, Secretary.

HARTFORD, May 11, 1814.

BAPTIST MISSION IN INDIA.

Concluded from page 155.

We have frequently had occasion to notice the manner in which many of the Hindus, without becoming Christians, begin to be detached from their native superstitions, and to form sects founded on the renunciation of cast under some gooroo, or teacher, to whom they attached themselves. Kreeschnoo, one of the converted Hindus, and a zealous preacher of Christianity, was sent, in consequence of a request from some people of this description, to a place at some distance, called Ugrudweepa, to confer with their head gooroo. “In the evening,” says Kreeschnoo, “I went to the house of the head gooroo. He received me with much affection, and made me sit on the same seat with himself, declaring that he had wished to see me, and to hear of the faith of Christ.” I read to him and explained the 5th chapter of Matthew, with which he was much pleased. He said he was sure that this was the true religion, and that he would join us. He had separated, he added, from the idolaters around him, and wished to follow the true religion; but they were not of his mind; they persecuted and beat him; but still he was resolved to become the disciple of Christ. “The cast (said he) is not of God: I will, therefore, follow the Lord with you; for you are all caste, Englishmen, Mussulmans, and Hindoos.” At night, about thirty of his disciples, brahmuns, rajpoots, weavers, gardeners, &c. all ate together. He desired me to sit amongst them, and partake of the repast, which I did; and we praised God while partaking of this love-feast.

“After we had all eaten, the head gooroo forbade Moohun-mookja to invest his son with the poita, and the wife of Rasoo to give her sons in marriage amongst the idolaters. To a man present, whose name was Bhola-nat’ha he said, ‘We will no longer preserve the distinctions of cast, but seek to possess the true religion in which there is no cast. Come, let us walk in the

true way ; let us delay no longer.' His disciples all desired instruction from him, and assured him of a ready obedience. To me he said, 'I will consult with my disciples, come to you and complete the work ; for I assuredly know that there is one God, one religion, one Saviour, and no more.'

On this occurrence the Missionaries remark : " It is a fact which has frequently been adverted to in the progress of our mission, that large bodies of Hindoos have gone off from the ancient forms of idolatry, and formed different sects among themselves ; these persons have generally been opposed to the Brahmuns ; but, from fear of the consequences attending the loss of cast, have in some measure concealed their opinions, and paid a deference in public to the distinction of cast, though in private they have lived in the constant practice of violating its rules. These sects have embraced discordant opinions, though in many points they agree. They all profess a great reverence for their spiritual guides, and are strongly inclined to a hospitable and friendly mixture of all casts. Many of them have drawn their opinions from that part of the ancient Hindoo philosophy, which teaches a contempt of the world, and holds up to admiration the principles of abstraction, bodily austerities, a rejection of ceremonies, and a devotion founded on faith in the object of their worship.

"This schism having thus turned the minds of many from the brahmuns, as a body, to the particular religious guides under which they have ranged themselves, has opened a wide door for the entrance of the Gospel. In Jessore, Burdwan, and other parts of Bengal, these religious guides are numerous ; but are now unable to keep their disciples faithful to them. Having rejected the authority of the Brahmuns, they have begun to push their enquiries farther ; and every now and then these persons will acknowledge that they never found the true gooroo, till they heard of Christ, nor the true way to heaven till they heard the Gospel."

After stating at least twenty different places in Calcutta, at which, in the course of each week, there is preaching regularly by the Native Converts, the Missionaries observe, that one of them, Sebukram, preaches also often to the heathen in the streets and highways, and describes the change in the minds of many as very great. " Our aged brother Vrindavuna, lately come from Agra, was astonished to see people of different casts, and Brahmuns among the rest, come into the house of Sebukram, converse freely, drink water, and smoke with him, without the least hesitation." On another occasion, they observe ; " Without exciting the least agitation of the passions, the Scriptures, and other fruits of the press, are producing a slow but real change in the reasonings and moral feelings of this people." In various parts the heaven is diffusing its influence, and the light from heaven enters the idolatrous temple, and the mud cottage of the Hindoo."

"We would not, however, wish our friends to suppose from hence, that we expect any immediate general change among the great body of the Hindoos ; but we observe with pleasure, the slow and silent, but sure progress of knowledge. At first the Hindoos regarded us only as so many barbarians, without manners and without religion ; many now, from a variety of circumstances, but especially from seeing the Bible issuing from the press in so many languages, begin to think that some good may come out of Nazareth, and that something more than worldly policy may be our aim. This appears to be the present state of things as it respects the influence of the Gospel on those places where it has been most published ; but a vast portion of the population is yet to be informed, that there are good tidings from heaven for the children of men.

At Dinagepore, five natives had been baptized ; and at Gomalty, much had been done in forming schools for the instruction of youth. "The schools it is said, increase rapidly." The

school at Bholahaut has increased to about fifty boys; that at Muhes-poorā, to about sixty-four; that at English-bazar to thirty-nine; and that at Malda, to thirty-seven. They increase so rapidly at Bholahaut and at Muhes-poorā, that we have been obliged to refuse several children, as the rooms will not conveniently hold more than the present number. Will you be so kind as to inform me whether I may increase the buildings? The children come on greatly to my satisfaction. They read the Scriptures fluently, and commit passages from the Scriptures to memory with great avidity."

The accounts from Cutwa, Lakrakonda, and Jessore, are equally interesting. The schools are said to come on well, and the native Missionaries, who are employed there, appear to be particularly laborious, and zealous in preaching in the different villages within their reach, and conversing with the natives; and considerable effects seem to attend their labors. One of these native preachers, of the name of Kreeshnoo, thus writes to a gentleman in England:—

"At present God is revealing his mercy to Bengal in a most encouraging manner. The class of religious mendicants called Utithis Muhuntas have long been in search of the true religion, but knew not where to find it; but now on hearing the Gospel of Jesus Christ, they begin to think, 'what can we do? How shall we abide in the commands of this Saviour?' They frequently come to see us, and inquire more and more respecting the Gospel: a few of them have been baptized.—Among these leaders of sects, are Ram-doolala, who is said to have 100,000 disciples: they have no reverence for the gods. The name of a second leader is Neela-dasa, who may have five hundred disciples. These eat with us: but they say, 'If Christ has died for sinners, then there is no more *sin in the world*: why then do you go about teaching men that they are sinners?' To this I answer; 'If the debtor apply not to his surety, how

can he be set free; and if men do not believe in Christ, how should their sins be taken away?' Another leader is Shiva-rama-dasa, who has about five thousand disciples: for a considerable time back we have been preaching to them, and a few have been baptized. A fourth leader is Rusa-raja, whose disciples amount to about one thousand persons; our brethren Chamberlain, and W. Carey, jun. have had conversations with this man: and some of his disciples have been baptized. A fifth leader is Huri-dissa, who has about five hundred disciples, several of whom have been baptized, and there are hopes of the leader himself.

"In a late journey to Jessore by brother Carapet and myself, we advised the deacons to spread the word through the villages around their own dwellings, and send their journals to brother Petrus, at Chougacha. They readily agreed to this. From Chougacha we went to Koolagachee, and remained two days, preaching, and then proceeded to Vusi-poorā, to the house of Premdasa, another leader of a sect, who was once under instruction at Serampore, and then advised some of his disciples to be baptized, namely, Shiva-dasa, Doolala-dasa, Duyal-dasa, Goura-dasa, and Narottuna. After their baptism, Prem-dasa himself sought to be baptized, but was refused, as the woman he lived with was not his wife.—Lately, however, brother Petrus has married these two persons, and they have both been baptized. The people of those parts have been struck with astonishment at the conversion of this man; adding, 'Our cast must now go; he whom we regarded as a wise man has embraced this new way; what shall we now do?'

The Orissa Mission, conducted by Mr. John Peter, of Armenian descent, and Krishnadas, a converted native, appears promising. We take particular interest in this mission, and so will doubtless our readers, from its comprehending within its range the temple of Juggernaut.

In February, 1812, Mr. Peter thus

writes: "I have the pleasure to acknowledge the receipt of your liberal supply of Ooriya versions of the Scriptures, and you will rejoice with me that I have obtained their admittance into the very temple of Jugunnat'ha. May their blessed light break through the intense darkness of this heathen land! I have distributed them among the principal persons belonging to the temple, and gave one to one of the Purichas, or head ministers of the Idol. I do not conceive it at all difficult to make a Hindoo believe with the understanding; but to do so with the heart, is of God, and not of man, and applies as generally to nominal Christians as actual unbelievers. Many of the tracts I have also distributed to the pilgrims, whom I met on the road to their God."

"August 4. On the 18th of last month Krishna and I went to Poo-rooha-pota, about two miles from this place, and preached Jesus from Romans i. 21, 22 and 23. It being the last day of the festival of Jugunnat'ha, more than a thousand persons were assembled, and three cars of the god were dragged along. In the midst of this crowd I stood upon a chair and preached the everlasting Gospel. The people, almost to a man, left the cars, and surrounded me; and heard the word with attention; we sung three hymns, preached and prayed twice, and distributed fifteen Orissa N. Testaments and Psalms, and many tracts. One Ooriya was insulted by his countrymen for receiving a Testament; their derision, however, made no impression on him; he received the book and went his way. Mr. B. and several military officers with their ladies were present upon elephants; Mr. B. sent the day before the festival to enquire whether I would preach to the Ooriyas on this occasion."

Nov. 4. "I have the pleasure to inform you, that during the festival of Doorga, Krishna and I preached daily on the highways, at the doors of the principal worshippers. The day the goddess was consigned to the river

I preached on the banks to more than a thousand. The colonel and his officers, and Mr. B. were present. A pilgrim about 70 years of age, named Kishora-dasa, on his journey to Jugunnat'ha, heard me, and immediately expressed his disapprobation of his wooden Jugunnat'ha and his approbation of the Gospel. He has been with us for the last week, and has voluntarily renounced his former connections by eating with us. He says that he has long been searching for salvation; and was advised to visit Jugunnat'ha; but after hearing the Gospel he gave up all reliance on Jugunnat'ha. He is apt to learn. I have begun teaching him to read Bengalee."

The following is one out of several instances, which have come to the knowledge of the Missionaries, of the power of the Gospel, even although the individuals had not assumed the profession of Christianity.

"Brother De Motlo, on his way home, one day, saw a poor Hindoo lying at the door of a hut, apparently dying, and calling loudly on the name of the Lord Jesus. On going up to the man, he said that his relations had turned him out of doors, sick as he was, because he would not call upon Narayana, Rama, and other gods, but would call on Jesus who had died for him. He had heard Sebukram preach, and had received a tract, which he then had with him. This poor perishing out-cast did not long survive the cruelty of his relations; but we hope, as another Lazarus, he was conveyed by angels into Abraham's bosom. The existence of the cast requires such great sacrifices, that it is highly probable many will be found, in that day, who died in the faith of Jesus, even in the houses of the heathen."

On the 20th of November, 1812, the number of children in the Benevolent Institution was 318 boys and 107 girls; and it is stated, that they were increasing not only in numbers but in knowledge.

From Digah, a central situation between Calcutta and the Upper Prov-

ces, where a Mission has been established, Mr. Moore, one of the Missionaries writes:—

"Our native free-school has about forty boys, and I hope soon to increase it to one hundred. A worthy young friend in the army, who has spent his Sabbaths and spare time with us for nearly a year past, gave us fifty rupees towards a school room, which is now building for the native children. You would have felt much had you seen Vrindavana yesterday, surrounded by the servants of our two friends, W. B. and Lieutenant P. and our own people, and the native scholars, talking to them of the difference between his former life as a Viragee, and his present one as a Christian, and of the difference between Hindooism and Christianity. I lately sent to Serampore an account of a religious murder which I witnessed, and another given me by Major K. of a poor woman, whose courage failed on the funeral pile, having been bludgeoned to death by her own kindred; also of another that he took out of the water."

"The account of Mr. Moore related to the drowning of a leper at Futwa, and is as follows:—'On hearing the people belonging to the boat saying that a man was going to be drowned, I looked out, and saw on the bank of the river the poor creature without fingers or toes, but in other respects apparently healthy. He was eating very heartily, and surrounded by several people who appeared to have conducted him to the spot. The bank being high, I could not get out of the boat till we got a considerable distance from the place where he sat. As I was running towards the spot, I heard the people in the boat call out, "He is drowned!—he is drowned!" His attendants, who appeared to be his relations, had assisted him down the bank of the river; but whether they pushed him in, or whether he went in of his own accord, I cannot tell; but the bank was so steep that he could not possibly get out again.—He made great efforts at first to

reach the side, but had he been a good swimmer he could not have got out, the stream was so rapid. I saw him struggle much before he sunk to rise no more a living man! I endeavored to impress on the people who attended him the heinousness of the crime they had perpetrated; but they only smiled at my concern, and said they had merely complied with the wishes of the deceased, who, they added, had neither hands nor feet."

"The following is the account of Major K.:—"I have known a woman whose courage failed her on the pile, bludgeoned by her own dear kindred. This I have told to the author of 'The Vindication of the Hindoos.' I have taken a Gentoo out of the Ganges. I perceived him at night, and called out to the boatmen. 'Sir, he is gone; he belongs to God.' 'Yes, but take him up, and God will get him hereafter.'—We got him up at the last gasp. I gave him some brandy, and called it physic. 'O, sir, my cast is gone!' 'No, it is physic.' 'It is not that, sir; my family will never receive me! I am an outcast!' 'What, for saving your life?' 'Yes.' Never mind such a family!"

The following extract of a letter from Dr. Marshall, dated the 7th of February, 1813, concludes this number of the Periodical Accounts:

"Brother Lawson makes great progress in the language, and is a man of an excellent spirit. He is engaged in cutting a fount of Chinese types for a dictionary of the language, &c. The word of the Lord seems evidently to grow and multiply among us. Nearly seventy have been added in the past year to the church at Serampore and Calcutta; and the spirit which seems to pervade them is peculiarly pleasing. Almost all the brethren at Calcutta are endeavoring, in one way or other, to recommend the Gospel to those around them. This I esteem a precious token for good. The native brethren at Serampore, too, are much stirred up to seek the salvation of their countrymen. Nearly every one capable of speaking, is out on a Lord's day in the

neighboring towns and villages. This spirit, you may be certain, we encourage to the utmost. Indeed, the word is spread over such an extent of country, that I sometimes stand still and admire the hand of God therein. Nearly 500 have been baptized in these 12 years, and they are spread over an extent of more than 1000 miles in length. The extension, during the past year, amidst all our afflictions, has been greater than in any former year. Four new stations have been occupied, and promise to be effective, of which we had scarcely any idea at the beginning of the year; viz. Patna, Columbo, Chittagong, and Bombay.

"At Patna, Thompson is laboring, of whose spirit you can form some idea from his journals. At Columbo, brother Chater has found an abundant entrance for the word. I had an affectionate letter from him about a fortnight ago. He and sister Chater seem quite happy in their work, which rejoices us. At Chittagong, about 300 miles from us, in the east of Bengal, and on the borders of the Burman empire, brother De Bruyn is employed. Within three days of his arrival, the Catholic clergyman came to hear him, and seeing he had not seats, sent for the benches out of his church. A few days after, a respectable woman there brought twenty to hear him, and offered him a piece of ground on which to erect a place of worship. At Bombay brother Carapeit is arrived. We have received a letter from him, the spirit breathing in which will cheer your heart when you get it. Besides the situation of our brethren in the army, Mahratta, and Java, and the Isle of France, there are now fourteen stations, and only three of them occupied by brethren sent out as Missionaries from England; namely, Serampore, Digah, and Columbo. All the rest are occupied by the men raised up in India, as Agra, by Peacock and Mackintosh; Patna, by Thompson; Dinagepore, by Fernandez; Goamalty, by De Cruz; Cutwa, by W. Carey Jessore, by Petruse; Dacca, by Corn-

ish; Chittagong, by De Bruyn; Orissa, by Peter; Ragoon, by F. Carey and Keer; and Bombay, by Carapeit Chator Aratoon. O for the dews of Heaven to water these little hills of Zion! O that the Lord may bless us indeed, and enlarge our coast; that his hand may be with us; and that he may keep us from evil, that it may not grieve us!"

We are much concerned to perceive in the pamphlet before us, symptoms of a disposition on the part of our Indian Government and its servants to harass the Missionaries and interrupt their labors. We trust, however, that as soon as the mind of the British Parliament on this subject shall be known in India, a different tone will be given to the proceedings of the public functionaries. We are disposed, also, to hope for much from the known liberality of Earl Moira, the present Gov. General, and from his marked desire to promote the diffusion of the Scriptures and of general knowledge, as it has been evinced by the cordial support he was accustomed to yield to all institutions formed for that object.

Lord Minto commenced his government in India by interdicting the public preaching of the missionaries (an interdiction which after a time was relaxed:) he has closed it by a proceeding still more arbitrary and vexatious.

The following extract of a letter from Dr. Carey, dated March 25, 1813, will explain its nature.

"I sit down to write with a mind so disturbed with different kinds of feelings, that I scarcely know how to express them. Last year we had to mourn over a most heavy calamity by fire, which we suffered in this month. This year we had set apart a time at the expiration of twelve months to review the dealings of God with us since that calamitous event; when the very day before our meeting, we received letters from Government, ordering our brethren Robinson, Johns, and Lawson home to England. I can assign no reason for this measure: certainly nothing on the part of our brethren

has been, or can be, alledged by them as a reason. Indeed the sweeping clause of the Charter, which requires all Europeans not in the service of the King or Company to be sent to England is the alledged reason. It is an imperative duty of all who love the Lord Jesus, to labor in all proper ways with the Legislature to obtain leave for Missionaries to settle in India, and travel from place to place, or to settle in any of the provinces, without control, unless they are guilty of civil crimes or misdemeanors."

It appears that on the arrival of Messrs. Johns and Lawson, who had gone out by way of America, previous application to the Government having been made on their behalf, they were allowed to continue in the country till the will of the Directors should be known : and on the ground of this allowance, Mr. Johns was appointed, by the Governor-General in council Acting surgeon of Serampore, and Mr. Lawson was permitted to reside at the Mission-house, where he assisted in the improvement of the Chinese types.

In January last, letters passed between the Public Secretary and Dr. Marshman, the result of which was an acknowledgment on the part of the latter, that the Missionaries came out without leave of the Directors.

On the 12th of March the Missionaries received a communication from the Public Secretary, in the name of the Right Honorable the Governor-General in Council containing a letter to Dr. Marshman, requesting him to inform Messrs. Johns, Lawson, and Robinson, that they were ordered to return to Europe by the fleet then under despatch, and a letter addressed by the public Secretary to each of them, to the same purport. This was succeeded the same day by an order from the police Magistrate at Calcutta, to each of them, requiring them to appear before him the next day. This Mr. Lawson did, accompanied by Dr. Marshman ; when the Magistrate insisted on Mr. Lawson's signing an engagement positively to embark on board

one of the two ships then under despatch. Dr. M. alledged that they had not been made acquainted with the order twenty-four hours, and that they had not been able as yet to make any arrangement respecting either themselves or their infant families : and, further, that it was their intention to make a respectful application to Government on the subject ; and though they would cheerfully sign a promise to comply with the will of Government, it yet seemed peculiarly hard to compel them to sign an engagement, which, when sent in to Government, might tend to lessen the effect of a subsequent application. It would make them appear inconsistent, to be praying for relief from an order which they had solemnly pledged themselves to perform. This, however, had no effect on the magistrate, who, on Mr. Lawson's hesitating to sign the engagement, immediately committed him to custody, and sent him under an escort of Seapoys to prison, where he continued some hours, till, on Dr. M's having applied to the public Secretary, an order was immediately sent to the Police Magistrate to release him. He was, however required to appear again before the Police Magistrate which he did, and signed a promise to obey the orders of Government. A similar order was sent to Mr. Johns, which he also signed. Mr. Robinson was gone to Java a few days before the order was issued.

The Missionaries, though with but little hope of success, resolved to petition the Governor General. The Commissioner for Serampore also undertook to lay Mr. Johns' case before his Lordship. It being represented to the Governor-General, that Mr. Lawson had begun a fount of Chinese types, which was not completed, this plea operated in his favor ; but no attention was paid to the applications on the part of Mr. Johns. On the contrary, an order for his return was peremptorily confirmed, and he was given to understand, that if he did not immediately take his passage, he would

be apprehended, and carried on board the ship. The public Secretary also said, that Mr. Robinson would be sent home from Java.

On the 29th of March, after being solemnly commended to God, and to the Christian sympathy of their brethren in England, Mr. and Mrs. Johns, with their little one, took leave of the brethren at Serampore and went down to the ship the next day. They have since arrived in England.

Dr. Carey adds as follows:—

“The state of India, as to religion, is widely different to what it was twenty years ago. Then a christian could scarcely be found: now you can scarcely go any where without meeting with some, either Europeans or natives. The greatest number of these in the provinces, however, are destitute of the means of grace, unless a native, or country-born minister visit them. There is a general spirit of inquiry about the Gospel all over the country; and this inquiry increases more and more. Five natives of high cast, not far from Serampore, have lately been baptized, who have been brought to a knowledge of the truth without any communication with us. They met with Bibles and tracts, and God wrought by them. These men had begun to sanctify the sabbath, and meet for Christian worship, before we knew them. They have boldly owned the Saviour, and meet the persecutions of their idolatrous relations like Christians.”

Extracts of Important Communications lately received by the Committee of the British and Foreign Bible Society.

1. LETTER FROM THE ENGLISH BIBLE SOCIETY AT AMSTERDAM. APRIL 26, 1814.

PATRON,

His Royal Highness the Hereditary Prince of Orange, &c. &c.

Dear Sir,

THE ENGLISH BIBLE SOCIETY in Holland have instructed us to request you to announce the formation and the

progressive prosperity of that Institution to the Committee of the British and Foreign Bible Society, which we are happy to acknowledge as our venerable Parent. We are also directed to transmit you the accompanying copy of our Provisional Constitution, &c. for the inspection of your Committee, the favor of whose correspondence we solicit, to assist us in promoting the object of our Association. The English Bible Society, have further charged us to beg that you will have the goodness to convey the expressions of their heart-felt gratitude to your beneficent Committee, for the seasonable supply of 250 Bibles, and 1000 New-Testaments which they have generously, presented to our Infant Institution.

This liberal donation will be as acceptable to those for whom it is ultimately designed, as it is honorable to the bountiful Donors. It will gladden the hearts of many who were denied the opportunity of procuring the Scriptures in their vernacular tongue, while they possessed the means of paying for them, and who are now destitute of these means; while that opportunity is restored.

The Committee of the English Bible Society, at whose disposal the said Bibles and Testaments were placed, immediately forwarded 75 Bibles and 150 Testaments to Rotterdam, and 25 Bibles and 50 Testaments to the Hague, where they were most joyfully received by the British Clergymen, entrusted with their distribution among the poor of their respective flocks. Of your abundance we are daily administering to the indigent Members, connected with the English Church in this place; and we shall not fail to supply the scriptural wants of your countrymen in the remaining cities round about Amsterdam, and in all the regions of the United Netherlands beyond the Maas.

If circumstances, over which they had no control, prevented the inhabitants of this country, till the eleventh hour, from participating in that ex-

of love, which has animated and united so many associations of Christians in circulating the Holy Scriptures, their exertions, we are confident, will, on that account, be the more zealous and indefatigable; and the period, we hope, is not remote, when, in their labors of love, they will not be a whit behind the very chiefest promoters of Bible Societies. Their labors will be facilitated by the local proximity of England and Holland, and by the constant intercourse which the renewal of their political union has opened between both nations; at the same time, we anticipate the happiest effects from the godlike example, the sage counsel, the liberal bounty, and the fervent prayers of the Committee of the British and Foreign Bible Society.

Now we beseech you, brethren, for the Lord Jesus Christ, and for the love of the Spirit, that ye strive together with us in your prayers to God for us; and be assured, that we cease not to give thanks for you, making mention of you in our prayers, that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him.

We are, dear Sir, with regard,
Your sincere friends, and
devoted humble servants,
A. MACINTOSH,
W. H. NOLTHENIUS.

2. *From Prince Alexander Galitzin,
President of the St. Petersburg Bible
Society. St. Petersburg, Jan. 20,
1814.*

My Lord,

THE Committee of St. Petersburg Bible Society have charged me, on the occasion of the departure of the Rev. John Patterson for England, to write to your Lordship, in order to express their most unfeigned gratitude to the British and Foreign Bible Society, for having sent hither this worthy Member, whose attention and cares have been so hearty and so successful for the benefit of the Bible Society in Russia.

The first year of the existence of this our Society has been already signalized by very numerous and considerable enterprizes and actions. Beside the distribution of the Holy Scriptures in different languages throughout several countries of this extensive Empire, the Committee have partly begun and partly undertaken to print them in the Sclavonic, German, Finnish, French, Polish, Armenian, and Kalmuck or Mongol languages. The number of Members and Benefactors in this salutary work increases daily; the most distant provinces of Russia are emulating the nearest, in active contribution towards the success of it; and the light of the word of God begins to illuminate the cottages of the poor, the assylums of the helpless, the hospitals and the prisons. The prisoners of war partake of it; even the Heathen and Mahometans begin to receive and feel it. In the mean time, the happy effects of the establishment of the St. Petersburg Society and its Committee, has been, the production of similar committees, or rather parts of our General Committee, in several cities of Russia, such as Moscow, Riga, Yaroslaff, Dorpat, Reval, and Mitua.

We entertain the most sanguine hopes from the co-operation of these Committees in our general undertaking.

The Committee, while they prosecute themselves before the Almighty Giver of all good, who, with one hand, hath delivered Russia from her outward enemies, and, with the other, planted in her bosom an institution for disseminating more effectually His word, acknowledge with a heartfelt satisfaction the instruments of his Holy Decrees.

The British and Foreign Bible Society have acquired a sacred right to the everlasting gratitude of the Society of St. Petersburg; which cannot at the same time but give a solemn testimony to the indefatigable co-operation of their Member, the Rev. John Paterson, in their splendid successes.

Accept, my Lord, of the assurance

of my esteem and most unfeigned respect for your person.

I have the honor to be
Your Lordship's most humble
And most obedient Servant,
PRINCE ALEXANDER GALITZIN.

To the Rt. Hon. Lord Teignmouth.

3. Address from the Bible Society at Abo in Finland. March 29, 1814.

Beloved Christian Friends, and Honoured Members of the London Bible Society;

At the time that the Bible Society for Finland have the greatest satisfaction in transmitting to the British and Foreign Bible Society in London, their Report of what they have endeavored to do during the year 1813, in order to give effect to the kind and benevolent assistance afforded them by the London Society, for printing, on standing types, an edition of the Finnish Bible, they feel it no less incumbent on them, to express, in the strongest terms, their warm and heartfelt gratitude, for the further donation of 200*l.* sterling, so opportunely presented to this Society, and paid accordingly by the Rev. Mr. Paterson in the course of last summer, with a view of being expended in the purchase of Swedish Bibles, for the supply of those parishes in Finland, where the Swedish still continues to be the vernacular language.

What this Society has been enabled to do, in pursuit of this latter object, is related in the Report herewith transmitted; and it will ever give them the highest satisfaction to be made active instruments in the hands of God for spreading abroad an experimental knowledge of the Doctrine of our God and Saviour Jesus Christ; such only as it is revealed to us in its original purity in the Sacred Volume.

Notwithstanding the most diligent, judicious, and persevering zeal, manifested at all times by the Rev. Mr. Paterson in the affairs of the Society at St. Petersburg; still the casting of the printing types proceeded at such an unexpected slow rate, as to have

disappointed both his and our fairest hopes. He will himself report to you the particular impediments which caused this painful delay. The annexed proof-sheet, will however show the execution of this edition of the Bible; and we beg leave to call your kind attention to the smallness, of the letter, which although legible enough by young people, will not answer the purpose satisfactorily for those of more advanced years; especially of such as in the more distant parts of this country inhabit thousands of cottages, which have no chimneys, but merely holes through the roof for letting out the smoke; and which is no doubt the reason why the eyesight of those inhabitants early becomes greatly enfeebled. It is with feelings of anxious concern for the everlasting good of those numerous poor people, that the Society contemplate a quarto edition, with proportionably larger letter-press, as soon as it shall please God to enable them to undertake this good and needful work.

The Subscriptions and Collections towards the Bible-cause in this poor country, which but a few years ago, had been desolated by war and famine, have greatly exceeded the highest expectations of the Society. For this, no doubt, you will join us in blessing God; inasmuch as it affords a decisive proof, that the prevalence of infidelity, of indifference to Divine things, and of a practical levity, not less destructive than either, has not extinguished, in the breast of this generally poor, but manly and industrious nation, an ardent love for the Word of God; and a pleasing hope that He will lift upon them the light of his reconciled countenance in Christ, and with temporal peace and quiet, grant them that peace of God which passeth all understanding, and which shall end in everlasting rest in a better world.

On behalf of the Bible Society,
(Signed) STEINHEIL,
Governor General of Finland, Lieutenant General and Commander

Emperor Alexander's Proclamation.

in Chief of the Army in Finland; Knight of the Imperial Order of St. Alexander Nevski, First Class; and order of St. Anne, First Class, &c. &c. President of the Bible Society in Finland.

The following Imperial Ukase, or Proclamation, was read at the General Meeting of the British and Foreign Bible Society, on Wednesday May 4. 1814, by the Rev. Mr. Pinkerton, from Moscow, as evincing the lively interest which the Emperor Alexander takes in the cause of religion.

TRANSLATION.

Beloved Subjects! A year is elapsed since we were called upon to return thanks to God for delivering our realms from the hands of cruel and powerful enemies. Scarcely is the present year expired, and already our victorious banners are erected on the banks of the Rhine. Europe, which was armed against us, is now voluntarily marching with us! All the nations which lie between Russia and France follow our example; and, having united their arms with ours, turn them against the oppressor of the nations.

So great a change upon earth could only have been effected by the special power of God. The destiny of nations and states rises and falls by the power of his Almighty arm. Who is powerful without Him? Who is strong and stable, unless by his will? Let us turn to Him with our whole heart and mind. Let us not be proud of our own deeds. Let us never imagine we are more than weak mortals. What are we? So long as the hand of God is with us, we are in possession of wisdom and might: but, without him, we are nothing. Let all the praise of man, therefore, be silenced before Him—Let each of us present the sacrifice of praise to Him to whom it is due.—Our true glory and honor, is humility before Him. We are convinced that *each of our faithful subjects always feels this, and especially after so much Divine goodness has been poured out upon us. Animated, therefore, by*

these sentiments of humility and zeal, we ordain, on the present occasion, that throughout our whole Empire, every temple of God be opened; that in every church solemn thanksgiving be presented on bended knees, to the Maker and Disposer of things; and that all present tears of the warmest gratitude to Him for the unspeakable mercy shewn us. By the power of his Almighty Arm He hath drawn us out of great deeps, and placed us on the pinnacle of glory: What shall we render unto Him but tears of gratitude and joy!

(Signed)

ALEXANDER.

Given at the Head-Quarters, Carlsruhe, Dec. 6, O. S. 1813.

On the 5th of Sept. last, a *Moral Society* was formed in the town of Westmoreland. It consists of upwards of a hundred members, and has evidently thus far, had a very beneficial effect in checking vice and in strengthening the hands of the virtuous.

The object of this Society, is the promotion of good morals, particularly to suppress Sabbath breaking, intemperance and profane language, and if necessary, to countenance and support Magistrates, and all other persons, in all prudent and lawful endeavours, to convict offenders against the statute laws of this state, for suppressing immorality; and that each member of the Society, shall so far as his example, advice or authority avail, discourage vice of every description.

On Wednesday the 19th of October last, the Rev. *Noah Coe* was installed over the Presbyterian Church and Society in New-Hartford, (Oneida county.) The Rev. Mr. *Mills*, of Litchfield, presided, and made the concluding prayer. Rev. Mr. *Clinton*, of Lowville, made the introductory prayer. Rev. Mr. *Snodden*, the predecessor of Mr. Coe, preached the sermon. Rev. Mr. *Frost*, of Whitesborough, gave the charge to the pastor, and Rev. Mr. *Dwight*, of Utica, to the Society.

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BIOGRAPHY

OF THE VENERABLE FATHERS OF NEW-ENGLAND.

(Continued from page 179.)

GOVERNOR EATON.

No one of our venerable fathers is better known in the histories of New-England than the celebrated founder of the colony of New-Haven. His talents, his piety, his persevering zeal, his uncommon sacrifices for the establishment of these colonies, will ever entitle him to the high veneration and grateful remembrance of posterity.—No men could have less inducements of a personal nature, to exchange the felicities of their situation in their native country for the perils of a wilderness, than Mr. Eaton and Mr. Hopkins. But their zeal for the church of Christ was paramount to every other consideration. Rather, God had now designed, in his adorable mercy, to establish Christian settlements, and gospel churches in the American land.—Such instruments were necessary to accomplish this great design. He who holds all hearts at his will, disposed them for the work.

Theophilus Eaton was born at Stratford in Oxfordshire, in the year 1590. His father was the minister of the place; but removed soon after and became a minister in Coventry. He there contracted, in his childhood, that peculiar friendship with Mr. Davenport, whose father was an eminent merchant in the town, which continued till their deaths. In Coventry, under the care of an able father, Mr. Eaton enjoyed the privilege of a good academic education, which was very profitably improved. His parents intended this son for the work of the gospel

ministry, and, with that view, took much pains with his education. But on a discovery of his inclinations, as he advanced towards manhood, this object was relinquished, and he was educated for a merchant. In his youth he was distinguished for sobriety, and an uncommon diligence in business. Such habits, united with a quick apprehension, and a sound judgment, could hardly fail of commanding success in his pursuits. Settling in the city of London, he engaged in the East-India trade, and soon became a merchant of great credit. He became a member of the East-India Company, and was chosen deputy governor of the company. For several years, he was agent for the King at the Court of Denmark. For his services and fidelity, he received testimonials of particular acknowledgment from the East-India Company, and from the Danish King.

During the time in which Mr. Eaton was engaged in his mercantile pursuits, the settlement of the Massachusetts colony was projected, on the principles of religion, for the establishment of Christian churches according to the precepts of the gospel. In this undertaking, Mr. Eaton cordially engaged, and afforded important assistance. He was one of the original patentees of the colony, and at the organization of the company in England, he was chosen one of the Assistants. He did not then design to remove to America, but by his influence and his property he afforded much assistance in the prosecution of the arduous enterprise.—At that time Mr. Davenport was a minister in London, highly esteemed and was very active in p

moting the establishment of the New-England colonies. As Mr. Eaton enjoyed the ministry of this companion of his youth, as they were mutually engaged for the spread of the gospel of salvation in parts of the earth which had long been the seat of paganism, their friendship grew to an attachment not to be broken.

The persecution of the Non-conformists, which under the administration of Archbishop Laud, raged with increased vigor, rendered the situation of those who scrupled to comply with the prescribed ceremonies peculiarly unpleasant, if not highly dangerous.—Mr. Davenport was obliged to fly to Holland, and was absent about two years. After his return, the burdensome imposition of ecclesiastical rites continually increasing, he and a number of his friends resolved to imitate the faithful servants of Christ, who had for his sake been *made a spectacle unto the world, to angels, and to men*. At the hazard of all worldly good, they would attempt the establishment of a settlement, in the unoccupied wastes of America, the chief object of which should be the service and glory of God. In this undertaking, Mr. Eaton cordially engaged. A company was formed which was one of the most opulent and respectable that ever came to New-England. They arrived at Boston in the summer of 1637, and the spring following began the settlement and colony of New-Haven.

Mr. Eaton was, at all times, the head and father of the colony. At the first General Election in 1639, he was chosen Governor, and was rechosen every year to his death, in 1657. The colony had too great a sense of his worth, and of their own interest, ever to entertain a thought of a change. Mr. Eaton was eminently calculated to be the leader of a colony. He possessed a large interest, the greater part of which was brought to this country.—*He was thoroughly versed in business, and was always fruitful in expedients in times of unexpected difficulty and danger. The high character which he*

sustained in his native country, joined with his talents and integrity, procured him universal confidence. Indefatigable in his labors, his care, his exertions, his property, were always devoted to the interests of the colony. His talents, his disinterestedness, his devotion to the public welfare, gave him an influence and a command of the minds of men, which very few men have ever possessed. Having engaged in this arduous work for the honor of God and the service of the church of Christ, the consideration of personal convenience, much less the temporary impulse of popular applause could never influence his conduct. The tempests of adversity could never divert his purpose, for he had cast anchor within the veil.

As a civilian, the views of Mr. Eaton were, for his time, uncommonly liberal and extensive. He was the most influential agent in establishing the connection and union of the Colonies of New-England, which laid the foundation of their permanent security and increase. From the formation of this union in 1643, he was always one of the commissioners till his death. He was ever attentive to all objects which concerned the common welfare, and perceived the true interests of the colonies with the most discerning judgment. Great reliance was placed on Mr. Eaton to guard the plantations against the encroachments of the Dutch from Hudson's River, and his vigilance and prudence were equal to public expectation. I believe no man in the United Colonies possessed a greater weight of character than Governor Eaton.

As a magistrate, he was equalled by very few of his time. A fact evincive of this, is, the colony of New-Haven was distinguished above all the others for union, harmony, and internal tranquility. This excellent magistrate inspired even the natives with such a confidence in his justice and his ascendancy over his own people, that the colony suffered very little from any of their hostile machinations. In his public administrations, he maintained

the operation of the laws, and administered justice with incorruptible integrity and inflexible firmness. In his private character, he was affable and courteous, but in his official capacity, he would never suffer any disobedience or contempt. The accounts of the time represent him as possessing, on the bench of justice, a majestic dignity, not to be described. While the faithful citizen always enjoyed his protection, the wicked never dared to defy his authority. When laws are few, and no established usages exist, such personal virtues and influence in the magistrate are essential to the safety of civil society.—Gov. Eaton was the principal legislator of his colony. The judicial laws contained in the scriptures were his great guide, and he ever kept in view the original design of the plantation, the maintenance of pure religion, and the enjoyment of civil liberty. At the request of the legislature, he compiled a code of laws for the colony which were examined and approved in 1655, and were published in England by the care and liberality of Gov. Hopkins. As a prodigy in the history of mankind, notwithstanding the extraordinary influence of Winthrop, Bradford, Haynes, Hopkins, Eaton, we find no feature in their laws, which indicates any design to extend the powers of the chief magistrate to the disadvantage of the public liberty.

In his private life, Mr. Eaton possessed a uniform gravity and dignity of manners, which showed how awful and excellent is exalted virtue. He was always friendly and benevolent, with his friends easy and pleasant, but his characteristic gravity never forsook him. Fond of books, as much of his time as could be spared from more important duties, he spent in his study. His mind and his heart were always engaged to promote the welfare of his own and the other colonies of New-England. He considered this as the fairest and perhaps the last experiment for the establishment of a Christian commonwealth. The object was too great, the claims of posterity too

strong, not to engage all the powers of his soul. On an occasion of peculiar trials, his wife observed to him, "Let us even go back to our native country." He replied, referring to the probability that she would outlive him, "You may, but I shall die here."

In his Christian character, Gov. Eaton was distinguished for humility.—He always bore an habitual sense of the holy presence of God. His holy and universal government, his infinite perfections, his own weakness and guilt, were ever familiar to his mind. Under the trial of the loss of a son of great hopes, his usual constancy, for a moment, seemed to fail. He then observed, "There is a difference between a sullen silence, or a stupid senselessness, under the hand of God, and a child-like submission thereunto."

It was a frequent remark with him, "Some count it a great matter to *die well*, but I am sure it is a great matter to *live well*."—In his conversation, Mr. Eaton was noted for a singular regard to perfect truth. It was his uniform custom to retire to his study in the morning for secret devotion, before he entered upon the duties of the day.—

"After this, calling his family together, he would read a portion of the scripture, and after some devout and useful reflections upon it, he would make a prayer, not long, but extraordinary pertinent and reverent; in the evening

some of the same exercises were again attended." On Saturday evenings and on the Sabbath, he would read a sermon in his family and sing. On the Sabbath, it was his practice to catechize his family, and question them, particularly, with regard to what they had heard at public worship. Solemn days of Humiliation and Thanksgiving were spent in the same manner. His family, though very numerous, sometimes not less than thirty persons, was regulated with the greatest order, and every individual received his particular attention for religious instruction. By his domestics

he was greatly beloved, and his domestic example was always considerable.

ed the greatest benefit to all who lived in his house.

In January 1657, after a short illness, this venerable servant of Christ, in the sixty-seventh year of his age, was released from scenes of incessant care and labor, and, leaving a bereaved people in tears, was removed to join the holy assembly of *the spirits of just men made perfect*.

Having attempted to give a sketch of the lives of some of the civil fathers of N. England, we will now take a brief view of some of the principal divines. These were not less conspicuous for their merits and services, than the civilians. Tho' the limits of their respective departments were well understood and carefully preserved, they afforded a constant and mutual support to each other, and were cordially united in the promotion of the common object for which they had migrated to the western wilderness. The establishment of a Christian commonwealth, composed of pure evangelical churches, and a republic supported by the true principles of civil liberty, was the great cause in which they were all embarked. For the attainment of such an object, no less wisdom, prudence, and fidelity, were requisite in the ministers of the churches, than in the civil magistrates. While the one gave law to the rising states; the other established their religious order. While one administered the political concerns of the community; the other superintended the interests of religion and public morals. The one were a constant shield against foreign enemies; the other were a most vigilant guard against the corruptions of error and vice. As these respective duties were equally essential to the security and prosperity of the infant colonies, the holy providence of God prepared characters for the arduous service, eminently fitted for the great design. As the political institutions of the New-England colonies were original, without a precedent in the history of civil states; so the religious order of the churches was formed upon a model,

found only in the precepts of the divine Redeemer, and in the Christian churches of the primitive times. The civilian had his guide in the best political writings of various nations, and in the many precepts upon civil government contained in the word of God: the divine had his guide in the penetrating truths of inspiration, and in the concise history which remains of the early period of the Christian church: but both were called to strike out a new path, new in the history of churches and states of many ages; and, by the lights which they enjoyed, guided by the most careful investigation of the human character, to establish this prepared habitation for the divine blessing on a most salutary and durable foundation. One of the most eminent instruments employed in the accomplishment of this great work, was the celebrated minister of Boston, the

REV. JOHN COTTON.

After mentioning the arrival of Mr. Cotton, in company with Mr. Haynes, Mr. Hooker, Mr. Stone, and others; Mr. Hutchinson remarks, "Mr. Cotton is supposed to have been more instrumental in the settlement of their civil as well as ecclesiastical polity than any other person."

Mr. Cotton was born in the town of Derby, the county town of Derbyshire, December, 1585. Descended from a very reputable ancestry, his immediate parents held a respectable station in society, but were more distinguished for their eminent piety. His father was bred to the profession of the law, and spent most of his days in the practice. He was much distinguished for persuading parties to come to a settlement of their disputes, and avoid a legal trial.—This son was a child of many hopes and many prayers. His infant mind was nurtured by the care of a most faithful mother, and received early impressions of the reality and importance of the truths of God. He was early placed at school, under the care of a judicious instructor in his native town. The power

of his mind, and the assiduity of his application soon caused him to be distinguished, and enabled him to make an uncommon progress in his studies.—At the age of thirteen, he was admitted a member of Trinity College in Cambridge. While at College, he was distinguished for his application to study, and for an uncommon proficiency in science. During his residence at the University, he was elected a Fellow of Emmanuel College. At his admission to the fellowship, he was required to pass a very strict examination; on which occasion, he was directed to render in English from the Hebrew, the latter part of the third chapter of Isaiah, supposed to be as difficult as any passage in the Old Testament. He performed the service with accuracy and great applause.—Soon after this, he commenced a preacher, and delivered some occasional discourses in the presence of the University. The extensive learning, the elegance of composition, and the eloquent delivery of these sermons procured Mr. Cotton much distinction and fame at the University. But though he was a profound scholar and an eloquent orator, and free from any special immoralities of life, he did not possess the first qualification of a minister of Christ; the sanctifying grace of God in his heart. This he fully testified of himself, through the remainder of his life.

During the period of his pupilage at the University, his mind was much impressed with a solemn sense of divine things, under the ministry of that eminently pious, puritan divine, Mr. William Perkins. He was strictly Calvinistic in sentiment and one of the most noted practical preachers of his time. But these early impressions upon the mind of Mr. Cotton proved to be temporary, and the ardor with which he pursued his literary studies seemed to allow no time to seek the welfare of his immortal soul. And it is said that the death of Mr. Perkins, when Mr. Cotton was seventeen years of age, gave him a secret satisfaction,

expecting a release from those stings of a wounded conscience, and those alarming views of the eternal state, which his pungent preaching would ever excite in his mind. But the faithful dedication and persevering prayers of his pious parents were not forgotten or high, and though one instrument was removed the Holy Spirit would not forsake his soul. Not long after he commenced a preacher, he was very deeply impressed by a solemn sermon on the insufficiency of a negative righteousness, or a mere blameless character in the view of men. He soon became sensible of his lost state, and found that, with all his learning and fame, he must perish forever, unless saved by the free grace and unmerited mercy of God. In this state of mind he continued for nearly three years. He continued to pursue his studies, directing his attention, principally, to divinity. It pleased the Holy Comforter, at length, to bring him out of the gloomy valley, and to give him to realize the hope and the joy of the believer. He was now animated with new views of divine truth, and with a new zeal to preach the unsearchable riches of Christ. Soon after this, being called to preach before the university, instead of a rich entertainment of science, as was expected, he gave his learned audience a plain, solemn, and effectuate discourse on the doctrine of repentance. Great was the disappointment. The most of his hearers were displeased; but some were much affected, and found no relief from the sorrows of a wounded spirit, till they were brought, by divine grace, to submit unconditionally to God.

Some time after this important change in the character of Mr. Cotton, he received a call from the town of Boston, in Lincolnshire, to settle in that place in the work of the ministry. He was much attached to his residence at Cambridge, yet after seeking earnestly for divine direction, he thought it his duty to accept the call. Soon after his settlement his fidelity and at

ties were brought to a severe test.—The sentiments of Arminius had just begun to prevail in the nation; and being congenial to the natural temper of the human heart, they obtained a very rapid increase. Several of the principal people of Boston, among whom was a physician of great learning and a subtle disputant, warmly espoused the Arminian tenets. After a prayerful and laborious study of the scriptures, Mr. Cotton became fully convinced of the truth of the Calvinistic system and found himself compelled to oppose the prevailing errors.—This he did with such a modest candor, with such a sincere conviction of duty, and with such an overwhelming force of argument, that the most of those who had fallen in with the popular error, became convinced, and the remainder were compelled to be silent.

Mr. Cotton's ministry in Boston, which continued for about twenty years was eminently accompanied with the divine blessing. Great numbers, apparently, became the subjects of the saving grace of God. A general reformation of morals was observable in the town, so that it became distinguished for solemnity and order. Many pious people, some of whom were persons of distinction, moved to the town, to enjoy the privilege of Mr. Cotton's ministry. Such, indeed, was the visible change in the character of the town, that the magistrates and people were generally denominated *puritans*.

Mr. Cotton had not been long in the ministry at Boston before he entertained his doubts of the lawfulness of many of the prescribed services and ceremonies of the Episcopal Church. After a full examination of the subject, he became convinced of his duty to decline a compliance with those ordinances of human appointment. The principal reason which he assigned for his non-conformity was the high injunction of Christ; *teaching them to observe all things whatsoever I have commanded you*. From this he argued that nothing was to be enjoined in the precepts and duties of religion, which was not com-

manded by Christ. And the controverted ceremonies being, confessedly of human appointment, a compliance with them, as a part of religious service was unlawful. Such was the weight of the reasons with which Mr. Cotton vindicated his conduct, and the personal influence of his character, that the people of the town, generally, coincided with his sentiments. The liturgy was laid aside in their public worship, the appointed vestments of the clergy were disused, the sign of the cross was omitted in baptism, and was removed from the mace, the ensign of authority generally borne by the mayor of the town. In an attentive examination of this subject, Mr. Cotton became convinced that the power and duties of a christian bishop, according to the divine rule, were ordinarily limited to a single congregation; and that Christ has committed to an individual church all the authority of discipline which he has delegated to his people on earth. In conformity with these sentiments, a large number of pious people in Boston united in church state, by entering into covenant with God and one another, "to follow after the Lord, in the purity of his worship."

A character so conspicuous as Mr. Cotton, one possessed of such commanding powers of eloquence, and such persuasive influence could not escape the vigilance of those who were resolved to enforce conformity with all the prescribed ceremonies of the established church. As Mr. Cotton neglected to comply with an order from the ecclesiastical court to observe the appointed ceremonies, he was suspended from the rights of his ministerial office. The period was not long, however, before the suspension, through the persevering influence of friends, was removed. Though he still remained a conscientious and firm non-conformist, by endeavoring to avoid all unnecessary occasion of offence, and by a steady fidelity in the service of his Lord, he was suffered to remain unmolested for several years. To this the esteem in which he was

held by many persons of high rank and influence, greatly contributed. The Earl of Dorchester having been much affected by his preaching, was his uniform friend at court. And bishop Williams, lord keeper of the great seal, begged of king James, that a man of so much worth and learning might have liberty of preaching without interruption, tho' he were a non-conformist.

Towards the latter part of Mr. Cotton's ministry in Boston, bishop Laud rose to great influence with the king, and commenced a persecution of all non-conformists, more vigorous than had been attempted by any of his predecessors. The faithful ministers of Christ can never want accusers, when accusations against them are encouraged by authority. A complaint was made to the court of High-Commission, that Mr. Cotton and the magistrates omitted to conform with several of the prescribed ceremonies.—The pursuivants were immediately sent to apprehend Mr. Cotton, who found it necessary to be concealed.—The earl of Dorchester remained his friend and interceded in his behalf.—He informed him that if he had been accused of vices, he could have procured his release, but for non-conformity, no pardon was to be obtained. He therefore advised him to secure his safety by flight. Laud had often heard of his fame, and was particularly solicitous to suppress his influence. As he would have been exposed to perpetual imprisonment had he been apprehended, he found himself subjected to the painful necessity of bidding a final adieu to his native country. Some eminent divines, not willing to lose a person of Mr. Cotton's worth, and knowing him to be distinguished for an unusual candor of mind, took pains to confer with him on the common subjects of religious controversy, hoping to persuade him to conformity; but the issue of these conferences was that Mr. Cotton's friends came into his sentiments. Having adopted the resolution of leaving

his country, he consulted with his friends with regard to the place to which he should direct his course.—He first designed to go to Holland; but the unfavorable report of that country, given him by Mr. Hooker, determined him to relinquish that object.—The Island of Barbadoes, and New-England were then contemplated.—After much deliberation, advice and prayer, he determined on the latter.

Mr. Cotton arrived at Boston, in New-England, in September, 1633.—His arrival, with the other eminent characters of the company, filled the colony with peculiar joy. Soon after his arrival, the church in Boston, of which Mr. Wilson was pastor, at the recommendation of the general Court, chose Mr. Cotton to be their teacher, who was accordingly set apart to that office. The town was named Boston, in honor of Mr. Cotton, who removed from the town of that name in England.

Mr. Cotton came to New-England about three years after the arrival of the large company that established the Massachusetts colony. The civil and ecclesiastical regulations of the colony had not become settled, and in the establishment of these, he was very active and useful. Various alterations were introduced in the order of the church of Boston, and as this was the largest, and generally considered the first church in the colony, the regulations established in that, were generally adopted by the others. The rules of admission and discipline, as well as the doctrines of faith, were more accurately determined, and more generally understood.

In the year 1634 the colony was thrown into a great ferment in consequence of the magistrates exercising the right of a negative voice upon the people, in the General Court. The court adjourned and ordered a day of humiliation and prayer to be observed in all the congregations. On this occasion, Mr. Cotton preached from Hag. ii.—*Yet now be strong O Zerubbabel, saith the Lord; and be ye strong, O Joshua,* &c

of Josedeck the high priest ; and be ye strong, all ye people of the land, saith the Lord, and work ; for I am with you, saith the Lord of Hosts. He pointed out the respective rights and duties of the different classes of the community, and enforced the necessity of subordination and mutual harmony, with so much clearness and energy, introducing with peculiar felicity the expected aid and presence of the Lord of Hosts in their great work, that the public commotions were effectually allayed, and the reasonable claim of the magistrates was established by a general acquiescence. On a similar occasion, old Romé would have resorted to prodigies, the republics of Greece would have taken arms, the rulers of superstitious pagans or catholics would have produced pretended revelations ; but the fathers of New-England needed nothing but the testimonies of the known truth of God, ably illustrated and happily applied.

In the unhappy tumults which were excited in the colony, by the errors of Roger Williams, Mrs. Hutchinson, and others, Mr. Cotton generally inclined to the side of lenity, and made great exertions to reclaim those who fell into error, previous to their being cut off from the communion of the churches. His moderation with all his powers of reasoning, and great knowledge of divine truth, could not save the most obstinate, but preserved many who were inclined to the danger from falling into the snare, and maintained the unity of the churches. In the general synod of the churches held at Cambridge, Aug. 1637, Mr. Cotton united with the other members in condemning the prevailing errors, which restored the public tranquility.

The ministry of Mr. Cotton, in New-England, as well as in his native country was attended with the special blessing of God. The church of Boston was eminently distinguished for *purity in sentiment and morals ; and for the uncommon attainments of many of its members.* The influences of *divine grace* were displayed upon the

people, and great additions were made to the church, of those who became ornaments of the Christian profession. The town was very eminent for public order and morality, for a sacred observance of the Sabbath, and the various duties of religion. The habits of character then formed, were so judiciously and firmly established, that they continued with little relaxation for three or four generations.

In the early times of New-England, it was common for the magistrates to consult the elders of the churches, on subjects of the most important deliberation for the general welfare.—Mr. Cotton was much improved in this way, and by his extensive erudition, his great knowledge of the human character, and his habits of accurate discrimination in judgment, was eminently useful. The General Court, knowing that the political institutions of the Israelites have been the chief guide of all great legislators of ancient and modern times, desired Mr. Cotton with the assistance of Gov. Winthrop, to make an abstract of the judicial laws of Moses, and prepare them for their adoption. These were approved by the General Court and became the fundamental laws of the colony.

The parliament having become the ruling party in the civil contentions in England, Mr. Cotton was invited to return to his native country. Several members of both houses of the parliament sent to him pressing invitations for this purpose. But the increase of the civil war, with the severe calamities with which it was attended, induced him to decline a compliance with their earnest request. He was also appointed one of the members of the venerable assembly of divines which met at Westminster, together with Mr. Hooker and Mr. Davenport, but they did not attend.

The labors of this venerable servant of Christ, for the benefit of his people, for the churches and people of the colony and of New-England, and for the cause of divine truth, were unremitting and unwearied, for almost twenty

years. Going to Cambridge to preach an occasional lecture to the College, he got wet in crossing the ferry.— This brought on an asthmatical complaint, which continued to increase.— He did not, however, remit his public labors, though sensible that his end was approaching. Being in a course of preaching, near the close of the second Epistle to Timothy, he took for his text the four last verses of the book. He gave his people the reason for taking so many verses, "Because else I shall not live to make an end of this Epistle." He insisted principally on the last words, *Grace be with you all.* On the succeeding Sabbath he preached his last sermon, on the glory of Christ, from John i. 14. He then spent a day of secret humiliation and prayer, earnestly imploring the assistance of the Holy Spirit in the great work of dying. He then took his leave of his beloved study, observing that he should never enter it again.— In his sickness, he enjoyed the comforts of divine grace, and an animating foretaste of heavenly blessedness. He observed that he felt a greater willingness to depart from the expectation of joining in communion and praise with those departed saints, Perkins, Ames, Preston, Hildersham, and Dodd, with all others of that great Assembly. All classes of people visited him in his sickness, to hear his instructions and receive his blessing. Mr. Wilson his colleague, said to him, he hoped God would lift upon him the light of his countenance. He replied, "Brother, he has done it already." To his brethren in the ministry, warning them to be faithful in their work, he observed, "I have now through grace been more than forty years a servant unto the Lord Jesus Christ, and I have ever found him a good master." A little before his departure he desired not to be interrupted by conversation, and calmly resigning his soul to the hand of God, he entered into his rest. He died Dec. 1652, having just completed the sixty-seventh year of his age. The whole

colony most affectionately lamented his death; for in his particular province, as a minister of Christ, he was truly their father and head. The neighboring colonies took a share in the general loss.

This great man possessed by nature, an uncommon strength of mind, with great brilliancy of genius. His genius was conspicuous in his childhood, and appeared still brighter during his residence at the university. He possessed a great thirst for knowledge, and pursued his object with an ardour which no ordinary obstacles could obstruct. Such was the versatility of his genius that with equal facility, he could investigate the principles of ancient language, penetrate the depths of the mathematics, or detect the subtleties of metaphysical controversy. The strength of his mind was evinced by his high attainments in science, and the rank which he maintained in the learned world, through the whole of his life. The age in which he lived was inquisitive, and prolific in great scholars. At the same time, the sources of science had been but imperfectly explored, and greater individual powers were necessary for high attainments in learning, than in subsequent periods.—His disposition for application and habits of study were equal to the powers of his intellect. For his intense application to study, he was distinguished in early life, and, by early habit, his constitution became suited to the service. It was his ordinary practice to spend in study twelve hours in a day. It is unnecessary to add that he was a person of extensive learning. As a scholar, he ranked with Owen, Ames, Twisse, and Selden, who were among the first scholars of the time. Dr. Preston, Professor of Divinity at the University of Cambridge, would often advise his pupils to spend some time with Mr. Cotton, previous to entering on the work of the ministry. The learning in which he most excelled was the science of divinity. He had a great knowledge of the holy scriptures, and

an extraordinary acuteness of mind in discerning the scope of the inspired writers, as well as in detecting and exposing the various errors of his time. He was one of the most acute controversial writers of the age.—Dr. Twisse, who was the moderator of the venerable Westminster Assembly of Divines, declared him to be one of the ablest polemical writers, he had known. His talents were most usefully employed in exposing and refuting the Arminian and Antinomian errors, which had many and powerful advocates.—Mr. Cotton appears to have been no less distinguished for soundness of judgment and prudence of conduct, than for vigor of intellect. This appears from the uncommon success which attended the most of his designs. Though a firm non-conformist, he maintained his place as a public minister in the church of England, for about twenty years. He succeeded in bringing the most of the people of the town where he lived, with many of his acquaintance, who were persons of learning and character, into his own sentiments. The influence which he possessed in New-England, shows him to have had a great knowledge of the human heart, and to possess, in an eminent degree, that uncommon talent of controlling the minds of men. The fundamental institutions of New-England, particularly those which are of an ecclesiastical nature, of which he was the principal author, to say nothing of their nature, by their duration for nearly two centuries, through various changes of society, are a sufficient evidence of the soundness of his judgment, and the sagacity of his foresight.

Mr. Cotton was truly an independent man. He thought and acted, uniformly, for himself. Not more anxious to oppose than to coincide with public sentiment, he made truth his only guide, and duty his only object. Habituated to reflection, he carefully *examined every object of attention.*

He had a strong spirit and was at times impatient of opposition. With a confidence in his own judgment,

and in the uprightness of his intentions he was perhaps not sufficiently willing to weigh the opinions of others. Yet by long and persevering attention, he succeeded in gaining an uncommon mastery of his temper, so that in his latter years, he was seldom known to be discomposed. In the unavoidable perplexities of an infant country, he, as well as his great and excellent friend Governor Winthrop, had numerous trials, many of which altogether unexpected and peculiarly painful to their feelings. But, by the precepts of the gospel, aided by divine grace, they attained to a humility, a self-possession, an equanimity of conduct, which heathen pride and heathen apathy never could reach.

Few characters have given greater evidence of true piety than Mr. Cotton. In a person of high intellectual attainments, and strong natural temper, the religion of the Holy Spirit has to contend with obstacles, which, in persons of feeble mental powers, and milder dispositions, are never found. In such therefore, the evidences of divine grace are generally more conspicuous, and to them a greater portion of it is usually imparted. Great was the evidence of grace, when, in early life, he renounced the enchantment of literary fame, which had long dazzled before him with the most fervid lustre, to preach before the University the humble doctrines of the divine Nazarene. Though preachers of small education generally introduce in their public performances, the little scraps of learning which they possess, this was never the practice of the learned Cotton. For the sake of a conscientious observance of the precepts of the gospel, he deliberately renounced the prospect of the highest preferments in the church; yea he renounced his country and his kindred for an untraversed wilderness. As it has often been the case that men of the strongest mental powers and highest intellectual attainments have been the most distinguished for humility, this grace was very eminent in the charac-

ter of Mr. Cotton. The meekest man on sacred record was one of the greatest men that appears in history, and *learned in all the wisdom of the Egyptians*, the most refined nation then on earth. Mr. Cotton, in all his conduct and demeanor, manifested a solemn sense of the steady presence of God, of his own unworthiness in his sight, and of that account which he expected to render at his bar. The hostility of envy, malice, and ingratitude, he was often called to encounter. The enemies of truth, in Old England and New, were his enemies. Their machinations and reproaches he bore with great composure of mind, undiverted from the service of his Lord, unmoved from the path of duty. When a certain writer had cast upon him many severe personal reflections, he observed, "God forbid I should shut my eyes against any light brought to me by him." One of the highest human attainments is to profit by the abuses of enemies. Neither could the flattering marks of distinction laid upon him in different periods of life, change his sense of his own unworthiness, or divert him from the self denying service of the gospel of Christ. Mr. Cotton was eminent for liberality. Though he could pay very little attention to property, divine providence so ordered his circumstances, that he always enjoyed a comfortable supply. Many persecuted ministers in England were relieved by his bounty. The poor ever found him their friend. In the needy circumstances of the country, he was laborious in seeking the most proper objects of charity, and in engaging the wealthy to supply their wants. In dividing liberal things he generally set the first example. A collection of two hundred pounds sterling was made in Boston for a distressed people at the southward. No man gave more, and but one as much as Mr. Cotton.

In the Christian life, he was eminently exemplary. He paid great attention to the religious education and government of his family. He was careful to avoid any appearance of

passion in the correction of a fault.—He read a chapter of the scriptures, in his family, morning and evening, annexing some familiar exposition, before and after which, he made a short prayer. He began the sabbath on Saturday evening; on the propriety of which, he published an able vindication. This practice commenced in New-England with the first planters, and is still observed. And we believe it to be conformable to the word of God. On Saturday evening Mr. Cotton was more large in his family exposition, after which he catechized his children and servants, and sung a psalm. After this he retired to study and secret devotion. The Sabbath, excepting his family devotion and public service, he spent, principally, in secret retirement. The study of a sermon on the Sabbath, so far as it wearied the mind, he thought desirable to avoid. He rose early, was very careful of his time, moderate in eating, and sparing of sleep.

As a preacher, though he often treated upon the deepest subjects, he was singularly plain and intelligible. His voice was soft and sonorous; his delivery affectionate, animated, and solemn. A part of his preaching was, generally, in a course. In an exposition, he went through the Bible, and nearly through the New Testament the second time. In his preaching he went through the Acts, Revelations, and several of the Epistles, with the prophets Haggai and Zechariah, and some other portions of the Old Testament; he preached much; generally two or three times a week, besides the Sabbath. The Thursday lecture at Boston, observed to this day, was established principally by him.

He was eminently a man of prayer. This preceded and closed all his undertakings. He often kept days of private humiliation and thanksgiving. That serenity and gravity which are produced by a life of prayer, he always bore in his countenance.—He is removed to that blessed state, where his prayers and praises will be unloved and eternal.

The following attempts to explain Rom. ix. 3, will, we hope, be very acceptable to our readers. The two first are from the *Connecticut Evangelical Magazine*, Vol. 4; the third was intended to be published there—why not admitted the Editors have not made public. Ed.

"For I could wish myself accursed from Christ for my brethren."

The great difficulty in the way of a right understanding of this passage, arises from the mis-translation of the Greek preposition *apo*, which is here rendered *from*; whereas it ought to have been rendered *after*. This preposition will bear this translation, since in another passage, the same apostle has evidently used it, in this sense.—Thus, 2 Timothy, i. 3. *apo progenon*, "From my forefathers," where the meaning evidently is, after my forefathers, example being understood. The following is the present reading of this part of the verse, "I thank God, whom I serve *from* my forefathers with pure conscience." It would have been more correctly rendered, "I thank God, whom I serve *after* the example of my forefathers with pure conscience." If then, "*apo*" be used in the same sense, in the words under consideration, it will make the meaning of the apostle highly interesting and instructive. This would then be the true translation, "*For I could wish that myself were accursed after the example of Christ, for my brethren.*" If we consider the nature of Paul's predictions, in this chapter, concerning the Jews, this meaning appears to be exceedingly natural. Then we may suppose him expressing himself more fully, after this manner, "Thus, my Roman brethren, in the preceding part of this letter, I have declared unto you the unspeakable privileges, which we Christians, whether Jews or Gentiles, receive in virtue of the gospel; and, I have particularly, in the last chapter, shown how these considerations will be abundantly sufficient to establish us in the faith of the gospel, and render us superior to all the hardships we can

endure, from the enemies of Christ.—

But, as all who embrace and obey the gospel, whether Jews or Gentiles, are accepted of God, so, I must add, that all who reject it, are by him rejected. And since the Holy Ghost now directs me to write expressly of a great distinction, which God in sovereign mercy and grace is about to make, between the Jews, in the rejection of their nation, because of unbelief, by whom Christ and his disciples have already suffered so many things; and the Gentiles, who have so long been blinded in ignorance and unbelief, in the calling of them to a saving knowledge of the gospel, I fear, lest while I maintain this important truth, so unfavorable to the Jews, my great enemies, some of you should imagine that I bear hard upon my dear countrymen, on account of the personal injury, which I and my Christian brethren have received from them, or by their means, since I have just mentioned the greatness of these sufferings. To prevent, therefore, the spread of so injurious and false a report on this account, I begin this discourse on the rejection of the Jews, with the most solemn assurance I can give you to the contrary. And herein, I say the truth in Christ, using all the candor and integrity of a Christian, as in the presence of that blessed Redeemer who searches all hearts. He knows that I lie not: my conscience also bearing me witness as to the truth of what I say, in the Holy Ghost. With all this solemnity, on so great an occasion, I declare to you and to the world, so far am I from taking any revengeful pleasure in predicting the judgments of God in the rejection of my brethren, the Jews, that, on the contrary, I have great grief and continual sorrow in my breast, while I think of what hath happened, and will happen unto them, in consequence of their opposition to the gospel. Oh! so far from being actuated by a spirit of revenge, in these predictions, which I am about to mention, of their rejection, because of their ill treatment of Christ, and myself and others of his

disciples and followers, that I could, even now, in unaffected love to their souls, if it might be of any avail, sincerely wish, that as Christ subjected himself to the curse, that he might deliver us from it,* so I myself, likewise, were accursed in this manner, after the example of Christ, for the sake of these my brethren, and kinsmen according to the flesh, that they might thereby be delivered from the guilt they have brought upon their own heads, and become entitled to the forfeited and rejected blessings of the Messiah's kingdom. Far from revenging the sufferings of Christ and his followers upon their guilty heads, like Christ I would willingly expose myself to all the execrations of that enraged people. Like him, I would voluntarily let them execute upon me the infamous and accursed death of crucifixion itself, despising the shame, and bearing the excruciating agonies of such a death, if such sufferings would avail any thing in bringing them to repentance and salvation.

Inferences.—1st. How exceedingly inclined mankind are to impute bad motives to good men in faithfully declaring the threatenings of God against impenitent sinners. Nothing can more forcibly evince the truth of this remark than the solemn appeal of St. Paul, to the Holy Ghost, in this passage, to convince the Christian world that he was not actuated by a revengeful spirit, in predicting the rejection of the Jewish nation for their hardened wickedness.—2d. The true Christian or benevolent man has no heart to return evil for evil, in revenge; but may arrive to such a degree of holiness, as willingly to endure all manner of reproaches, and even death itself, at the hands of his bitterest enemies, if he could be assured his suffering in this manner would avail, as a means, in the sight of God, in the everlasting salvation of their souls.—3d. Since St.

Paul was willing to suffer in this manner, if he might have been an instrument in bringing the Jewish nation to embrace the gospel, we may learn how little those persons have of his benevolent spirit, who are unwilling to exert themselves or give even a mite in promoting the spread of the knowledge of Christ, in the ungospelized parts of the world.

ZEPHO.

An Explanation of Rom. ix. 3. "For I could wish that myself were accursed from Christ, for my brethren, my kinsmen according to the flesh."

Christians have found great difficulty in understanding this passage.—Some have supposed, that St. Paul was willing to be forever cast off from Christ, if he could by that means save his brethren. This is the most natural interpretation of the verse, as it stands in our translation. But they have found great difficulty in imitating this fervent love of the Apostle.—And because they could not bring themselves to a willingness to be forever accursed from Christ, and to endure endless punishment, amidst the blasphemies of damned spirits, in order to save their brethren, they have been ready to condemn themselves, for want of zeal in religion, and of love to the souls of men.

Others have been displeased with this interpretation, supposing it inconsistent with love to Christ, to wish to be accursed from him, and have put various, forced constructions upon the passage to avoid this inconsistency.

I will offer one, which I think obviates both these difficulties and makes the meaning of the verse evident. The word which is rendered *could wish* is not optative but indicative, and should be rendered *wished*. The expression is emphatical, and is not merely *I wished* but *I myself wished*, &c. The first part of the verse should be translated thus; *For I myself wished to be accursed from Christ, and should be read in a parenthesis. This construction makes*

* Gal. iii. 13. "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, cursed is every one that hangeth on a tree."

the verse, taken in connection with the other verses, plain and beautiful. It stands thus; "I say the truth in Christ, I lie not, (my conscience also bearing me witness in the Holy Ghost,) that I have great heaviness and continual sorrow in my heart, (*for I myself wished to be accursed from Christ*) for my brethren, my kinsmen according to the flesh."

Paul spoke from his own experience. Before his conversion, while he was "breathing threatenings and slaughter against the disciples of the Lord," he *wished to be accursed from Christ*, to be anathema. He saw many of his brethren running the same mad career, obstinately refusing the offers of salvation, and "wishing to be accursed from Christ." He knew by experience the misery of such a condition, and his most tender compassion was excited for them.

Are not many of our brethren, our kinsmen according to the flesh, in the same miserable condition with these Jews? Let us then imitate this great apostle, in exercising great heaviness and continual sorrow for them, and endeavor by all means to bring them to salvation.

MINOR.

TO THE EDITORS OF THE CONNECTICUT EVANGELICAL MAGAZINE.
Gentlemen,

AS you have admitted into your useful Magazine, two different attempts to explain the apostle's words, Rom. ix. 3, you may perhaps deem it not unsuitable to admit a third. His words are these, "For I could wish that myself were accursed from Christ for my brethren, my kinsmen, according to the flesh."

Mr. Sandaman and several others after him, suppose that the words "For I could wish that myself were accursed from Christ," ought to be included in a parenthesis, and read for *I was wishing myself accursed from Christ. That read in this manner they naturally suggest a reason* for the apostle's great and peculiar sensibility to the wretched state and danger of the un-

believing Jews, having himself once *been an enemy to Christ*, as they then were. There is no sufficient evidence, however, that this part of the verse should be included in a parenthesis, no need of it. That the verb rendered, *I could wish*, is in the *past time*, is acknowledged; but this does not render it certain, that the present translation is not the true one. For Paul to say, *I was wishing myself accursed from Christ*, would be an unapt way of expressing the idea, that *he himself had once been an enemy to Christ*. The phrase, *accursed from Christ*, as used in other places by this same apostle implies some, yea, a very great *natural evil*. That he should use the same terms here to designate a *moral character*, which he makes use of in other parts of his writings to represent one of the greatest natural evils, cannot reasonably be supposed. To give this turn to the expressions puts a manifest force upon them. And though the verb be in the past time, yet in other parts of the holy scripture, verbs in the same time have evidently an *optative* meaning, and express a present wish. Thus Acts, xxv. 22. Agrippa said unto Festus, I would also hear the man myself, apparently expressing a *present wish or desire*. And 2 Cor. xi. 1. Paul says, "Would to God ye could bear with me a little in my folly." In both which places the verbs in the original, are used in the same manner, and found in the same tense, as that rendered *I could wish*, in this text under consideration. Consequently its being in the *past time* is no sufficient evidence that it is not meant to express a present wish,—a present affection of the apostle's mind.

It may also, be further observed, that to put a construction upon the passage which necessarily leaves us at an utter uncertainty respecting the degree of the apostle's sensibility to the dangers of his own nation, or the strength of his benevolent concern for them, does not well comport with the solemnity with which what he was about to assert, is introduced. What he

was about to assert of his affection for the Jewish nation, he prefaces with an oath; "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost." A preface worthy the assertion in the text, when literally understood; but hardly necessary, it might be supposed, to convince those, to whom he wrote of great heaviness and sorrow of heart for his kinsmen according to the flesh. Many, not satisfied with this construction of the words, suppose that the apostle asserted a willingness to suffer a temporary exclusion from the communion of the christian church, or even temporal death, and *that* of the most ignominious kind, for the good, that is, the eternal salvation of the Jewish nation. But we can hardly believe so eminent a saint would feel it necessary to make a direct appeal to the searcher of hearts, to conciliate a belief of his readiness to make so small a sacrifice for so important an object—a sacrifice infinitely disproportioned to the worth of the object for which it was to be made! Such a sacrifice as this, even for the Philipian church, the apostle asserts his joyful readiness at any time to make. Nor does he in that case preface his assertion by an appeal to heaven for the truth of what he said. His words are, Philip. ii. 17, "Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all." According to this construction of the apostle's words the evils mentioned are so very trifling compared with the good to be attained, that, instead of taking oath to his willingness on such a condition to undergo them, one might think he would blush even to mention it. Would not a parent be thought void of natural affection should he refuse such a sacrifice as this for his children?

That we may judge whether the literal construction of the passage before us, will convey an idea of any thing beyond that of the natural operation of benevolence and goodness, the following things may be proper to be observed, viz.

1. It is the nature of moral goodness, and essential to it, that it be ready to sacrifice, and give up a *less* good for the sake of a *greater*. If we leave this out of our ideas of moral virtue and goodness, there will be nothing left to distinguish it from vice,—from pure selfishness. Consequently,

2. A willingness to abandon and give up any interest or good which may be *less*, for the sake of one which may be *more* for the glory of the great God and Saviour, is essential to true moral goodness. Keeping these positions in view, the truth of which will, probably be admitted, let us seek the meaning of the apostle, when he says, *I could wish that myself were accursed from Christ, for my brethren, my kinsmen, according to the flesh.*

When the apostle wrote, we will suppose, which probably does not exceed the truth, the Jewish nation consisted of three millions of people. Paul was one single person—an individual. Other things being equal, the nation was capable of enjoying three million times the felicity the apostle was capable of—not only so, but capable of enduring three million times the misery and wretchedness—and if perishing eternally, actually would endure it, which could possibly fall to the lot of the apostle. *This* respecting those then in actual existence. But we can hardly suppose, that the tender, benevolent concern of this great apostle for that people, extended no farther than the then existing generation. The interest of millions and millions then unborn could hardly fail of coming into his view, and filling and occupying his mind. Here, then, in one scale, is the interest of only an individual; in the other, that of many millions. Let the case be proposed to any impartial judge, we can be at no loss how he would decide. Had Paul so much of impartiality, as the eminence of his character for piety authorises us to suppose, in a case so palpable, between interests so inconceivably unequal, we find no room to hesitate what his decision would be. Should the

apostle have preferred his own private interest, even his own eternal salvation, to that of an almost innumerable multitude, the salvation of each individual of which was of as much worth as his own, could it be thought that he possessed the least degree of that spirit required by the second great commandment, "thou shalt love thy neighbor *as thyself*! How, but under the government of a principle entirely selfish, could the apostle have made such a choice!

Further, were the apostle's primary object, in the desires he had of his own personal salvation, the glory of Christ, as it certainly was; he could not but be sensible, that other things being equal, Christ would be glorified millions and millions of times more in the salvation of the whole Jewish nation, than in the salvation of any individual whatever, be it even himself. In the exercise of that affection, wherein we are required to love God with *all the heart*, and our neighbor as *ourselves*, how then is it possible that he should hesitate to be willing to be accursed from Christ, for his brethren, his kinsmen, according to the flesh!

Were the glory of Christ and the good of others, the great and primary object of the apostle's wishes and desires; so long as in the exercise of this temper he would enjoy a far higher measure of comfort in the hope and prospect of the salvation of the *whole nation* than it is supposable he could have in the prospect of any private personal good whatever of his own. But it will be objected, that were Paul accursed from Christ, he would become a bitter, perfect enemy to him, and an eternal blasphemer of his glorious name. Therefore, that in the exercise of true grace, and love to Christ, it is utterly unsupportable he should express such a wish as the literal construction of the passage under consideration implies. To this it may be replied,

1. That should the apostle in the highest and fullest sense of the term be accursed from Christ, he would not have

the least reason to be an enemy to him, or blaspheme his glorious name. If he felt a disposition which would break out in enmity and blasphemy on his being cast off forever, he was in fact of no better spirit than that which he had before manifested in persecuting Christ and his church,—his real temper and disposition still remained essentially the same.

But 2. It is admitted that Paul well knew that were he actually accursed from Christ, he should become, and forever remain his inveterate enemy. A candid attention may, nevertheless, lead us to see, that this is no sufficient objection against a literal construction of the passage to which we are attending. A lively sense of the dishonor and reproach cast on Christ, by eternally blaspheming his glorious name, would be the great thing which influenced the apostle, while in the exercise of truly gracious affection, to view it with such aversion and abhorrence. This is manifest; because without such affection, no pain is felt under the apprehension that the name of the Lord Jesus will be forever reproached. But instead of that, the subject is prepared in the state of his own mind, cordially to join in these reproaches. But were the whole Jewish nation to be accursed from Christ, and eternally perish, other things being equal, there would be many million times the reproach cast by them on Christ, which could be done by any single person. As far, therefore, as the apostle would feel an aversion to being forever anathematized from Christ, from the consideration of the reproach which in that case, he should cast upon the Lord; he would from the same regard to the glory of Christ, feel a much greater unwillingness, that his glorious Lord should be the object of the reproach and blasphemy of millions and millions of others.

Since it is clearly revealed that it will be the occasion of greater glory to Christ that many of mankind should be, and eternally remain enemies to him, the truly good and gracious heart

acquiesces in it, and rests satisfied. It is in the nature of things, and in itself considered, as undesirable that others should be enemies to Christ, as we ourselves; and as far as we are under the influence of that love, *which seeketh not her own*, we shall feel it to be so. On this ground, therefore, an aversion to being accursed from Christ arising from a sense of the wickedness of that enmity to him which would follow, would operate with *greater strength against many million being accursed from him*.

It is further to be observed, that did the apostle possess that benevolent spirit which implied a willingness to be himself accursed from Christ for the sake of the eternal salvation of his kinsmen, according to the flesh, it was no more than a portion of the spirit which his glorious Lord had manifested before him. Christ was not only willing, but actually did become a curse for his kinsmen, according to the flesh, that they might be the righteousness of God in him; and with the spirit he possessed, it was not possible he should in any other way be so happy, so could it have been that the apostle was assured that his being accursed from Christ was the only and certain way for the whole Jewish nation to be eternally saved; continuing to be of the spirit which is breathed out in the text, he could not be so happy in any other way as being actually accursed. Should it be here objected, that the evil which Christ endured, when he became a curse, however great in other respects, was yet but temporary and short, and that being accursed from his supplies endless evil, consequently, that we have no example in Christ, of a benevolence so disinterested and great, as a willingness in the apostle to be *on any condition whatever* eternally accursed from Christ, must import. It may be replied, that it must be extremely dishonorable to Christ, and to his glorious character, when we consider how high and exalted it is, to suppose that his *benevolence and good will in coming*

into our world, and becoming a sacrifice for our sins, fell short, and that infinitely, as it must have done according to the objection, of the good-will, which a literal construction of the passage under consideration, compels us to suppose the apostle felt and expressed. No other reply need be made to the objection.

Thus it appears, that for the apostle to be willing to be accursed from Christ, *on the condition expressed*, is no more than is required in the command, to love our neighbor as ourselves; and was but a portion of the same spirit, which Christ manifested in dying for sinners.

For the Utica Christian Magazine.

A PARABLE.

A certain man perceived that his house was not entirely good, especially in stormy weather. He concluded that something must be done; and as it leaked, he determined to put a new roof on it; but this was soon perceived not to be sufficient, he therefore put in some new studs and braces, and then added a new siding, which he covered with a coat of paint. Soon after this he found the sleepers giving way. While he was attempting to replace these, he found the sills to be rotten, and these he found had rotted by resting on the sand. He now learns what he ought to have known at first, viz. That he needs a *new house*—that the labor which he has spent in repairing the old, has been thrown away, seeing it was bestowed on a building which wanted the most essential thing, to wit, *a foundation*.

EXPLANATION.

The house without foundation is the place where the Christless sinner lives and sleeps. Sickness, bereavement, and whatever alarms his conscience, are the storms which discover to him the insufficiency of his house to shelter him. He thinks however that some amendment in his life will be sufficient to put him into a state of safety. He leaves off one sin, and then another

he sets about one duty and then another, and says, *what lack I yet!* The way which many take to get to heaven is illustrated by this man's repairing and sitting up his old house. They do, as it were, put on a new siding, and paint it over, and now and then replace some rotten timber, and think their building will endure the storms. But if a man's life should be taken up in making repairs of the old house, it will avail him nothing. All the expense laid out on this old building must be given up. To see the kingdom of heaven, a man must become a *new creature*; old things must pass away, and all things must become new. The old house, instead of being repaired, must be pulled down, and a new one be erected on a new foundation. Christ is the foundation; faith brings the sinner upon this foundation; and that holy life, which is the fruit of faith, is the house built on a rock, which, when the rain descends, and the floods come, and the winds blow, and beat upon it, will not fall. But the house which has been merely *repaired*, and stands on the sand, will fall, and bury the owner in its ruins.

SYLVANUS.

From the Columbia Magazine.

DR. BACKUS'S SERMON.

A Sermon, delivered March 16, 1814, at the ORDINATION of the REV. JOHN B. WHITTLESEY, A. M. as Pastor of the Presbyterian Church and Congregation in HERKIMER, by AZEL BACKUS, D. D. PRESIDENT OF HAMILTON COLLEGE, N. York. Herkimer, printed by William L. Stone, pp. 19, 8vo.

SINCE the multiplication of printing presses, with which every village is furnished, pamphlets have increased so rapidly, that very few are ever seen beyond the limits of the place, in which they were written and published.

Sermons delivered upon any occasion, a little extraordinary, are sure to be solicited for the press, and they have multiplied faster than any other

species of ephemeral pamphlets. Many have supposed, that the great increase of authors, and the facility with which they appear before the public, have been extremely injurious to the cause of literature. We believe this is partially true, but it is a necessary evil which is more than compensated by the good resulting from these multiplied publications.—The evil carries its own antidote, and no sermon will rise to notice without real merit. Upon whatever occasion or under whatever circumstances a sermon appears, it will probably gratify those for whose immediate benefit it was published, and if it is written with superior ability and interest, it will attract the attention of the christian public at large—Dr. Buchanan's "Star in the East," and Mr. Horn's "Missionary Sermon" have been extensively read and admired while thousands of their cotemporaries are forgotten, or only remembered in the little circle they interested at the time.—Among the great number of sermons which are daily published in this country, those only are preserved which do real honor to the ministry, and the cause of truth. While multitudes are forgotten, or seldom remembered, we shall find that sermons, accompanied with the names of Dr. Dwight, Dr. Mason, Dr. Nott, and Dr. Backus are always received with avidity, and read with admiration. We are willing to read many ordinary sermons, for the pleasure of possessing *such sermons, as such men* will publish. They are always distinguished, and tho' they come with the crowd, they are selected with ease, and treasured with pleasure.—The sermon, which we are now to notice, is among the best we have seen. It is the production of a man of real genius,—who stands, with distinguished reputation, at the head of one of our most promising colleges. When Dr. Backus came to this state, he became a most important acquisition to the cause of religion and literature;—and we are happy to see that the MINISTER is not absorbed in the

PA. NIDENT.

The College has strong claims upon the time, and talents of Dr. Backus, but his ministerial character is *indelible*, and we hope he will never cease to perform the duties of an office, the labors of which he has sustained for many years, with distinguished ability and success.

The subject of this Sermon is one of deep interest to the churches. It was discussed at the *right time*, and by the *right man*. The first pages are devoted to the consideration of the duty of those who enjoy the labors of the clergy, to support them in comfort and independence. The author cannot be charged with selfishness, for he is entirely independent of every congregation. It was proper and generous in him, to advocate a cause, which settled ministers could not advocate, without the charge of personal interest. If the clergy were to tell the story of their poverty and wants, multitudes would ascribe their arguments, and complaints to the "*lust of riches*." But in this case there is no room for such a charge, and the truths here urged, are equally beyond suspicion and refutation.

The sermon is founded upon the 40th, 41st and 42d verses of the Xth chapter of Matthew.

"He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me. He that receiveth a prophet, in the name of a prophet, shall receive a prophet's reward; and he that receiveth a righteous man, shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones, a cup of cold water, in the name of a disciple, verily, I say unto you, he shall in no wise lose his reward."

"I. To enquire what is implied in receiving a minister of Christ.

"II. Suggest the encouraging motives which urge us to the faithful performance of this duty.

"I. To receive a minister of Christ implies that we treat him with distinguished reverence, as an ambassador from the king of Zion, a messenger

from the Lord of Hosts. Earthly princes select persons of talents and dignity of character to represent their persons, and act by and with their authority on different occasions. But different from earthly cabinets, the King of kings and Lord of lords appoints from himself, to us, poor apostate worms, and helpless sinners, men of like imperfections with ourselves. He sends pardoned rebels and reconciled enemies, to their former associates on an embassy of peace. He puts the treasure in earthen vessels, that the excellency of the power of saving sinners may appear to be of God and not of us. And the Lord Jesus will surely punish every insult and injury offered to his ministers, as offered to himself. His power is adequate to furnish means for their subsistence as splendid as the court they represent, and to send a retinue of holy angels with every Herald of pardon and peace. He might feed them by ravens as he did Elijah, and give them a visible guard like that of Elisha in Dothan; but the wisdom and ways of God are not like ours. God in Christ has been pleased to make himself poor that we may be enriched by doing our duty to his ministers and people. In the gospel, he hath appointed receivers of our alms. He hath graciously condescended, and offered to owe us something. He hath stooped that he might become our debtor. He hath sent his servants to receive the fruits of his leased vineyard, and accurately marks the treatment they receive, whether they beat one, kill another, and stone a third, or treat them with reverence. Hence the Apostle says, "Let a man so account of us as of the ministers of Christ, and stewards of the mysteries of God." And again, "We beseech you brethren, to know them which labour among you, and are over you in the Lord, and admonish you and to esteem them very highly in love, for their work's sake."

pp 5.

It is the perfection of meanness, as well as manifestly disrespectful to their

Master, to insult and despise his faithful servants. There are no men in community, so helpless by virtue of their office, as the Ministers of Christ. It is perfectly understood by those who insult them, that they *will not* resent impertinence. They are the followers of him, "*who when he was reviled, reviled not again.*" Their office, if not their principles, compels them to submit, without the slightest mark of resentment, to those insults which are promptly chastised by men of the world. The coward who despises and abuses them, knows this, and is abusive and impertinent because he is in no danger of punishment. In this day, and country, ministers are usually treated with distinguished respect. They are received with kindness into the highest circles. There is a disposition to give them all the influence and respectability which they can claim. There are some instances of jealousy and unkindness, but they occur too seldom to subject society at large, to any censure on this account.—But Ministers are not only to be treated with courtesy, they must be highly esteemed for their work sake. So long as they manifest the spirit of their station and discharge their duties with fidelity and zeal, they must be heard with attention and their message received with affection and gratitude. It is not enough to be received as gentlemen, they must be revered as the ambassadors of the Lord of Hosts. We are under the highest obligations to receive and obey the Gospel which they preach. Dr. Backus considers this subject at length, in another part of his discourse, which we will notice in its place.

The claims of the ministers of the gospel are by no means cancelled by the kind personal treatment which they receive from men in social intercourse—Without this kindness they *would not only be miserable, but useless.*—Kind attentions, however, will not feed and clothe them. He that "*preaches the gospel must live of the gospel.*" The argument of Dr. Back-

us upon this subject is full and conclusive. It is drawn from the oracles of divine truth, and established by the experience of the church in all ages—We give it entire,

"2. To receive a minister as we ought, implies, that we so accommodate his temporal wants, that he may give himself wholly to his work, his appropriate duty. That he should be made so rich as to have need of nothing, is not required : but if he is exposed to suffering thro' penury, it will destroy his usefulness, and expose him to temptation. 'Do ye not know,' saith the apostle to the Corinthians, "that they which minister about holy things live of the things of the temple? And they which wait at the altar are partakers of the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel." In the days of Nehemiah, the Levites were driven from their peculiar work, and from necessity had to apply themselves to agriculture and other secular employments to support themselves and their families. And they seem to have concurred with the selfishness of the people in withholding their tithes, as they found it for their worldly interest and comfort, to neglect spiritual, for secular employment. On which a noted expositor, observes, "It is a great artifice of the Devil, by his instruments to defraud the ministers of religion of their necessary maintenance that he may thereby abolish religion itself." For, departing from their proper occupation, either tempts ministers to be worldings, or disheartens and sinks them into the vale of contempt. There are many honest methods of acquiring a subsistence, which I am happy that custom and propriety have rendered disgraceful for a preacher to adopt. By the reception of ordination, a youth is separated from the mass of his secular brethren; he is dispossessed of some liberties which he cannot recover. This is a decision of public sentiment in all christian countries. Men of loose principles and dissolute lives are not insensible of its force.

They immediately see the impropriety of any approach, in a person of the sacred order, to a character like their own. Indeed, the indignation expressed against secular employments, worldly ambition, or fashionable amusements, in this description of men, is so much homage paid to the office they sustain: and the ministers of religion may consider themselves as not a little flattered by that distinction which renders actions immoral in them, that would be regarded as innocent in the rest of mankind. Now, under these circumstances, to embarrass and starve your preacher and then despise him, to require the full tale of brick and give him no straw, is refinement in cruelty. Few deserving young men of talents will enter a profession, against which an ungodly world is in arms, if they have to labour under the pressure, or the certain approach of remediless indigence. If they have grace and love religion, it will be easy to find excuses, and to turn away from an important spiritual employment, that requires apostolic self-denials, to more profitable worldly occupations. So, that depriving ministers of the gospel of a suitable maintenance, accomplishes one of Satan's most subtle projects, for causing the house and ordinances of God to be forsaken. Alas! this savours not a little of that spirit that covered the eyes and then lacerated the body of the blessed Jesus, and then demanding of him a specimen of his prophetic gift, by declaring the names of those, who one after another smote him—nailed him to the cross and then bid him come down and save himself.

"Christian brethren, I cannot stop here. I must beg your permission to enlarge on the importance of your communicating a competence of temporal things to those who minister to you in spirituals.

"In entering on this unpopular topic, my only object, is, to enforce a plain scriptural truth in all its important bearings. That Lazarus was a good man and went to heaven, does

not prove that every minister ought to be as poor and dependent on his neighbors as Lazarus was, in order to be useful. From the days of the Apostles, the most pious, respectable and respected members, of christian churches have felt it to be for their best good, and for the promotion of religion, to place their minister in such circumstances, as that he might have it in his power to be a pattern in alms-giving, to procure and replenish a library, and have leisure for laborious study. They have not supposed that the science of the everlasting gospel was to be obtained in a month, or a year, while a long apprenticeship was required to obtain the most degraded of the mechanic arts. In a word they have thought that a minister's mind ought not to be perplexed with any cares, or tormented with any fears, save those that should arise from apprehensions of his own misconduct and unfaithfulness.—Indolence may be contented with less I have no doubt: and ignorance inflated with the preposterous ideas of an immediate call from heaven to preach, with less still. One of the fathers observed "He ought to be diligent in reading and meditation, who has not only to be wise for himself, but to dispense the wisdom of God to others." And the author and founder of our faith has said, that, "Every scribe which is instructed into the kingdom of heaven, is like unto a man that is an householder, which bringeth forth out of his treasure, things new and old." But it is in vain to expect that any human talents, no matter how great, will obtain this treasure at once, or that a minister will wear well with the same people, for any length of time, who is not a man of books, and who has not the means of making progress in the knowledge of his profession.

"I am sensible, with many it seems to be taken for granted, that regular preachers are peculiarly greedy of filthy lucre—That this may be the sin that easily besets some in the profession, I will not deny. But that we are the only order of men guilty

selfishness, I cannot affirm. The best answer to this cruel insinuation that could be made, would be a statistical account of their charities, and a minute scrutiny into their worldly circumstances. Humanity might find many circumstances that would excite tears, but few that would warrant the harsh censure, that we are exclusively worldlings." pp 6, 7, 8.

We cannot but stop in this place to enter our protest against this manifestly unjust charge against the regular clergy. It is quite fashionable to denounce a minister as "an hireling" who makes the least effort to provide for his family those comforts and conveniences, which are common to his hearers.—If any circumstances induce him to resign his labours in one part of the vineyard, for another—he is branded as a covetous wretch who has no regard for the souls of his people, whose only object is the wealth, the honor, and pleasure of the present life.

Ministers are men of like passions with those to whom they are sent with messages of love, it may be they sometimes are influenced by improper motives. But as a body the regular clergy in the United States may challenge a comparison with any that ever lived. They certainly perform the labours of their stations with exemplary fidelity and self-denial. There is not one of the professions and scarcely one of the arts that do not reward those who exercise them incomparably more. And is it *fair*, is it *just*, to ascribe cupidity to a set of men whose lives, for the most part, are spent in active labour and comparative penury? Are they of all men to be charged with cupidity? Shall every man in society grow rich around them, enjoying their exertions for a mere pittance, and the moment any opportunity for the improvement of their situations offers, are they to be followed with reproach? Let those who plead for a *disinterested clergy*, set the example and communicate freely of their temporal possessions. But we forbear to

urge the point, that our readers may hear one who will perform that task much better. Our Author exposes its injustice and states the subject in the following forcible manner:

"1. The natural and civil rights of ministers are the same with all other citizens.

"2. Their hearers have the same natural right to contract with a preacher, as they have to form a joint contract with any other professional man, and are under the same obligation to fulfil their promises.

"3. The scriptures bind men, to bestow a portion of their carnal things, on those from whom they receive spiritual things. The Lord Jesus has made the support of his ministers a duty, not merely as a matter of alms to the transient beggar, but a bounden duty, a duty with which we cannot dispense. When he sent forth his first preachers, he directed them to provide neither gold nor silver; the reason given was, "The workman is worthy of his meat." If not received, if their hearers did not contribute for their necessities, they were to depart from them, to shake off the dust from their feet, showing thereby that they gave them up to their misery and hardness of heart. To this injunction our Lord added, in the most solemn manner, that it would be more tolerable, even for the inhabitants of Sodom and Gomorrah, in the day of judgment, than for those of such a city. If this is a binding law of Christ, where is the objection against a people's covenanting to regard it, either by contributing according to their ability, or equalizing a support by a voluntary tax?

"But it has been said, that St. Paul preached the gospel without charge to some of his hearers, that he labored with his own hands, and that therefore ministers of the gospel ought to labor with *their own hands*, and not put their hearers to any expense. I answer, read the context, and candour would lead you to withdraw the objection.

"2dly. St. Paul did take wages from some churches, that he might serve

others. See 2 Cor. xi. 8. "I robbed other churches, taking wages of them to do you service."

"3dly. It was a time of severe persecution; and what is lawful might not then be expedient.

"4thly. A still stronger reason offered itself for waving this claim of his rights. He was divinely inspired, and therefore needed no premeditation to do his duty. He might conveniently labour with his own hands, and yet not want matter for public instruction. But the same cannot be said of common and ordinary teachers.

"The same great Apostle, of whom we are speaking, exhorts Timothy "To read and meditate, and give himself wholly to improvements in the knowledge of his profession." *And this cannot be done without the means.* A small stock of materials may supply a declaiming itinerant, but to be able for years, to bring from our treasures "things new and old;" adequate funds of divine knowledge must be procured by severe application and hard study.

"As to extemporaneous efforts, I think I may safely appeal to my audience, and ask whether the discourses of those who neither study nor read, are commonly profitable to any people for a very long time. The truth is, that the ordinary ministers of the christian church, ought faithfully to devote their time and talents to the service of Christ, and hence it becomes important, that they be supported by their hearers in ordinary cases.

"The epithet of *hierling*, is often applied very sarcastically to those who preach and receive a stipulated sum for their services. This term is never applied to ministers, but once in the Bible, and that is in the Xth chapter of John. The definition of a hierling there is, that "When he sees the wolf coming, he flees, and leaves the sheep, as a dishonest and unprincipled shepherd, who only regards his wages." This is applicable to all *false teachers*, let them teach for hire, from a proselyting spirit of party, from

aversion to labour, from pride and ambition, or innate love of contentions and divisions. The term *hierling*, has no reference to the manner in which a people may judge it most convenient and proper, whether by contract or voluntary contribution, to support the preacher. Were our object money, and promotion to lucrative employments, I think I could prove by facts and experience, that those who break over the restraints of ecclesiastical judicatories, do as well, as to this world's goods, as those who are restrained by old habits and local limits. If we preach for or without a stipulated sum, we may deceive ourselves and others. There was a Judas Iscariot carrying a bag devoted to voluntary contribution, long before there were any salaries for christian ministers, and long before civil rulers, in any way, became the nursing fathers of the church.

"Brethren, you will pardon this digression; I trust most of you look with pity on that scurrility which is so often poured upon an order of men, who, with all their imperfections, have proved a blessing to many portions of the United States.

"Sons of the Pilgrims! Descendants of the Puritans! What think ye of the iron bound soil of your ancestors? Where is property more equally divided? Where has the poor man more rights of protection secured?—Your boast is not the alliance of church and state, but the alliance of churches and schools. "The cotter's Saturday night:"* The parish bell on Lord's day morning: The civilizing and moralizing effects of your institutions. Oh degenerate sons of the pilgrims, why pierce ye the breasts that gave you suck!

"Many of the blessings that cluster around your dwellings and social relations, are the living arguments with which we would meet our enemies.—These are our irrefragable proofs, that, as an order of men, we are not foes of your temporal or eternal interests.—To humble preachers, and their hear-

* An exquisite production of Robert Bur-

ers, God has cast us on your charities. When we are humbled, and you are benevolent to us for Jesus' sake ; God is glorified." pp 9, 10, 11.

We leave it to the candid reader to determine, if this passage is not full of important and irrefutable truths. To leave its eloquence out of the account, who will question the correctness of these positions ? Ministers of the gospel are entitled to full support, and it is a fact that in this country, they are not generally supported with that liberality, which they *deserve*,—which the Gospel *claims* for them, and which the *interests of religion* require. There are many places, where they are *generously* maintained—but our congregations, at large, are still to be informed of their duty ;—*they have still to feel the sacred obligations under which they are placed, to discharge them.* The present income which ministers receive, will not permit them to be *examples of charity.* They are frequently called upon to solicit aid for the poor, which they cannot give. Most of them are obliged to leave their families in hopeless poverty, and after a life of toil to give their widows and orphans, the wealth of a blessing, and the legacy of want—But the cries of those who suffer will be heard ; the unnecessary pain of good men, will be remembered, and must be visited upon those, whose cupidity, or ignorance, or inattention, induces them to withhold liberal support, from their faithful Pastors.

It is but just, that the clergy should have it in their power, to educate their children, and leave them such an inheritance, as will assist them to live usefully and comfortably in the world.—Ministers must be dependant upon their salaries.—They usually spend *all* their property, in preparing for their sacred employment,—they often involve themselves in debt, to acquire an *education* that shall make them soon *serviceable* and *respectable*—And is *there not the strongest obligations, on the part of those who enjoy the fruits of their toil, and property, to remunerate ?*—

We are not among the number of those, who wish to see the regular clergy of this country, enjoying the enormous salaries of the English establishment—We had rather they should continue to be poor, and indigent, than that the sacred profession should offer any inducement, to those, who would enter it merely for its emoluments.—It ought to have no attractions for avarice,—no indulgences for the voluptuous. But—while it is guarded on every side, from the encroachments of ambition, and the hands of the covetous, let it not be degraded by the sufferings of those, who enter it, that they may be instruments of the salvation of a perishing world, and of glory to God in the gospel of his Son.

The great body of the clergy at this moment are obliged to resort to their *farms, and school-rooms*, to obtain the means of a comfortable subsistence—of course they must forsake their studies. While their children are crying for bread, and they feel the oppression of want, they cannot devote their minds, to the arduous duties of scholars, and divines. In this way their congregations are deprived of that instruction, so essential to edification and steadfastness—The poverty of the fire side, will be seen at the altar ; and while the minister wants his "daily bread" from the hands of his people,—his people will want the "bread of life" from his.

When society shall entertain just sentiments upon this "unpopular subject," and feel their obligations, there will be a vast change in the situation of the clergy. They will be more liberally educated. They will be better furnished, and people will be better instructed from the pulpit. Their libraries will increase, and be studied.—Relieved from the pain of seeing their families destitute, feeling at ease with respect to their future support, they will apply more closely to their studies, and "give themselves wholly to their work."

Their acquirements and learning are now highly respectable,—considering

their small salaries, it is wonderful that they should be so well furnished. If they were not in habits of laborious application, and self denial, and of the most rigid economy, they could not sustain the standing they now enjoy—But this does not weaken the obligations of those who have the benefit of their labours, and if they would have a sound and learned ministry they must support them with vastly more liberality than they do at present—For our part we are persuaded that Ministers have not sufficiently explained and enjoined this duty. The fear of reproach, and false delicacy have prevented them, and they have submitted to poverty, lest by attempting to avoid it, they should bring reproach upon the Gospel. As a body the clergy in this country have made it evident, that as it regards their support, they have the spirit of the Apostle, and they can say with him,—“*Brethren we seek not yours but you.*”

Let it not, however, be supposed, that we consider “kind personal treatment,” and “liberal support,” the sum of our duties, as it respects the ministers of the gospel.—These are necessary as means to promote the grand object of the ministry of reconciliation.—As such they are enjoined—as such they are indispensable.—But if they are not followed with other duties they are vain! Dr. Backus in his 3d division considers,

“That to receive a minister of Christ we must diligently attend on the ordinances dispensed by him. We must submit to him as Christ's Ambassador in all his warning and reproofs.”

Some men imagine that if they treat their Minister with respect and support him generously, that they have done all their duty—They feel themselves at perfect liberty to attend on his ministry or not.

The most trifling excuse, the slightest disinclination, prevents them from attending his administration—But a minister, who is zealously engaged in his great work, had rather be destitute of support than of hearers—He who

loves the immortal interests of his fellow men, would choose indigence with all its sufferings, to wealth with all its comforts if he must preach to the walls,—and ask in his sorrow—“who hath believed our report, and to whom has the arm of the Lord been revealed”—He had rather be fed by ravens, and enjoy the consciousness of “turning many to righteousness,” than to enjoy papal splendour and feel that “all the day long, he has stretched out his hands to a disobedient people”—A good man can support with fortitude the privations to which poverty subjects him, and will count all things loss if he can be serviceable to the souls of men, but no spirit can sustain, no fortitude can support that neglect which damps all the ardour of exertion, and crushes enterprize by seeming to insinuate that all effort is unworthy of regard. The whole of the passage in which Dr. B. considers this subject is worthy of a serious perusal, we are sorry that we cannot give it.

Our Author declares under the 4th head. “That we cannot receive a minister aright, unless we offer up much fervent prayer for him that he may be successful in his work.”

We give the concluding sentence: “Under God, the fidelity and success of a minister depends much on the prayers of the people. This circumstance usually decides the great question, whether he proves a savour of life or death unto those who attend on his ministrations.”

The last pages of the sermon are devoted to considering “some of the encouraging motives, which urge us to receive a faithful minister; to reverence and support him:—to hear him; and to pray for him—We regret that we cannot give copious extracts from this part of the sermon, which is animated, eloquent and excellent throughout—We refer the reader to the discourse itself—and we can promise that he will be gratified with its perusal.

Dr. Backus' style is nervous, concise, and generally correct. If we were able to suggest improvements

might be immodest to attempt it. We will only say that a man who writes so well may easily write *better*—this sermon might be more highly polished without wasting its energy. The sun is always most hot, when most bright—There is something like carelessness, in the choice of words, which ought to be avoided—However, these are “but spots in the sun.” The sermon is truly excellent—a production which all must admire, but which few, very few can equal.

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Extracts of Important Communications lately received by the Committee of the British and Foreign Bible Society.

The Speech of His Excellency Baron Rosenblad, one of the Lords of the Kingdom of Sweden, Minister of State, Knight and Commander Grand Cross of all his Majesty's Orders, &c. &c. &c.—when he took the Chair as President of the Evangelical Society, in the Committee, which met at Stockholm, on the 5th of October, 1813.

Gentlemen,

WITH sentiments of the sincerest gratitude, I now undertake the confidential office with which your choice has honored me. I am aware of my deficiencies; and they could not fail to occasion me great anxiety, even so as to make me very doubtful whether I ought to accept this place among you, when I consider that I succeed that venerable and revered character, whose great age has induced him to withdraw from a Presidency which he has held from the commencement of this Society, and which, under the blessing and favor of Almighty God, he has filled, with great advantage to the diffusion of Gospel Light, as well as with much satisfaction to all the Members of the Institution.

But, Gentlemen, I have considered your call as the finger of Providence, pointed by that unerring Hand, which, *unseen, directs the conduct of mortals, and always with a view to lead them nearer to himself.* The principal part of my life has been occupied

in my extensive and laborious official engagements; and the unceasing care I have been obliged to exercise in order to accomplish their many important duties, has not seldom awakened in me the painful reflection, that but a small portion of my time had been alike laboriously devoted to advancing the cause of religion. But now, although in the autumn of life, a gracious Providence has been pleased to open to me a new field, and so favored me with an opportunity of correcting my past neglect; placing me, through its kind guidance, within this not only more exalted, but also more peaceful sphere of action; in order that I may do my part in furthering and supporting the important objects of this Society. To do so is my resolution; nay, the very desire of my heart: but I feel my own incapacity for such a solemn work, and rest all my hopes of success upon assistance from our Lord and Saviour Jesus Christ—yes, upon him alone, who has assured us, that he will not quench the smallest spark of grace: and truly we may all encourage ourselves in the certainty of his Almighty aid, if we follow the light of his Holy Spirit, and have a single eye and a firm purpose to promote his glory, and to communicate to our fellowmen a knowledge of salvation by faith in His atonement.

We have outlived the awful period when the doctrine of the Atonement of Christ was shrouded in darkness. Mournful was the lot of those who confessed His name. For almost an entire century, did infidelity, with unblushing front, deride the revealed Will of God, and either openly or secretly undermine the sacred foundations of the Gospel doctrine. The deleterious poison, having worked its way among what are called the most enlightened nations of Europe, and established its influence in their higher circles, soon spread abroad among the mass of the people; and rolled on in fearful torrents of iniquity, carrying with it a sweeping destruction wherever it went—We have truly the most abun-

dant cause for thankfulness to a gracious God, for having preserved our native land from such scenes of desolation. We dare not, however, deny, that even among us were found an increased indifference to the word of God; and, with many, a bold contempt of it. Not a few were ashamed to confess the name of Jesus; and have we not ourselves had to endure long discourses upon religion, in the course of which we hardly heard that blessed name mentioned, before which, however, every knee shall bow, "whether it be upon earth or under the earth?" But the promises of God are fulfilling: for "heaven and earth shall pass away, but my Words shall not pass away."—(Luke xxi. 33. And "Upon this rock will I build my Church, and the gates of hell shall not prevail against her." Gospel light is dawning again on those nations where the shadow of death sat almost enthroned, and barriers are raising against "the abomination of desolation."

In a certain country, most powerful because of its veneration for religion, and consequently for the laws; where, as a result, the welfare of the public and individuals rests on the surest foundation; a Society was established and in times too, while the whirlwinds of desolation were yet laying waste the earth; the aim and glorious object of this Society embrace a distribution of God's Holy Word and Gospel Light through the whole habitable globe. That revered Society, which has also held forth its friendly and generous hand to our Swedish Evangelical Institution, has found in its zeal and liberality a success which so utterly exceeds the power of all human effort, as evidently to proclaim—That the finger of God is in it:—His guardian care is therein distinctly unveiled. Warmed and roused from their indifference by what they have experienced of the horrible effects of infidelity, several other nations have also *bestirred themselves*, and followed the glorious path struck out by the *beforementioned* honored Society.—

And we, among others, cannot help being exceedingly thankful to God, that what is called the "New Philosophy," begins to be treated with contempt in our native land, and the minds of men have taken a favorable turn towards better things.

Under the protection of a Government affectionately attentive to the preaching of the pure Gospel of Christ, measures are now actively adopted for improving both the character of preaching and the mode of education; and we have often the happiness to find, that the best gifts of eloquence are no longer wasted upon dry moral portraits, but suitably exerted to honor the Giver, by ascribing glory to the name of Jesus and his atonement.

Gentlemen, you are reaping the comfort of that delightful reflection, that from the first moment which gave existence to your Society, you have been co-workers with Him who alone can bless the works of our hands, and the meditations of our heart. You have sent forth among high and low, thousands and ten thousands of instructive Religious Tracts; but what is infinitely better the Holy Scriptures, that fountain of all true light, which shews us the way to everlasting salvation. We know that these precious donations have brought forth much fruit, and been received with gratitude throughout the land; which cannot but be very pleasing tidings to you, and afford you a mighty encouragement to persevere in well-doing.

Eternal Saviour of the world! strengthen and support the desire thyself hast graciously awakened in this Society: that all the members of it may work as one man: and, with full purpose of heart, spread abroad that heavenly knowledge, which records thy atonement, thy suffering, and thy death. Grant success and thy richest blessing to all we shall do towards promoting this great end. We place all our reliance on Thee; and rest our hope of a gracious answer to our supplications, upon that wonderful love which brought Thee into

N. B. In consequence of the extraordinary encouragement given to the operation of the British and Foreign Bible Society in the North of Europe, and particularly in the Russian Empire, under the patronage of the Emperor Alexander, the Committee are making a large expenditure, with a view to improving the present most favorable circumstances, in that, and other parts of the world; and trust they shall be supported by the liberal contributions of their fellow Christians throughout the United Kingdom.

J. OWEN,
J. HUGHES,
C. F. STEINKOFF, } Secre-
taries.

London, May 9, 1814.

Summary of the cash account of the BRITISH AND FOREIGN BIBLE SOCIETY, for the year ending the 31st of March 1814, as audited.

	£	s.	d.
Total net Receipts, exclusive of Sales,	62,441	8	10
of which the sum of 53,403l. 8s. was contributed by auxiliary Societies.			
Received by sales, the major part of which was for Bibles and Testaments purchased by Bible Associations	24,774	17	11
	87,216	6	9
Total net Payments, of which 60,890l. 1s. 8d. was for Bibles and Testaments in the Languages of the United Kingdom	84,652	1	5
Amount by which the Year's Receipts have exceeded the payts.	2,564	5	4

The Society is under engagements, which will chiefly fall to be paid in the course of the current year (1814) for Bibles and Testaments to supply Auxiliary Societies, and for general purposes; and sundry Foreign Money Grants, amounting together to about 28,600l.

The Total of Bibles and Testaments issued by the Society at home, and on the Continent of Europe, is 1,026,845. If to these be added 122,000 printed or printing by Societies on the Continent of Europe, aided by the British and Foreign Bible Society, the Total will a-

mount to ONE MILLION, ONE HUNDRED AND FIFTY-EIGHT THOUSAND, EIGHT HUNDRED AND FIFTY COPIES.

Further intelligence concerning the British and Foreign Bible Society, extracted from the "Christian Observer."

SOME select Extracts from the Correspondence of this Society since the publication of the Ninth Annual Report have been printed and circulated. We propose to give the substance of them."

1. From Copenhagen we learn, that the resolution of the Committee to print 5000 additional copies of the Icelandic New Testament was on the point of being excuted "This generosity," it is observed, "towards the poor Icelanders, could not have been applied to more deserving objects. Their assiduity in reading the Scriptures when they have access to them, and the veneration in which they hold their contents, give the fullest anticipatory assurance that the grand object the committee have in view will be attained in that island." It was intended shortly to send a number of Bibles and Testaments to Norway, where the want of the Scriptures was greatly felt. A farmer, eager to possess the Bible, had offered a cow at the next market town for one, but in vain. There were none for sale, and those who possessed a Bible would not sell it for any price.

2. From Zurich we learn, that the "Bible Institution prospers wonderfully."

3. A Bible Society has been formed at Kanapa in Esthonia, under the patronage of the dean. In that district Mr. Paterson states, that among 106,000 inhabitants, 200 Testaments are not to be found. Thousands had never seen a New Testament, and many pastors had it not in the vernacular tongue; although there are great numbers of very pious people, and, among the rest, 11,000 persons connected with the United Brethren, in this district. An edition of 10,000 Testaments was to be forthwith printed.

Another Bible Society, to be called the Courland Bible Society, has been formed at Mitau in Courland, with the full concurrence of the principal clergy, and under the patronage of Count Meden, President of the consistory. The meeting for this purpose took place in the hall belonging to the nobles, where persons of all ranks assembled. The business was opened by Count Leiven, "The subscription," says Mr. Paterson, "I hear, will amount to about 3000 rubles; a sum, considering what this province has suffered by the calamities of war, more than double whatever could have been expected from the first meeting of the Society; but a fire is kindled by the Lord in the Russian empire which warms every heart, and inflames them with zeal to follow the example of their much beloved monarch."

A third society has been formed at Riga, through the instrumentality of the same indefatigable servant of Christ, Mr. Paterson, in which the Consistory and some noblemen took the chief lead. Mr. Paterson expects great things from this society, which, after that of St. Petersburg, he thinks will be the first on the Continent. A fourth society has been formed at Dorpat, and a fifth at Reval, still under the same kind of patronage. The society at this last place are about to print a large edition of the new Testament, and Mr. Paterson adds, "the translation in the Revalian dialect, is supposed to be one of the best in Europe."

After completing these great objects, Mr. Paterson returned to Petersburg on the 23d of July, when he found that on "the same day on which the society was formed in Reval, a Bible Society had been established in Moscow. At the first meeting, the Bishop and a number of his clergy were present, and subscribed largely. The Bishop publicly thanked Mr. Pinkerton for the part he had taken in the business.—'This Society will prove of great importance to the cause in Russia. There are now seven Bible societies in the Russian Empire, including that at Abo in Finland.'"

A peasant, living beyond Moscow, had written to Prince Galitzin, the President of the Petersburg society, begging a large folio Bible to read to his family and neighbors, and sending five rubles to pay for its carriage. Another peasant offered to subscribe 20 rubles yearly, and presented the society with some leather for binding the Bibles.

4. The Rev. L. Van Ess, the Roman Catholic Professor of Divinity at Marburg, in giving an account of the distribution of 3000 German Testaments put into his hands by the Bible Society, observes that the eagerness to read the Scriptures is very great, and the application of the indigent for New Testaments very frequent. The bishop had allowed the introduction of New Testaments into Catholic Schools. This was very important, as scarcely one school-master in twenty was furnished with a Bible, and in most schools the Bible was not at all to be met with. About 8000 copies are wanted for this purpose. "Never," adds this excellent minister, "were the minds of men more accessible to the Word of Life; never was the necessity of religious comfort so deeply felt; never was the entrance of the Kingdom of Heaven more widely open than now." "If you possibly can, afford father assistance to us, that the true light and knowledge of Jesus Christ in his Divine doctrine may penetrate the darkness of the Catholic schools, and the rising generation be trained up in pure Christianity, and become worthy members of Christ's kingdom."

5. The Rev. Dr. Brunmark, Chaplain to the Swedish Embassy in London paid a visit to his native country in the summer. He met with a gracious reception from his own government, and from his countrymen every where in consequence of his connexion with the British and Foreign Bible Society. The Society at Stockholm had printed 9000 Swedish Bibles and 19,000 Testaments, and were printing 2000 more Bibles. Through the

exertions of Dr. Brunmark, a Bible Society was established at Westeras, for Westmania and Dalecarlia, under the patronage of the bishop and clergy of these provinces. The Finnish New Testament was printing, and would be finished in the autumn.

6. The convicts on board the Three Bees convictship appear to have been greatly benefited by the Bibles furnished them by the Society. On the passage, 170 of them united in a letter of thanks to the Society.—“Your gift,” they observe, “gives a new train to our ideas, a new object to our hopes; convincing us of the necessity of seeking the kingdom of God, it assures us that we are in no wise cast out.”

7. In India, many copies of the Scriptures had been distributed among the native Portuguese, and the present had always been thankfully received, and in some cases with tears of joy and gratitude. A number of Dutch Testaments had also been distributed among the Dutch soldiers, and others in Java. “We want words,” it is observed, “to express with what thankfulness they received them, and how diligently they perused them, especially in their hospitals and prisons; for on enquiry, we could scarcely find one Bible among them all.”

8. Mr. Butscher, a missionary, writes from Sierra Leone, that when he was wrecked on his passage out, and the natives near the river Gambia took possession of the vessel, among a great many other articles, twelve Arabic Bibles, given him by the Bible Society, fell into their hands. He applied to a trader in that river to recover them; but it was found, that although the natives, who are Mohammedans, would sell the other articles they had got possession of, they would not part with the Bibles. He offered 8*l.* for one, and was refused. Thus, observes *the Missionary*, the word of God seems more highly esteemed among these Mohammedans, than in many places where the Gospel of Christ has been introduced.

9. The Rev. R. E. Jones, Secretary to the Bible Society at the Isle of France, writes, that all the French Bibles and Testaments sent him had been disposed of, and that a supply of double the number was wanted. The avidity with which the Bibles are purchased, he says is beyond all description.

10. From America there are very gratifying accounts. The students of Nassau Hall College, in New Jersey, “having learned, through the medium of the Christian Observer, that a Bible Society had been instituted in the University of Cambridge, in England,” resolved on following the example, and have accordingly formed a similar society. Three other new Bible Societies have been instituted in the United States, making the whole number 22. The most interesting part however, of the American communications, refers to the following circumstance. A vessel, in which a quantity of Bibles, sent by the Bible Society for distribution in Nova Scotia, had been shipped, was taken by an American privateer, and carried into a port in New-England. The Bibles were sold and dispersed. The Bible Society of Boston, hearing of this incident, and “unwilling that the reproach of preventing the execution of the pious design, for which these books were sent out, should fasten on their country,” passed a resolution to send an equal amount of Bibles to Nova Scotia, and directed their secretary to express his deep regret, “that any occurrence should have so long detained so many copies of the Bible from their proper destination; and that, to the other calamities of this disastrous war, there should be added any interruption of the charitable and munificent labors of our fellow Christians in Great Britain, in diffusing the knowledge of the word of God.” The sum of 155*l.* sterling has accordingly been remitted, to replace these Bibles. They add:—

“We have thus done what we can to express our shame and regret at this occurrence, and to repair the evil which it has occasioned. We indulge

the hope that we shall not again have to number it among the calamities of a war, in which we cannot cease to regret that two nations, allied in feelings, habits, interests, language, and origin, should be engaged; that it counteracts in any degree, the exertions of any of the charitable institutions of Great Britain; or tends to loosen or break that golden chain of mutual benevolence, which ought to bind together the disciples of Christ of every nation and clime, without regard to political animosities."

11. The number of Bibles issued by the British and Foreign Bible Society in the year 1813, is 141,941; of Testaments, 159,453; in all 301,394.—The total number issued by the Society, from the 7th of March, 1804, to the 31st of December last, is, Bibles 377,529, Testaments 590,146, in all, 967,675; besides 109,400 copies of the Scriptures, printed on the Continent with the aid of donations from the Society.

The following is an extract of a letter received from Mr. Paterson, dated at St. Petersburg, Dec. 11, 1813:—

"The zeal of the Bible Society here exceeds all description. The Petersburg Society and its branches, are promoting the printing of the Scriptures in ten different languages.—1st, In the Kalmuc, in which nothing was ever printed before. We have all the punches and matrices ready, and in the course of a few weeks a specimen will be printed.—2d, An edition of 5000 copies of the Armenian New Testament, the want of which you will find affectingly set forth in Buchanan's Researches. This is printing at the Armenian printing-office, under the care of some learned Armenians; the third sheet is ready.—3d, The Finnish Bible with standing types; the 8th sheet is ready.—4th, The German Bible, with standing types; the 2d sheet is ready.—5th, The Polish New Testament, 5000 copies commenced.—6th, The Catholic French bible resolved on, and measures taken for printing it.—7th, The Slavonian Bible, with stan-

ding types. This I proposed at our last meeting; my plan was immediately adopted; our worthy president was requested to make the necessary arrangements with the holy synod.—He obtained the metropolitan's consent, and things are now in a train.—This is of more real value than all the rest, and will prepare the way for something still further. All these are executing here, and the entire direction of them is committed to me.—8th, The Dorpatian Esthonian New Testament.—9th, The Revalian Esthonian Testament.—10th The Lettonian Testament—All commencing under the direction of the Committees in Dorpat, Reval, and Riga. If to these you add the Icelandic Swedish & Lapponian you will find the Scriptures are printing in thirteen different languages. This must be encouraging to our friends, and excite them to thank God for his great mercies, in countenancing their endeavors to spread the knowledge of God's word throughout the world."

The Church, of which the author of the following lines was a member, consented to the dismission of their Minister, because a majority of the society were opposed to his preaching the doctrines of grace.

THE COMPLAINT.

WHEN twilight had dark'ned the grove,
And added a gloom to the shade,
By sorrow invited to rove,
In lonely retirement I stray'd.
As wandering along the lone way,
Oft burst from my heart the deep sighs,
Nor manhood nor reason could stay
The tears that roll'd fast from mine eyes.

With mournful ideas oppress'd,
Beneath a dark shade I reclin'd;
Keen anguish invaded my breast,
And dark as the shade was my mind.
All nature seem'd mantled in gloom,
The stars but just glimmer'd on high,
And visions as dark as the tomb,
Incessantly haunted mine eye.

For brethren who once were so dear,
With whom in sweet union I stood,
In sorrow I shed the sad tear
And mourn'd their backsliding from God.
What demon ascending from hell,
Has artfully led them astray?

Oh who among mortals can tell
What causes their love to decay.

How could they, astonish'd I cri'd,
With sinners in malice combine?
Forsaking their Pastor and guide,
How could they with infidels join?
Dear Saviour, Oh how could they leave
Thy servant, thy children and thee?
And join with the world, and thus grieve
Thy better disciples and me?

Where are those professions of love,
Which once I too fondly believ'd?
How false and delusive they prove,
How wounded I've been, and deceiv'd!
Dear Saviour, no more I behold
Thy banners with courage unfurl'd,
Thy soldiers like traitors have sold
Thy cause, to keep peace with the world.

Now Satan in triumph appears,
And all the black legions below
Exultingly smile at my tears,
And spitefully feast on my woe:
"The day is our own," they exclaim,
"We're masters at length of the field,
"At length we've accomplish'd our aim,
"The friends of Messiah must yield.

"The preacher who sounded alarms
"And shook the dominions of hell,
"Before our invincible arms,
"In grief has reluctantly fell.
"This heightens infernal delight,
"And adds to the weight of his woes,
"That Christians so fondly unite
"To strengthen the hands of his foes."

Thus glory the squadrons below,
Through Satan's infernal domain;
While I sit envelop'd in woe,
And call the sad Muse to complain.
Ah, false hearted brethren, 'twas you,
Who sunk me to sorrow a prey,
Dishonest, unkind, and untrue,
You forc'd my dear Pastor away.

Had you remain'd firm and sincere,
The wicked had fum'd but in vain,
Old Satan had shrunk in despair,
Or vainly had gnaw'd on his chain;
The world had your virtues rever'd,
Your Pastor had with you remain'd,
The church had in union appear'd,
And Christ had the glory obtain'd.

Unaw'd as the prophets of old,
In language both kind and severe,
I still shall your baseness unfold,
And thousands astonish'd shall hear.
Your union with sinners I leave;
No concord with Belial maintain,
Yet still with a remnant I grieve
And share in their sorrow and pain.

Dear remnant, though treated with scorn,
Your cross I will glory to share,
Your trials I bear, and have borne,
Your shame is the crown which I wear:
With you through the dark vale of tears,
I'd walk in sweet union and love,
Till God has dealt out our sad years,
And form'd us for pleasures above.

And thou, my dear Pastor and guide,
Thy name I still love and revere,
And oft, as I wander aside,
I'll drop for thy sorrows a tear,
And oft on my mind I will bear
Thy heart-griev'd companion and thee,
When wrapt in devotion and prayer,
To Jesus with freedom I flee.

Should slander still raise her foul tongue,
Thrice dipt in the vemon of hell,
To do thy fair character wrong;
Her force I shall strive to repel,
The dastardly liar shall shrink
Beneath the firm honest reply,
And legions of hypocrites sink,
While volleys of truth I let fly.

Adieu, my dear Pastor, adieu,
With sorrow I bid thee farewell,
Thy trials with anguish review,
With anguish thy sufferings I tell.
Till down to the tomb I descend,
I'll sing the sad tale of thy woes,
And still thy dear name I'll defend,
Till death the long struggle shall close.

Westmoreland Moral Society.

The Committee of Westmoreland Moral Society report, That there have been four prosecutions for breaches of the Sabbath, and one for profane swearing; and that in an attempt to violate the laws by a public exhibition forbidden by our statutes, and tending to corrupt the morals, measures were taken which were effectual in defeating the design.

The Committee view it as a subject of congratulation that so few instances of prosecution have been found necessary; and are of opinion that the result of the formation of the Society and the measures adopted by it, have been as favorable as could have been reasonably expected. They would recommend to the members of the Society persevering vigilance; though something has been done much remains to be accomplished.

Westmoreland, Dec. 7, 1814.

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ANSWERS TO DEISTICAL OBJECTIONS.

THE opposers of divine revelation are sometimes men of high pretensions to learning and science. And they not unfrequently bring forward, with an imposing confidence, pretended facts in history or philosophy, to invalidate the scriptures. One or two of these have been so often repeated that it may not be amiss to take notice of them. The first is, that by an inquiry into the history and antiquities of some of the eastern nations, it is found that they have authentic records, which go much farther back, than the period assigned in the bible for the creation of the world. And in support of this, the appeal has been made to the *Egyptians*, the *Phenicians*, the *Hindoos*, and the *Chinese*.

The *Egyptian* historian, who claims for that nation a more remote antiquity than the Mosaic period of the creation, is *Manetho*. But the assertions of this writer on this subject, plainly deserve no credit. He professes to derive his accounts from books or records, written in the Greek language, and laid up in the Egyptian temples by the second *Thoth*. But at the time alledged by *Manetho*, as the date of these writings in the Greek language, there was no such language as the Greek; nor was there any such nation in existence as the Greek, till long afterwards. Besides, all his accounts of times very ancient, are mere accounts of names, without facts, and without vouchers; and therefore deserve not the least attention.*

* *Panoplist*, vol. 3, p. 267.

With respect to the *Phenician* accounts, *Sanchoniathon* is the only Phenician writer of any note, and he confirms, and that very strongly the account of Moses, *as well with regard to time*, as to other circumstances.

With respect to the *Hindoo* accounts, it may be observed, that no man has extended his inquiries further into their history and antiquities than Sir William Jones. He entered on these inquiries, as he professes, with an attachment to no system, and as much disposed to reject the Mosaic history, if it were proved to be erroneous, as to believe it, if he found it confirmed. And the result of his laborious researches into the chronology, history, mythology, and language of the east, was a perfect conviction of the truth of the Mosaic account. And he has satisfactorily shown, that the Hindoo accounts confirm, in many striking and important particulars, those of Moses; and especially that their chronology, in its true import, harmonizes with the chronology of the bible.

With respect to the *Chinese* accounts, the following extract is in point. It is taken from "*Memoires sur les Chinois*," a very voluminous and elaborate work, composed in China, by several learned Frenchmen, who had spent many years in their researches; and contains a very full and satisfactory account of their history and chronology, their arts, sciences, and literature, ancient and modern.

"The Chinese literati, consider the history of the times before *Fo-hi* as fabulous, and not entitled to credit. *Fo-hi* founded their empire, and is said to have invented astronomy, music

characters for writing. He established laws, regulated marriage, which was before unsettled, and rendered his subjects happy, and in a measure, civilized. The history from *Fo-hi* to *Hoang-ty* is reckoned as *uncertain*, but no doubt contains a good deal of truth. From the sixtieth year of *Hoang-ty* to the present day, the history and chronology is considered as fully authenticated, and to be relied upon as correct. The 60th year of *Hoang-ty*, answers to the year 2637 before the Christian era, according to the chronology of the septuagint, to the year 1079 after the deluge, and to the year 118 before the birth of Abraham. From this time back to *Fo-hi*, they reckon ten reigns, lasting in all 82½ years; and if this calculation be supposed correct, it will fix the beginning of the reign of *Fo-hi* in the year 255 after the deluge.

"The errors of *Cassini*, *Gaubil*, *Martini*, and others, on the subject of Chinese chronology, appear to have arisen chiefly from their confounding the text of the authentic history, with the *hear-says*, and *fables* of the numerous commentators, which are frequently contradictory and absurd."

This extract shows, on the best authority, that the Chinese have no accounts, to which they themselves give any credit, of times prior to the year 255 after the deluge: and that the accounts which they have been supposed to have, of earlier times, are not to be found in what they consider their authentic history, but only in the "*hear says* and *fables*" of the commentators. And if the Chinese literati themselves consider all accounts of times before *Fo-hi* as fabulous, there is no reason why we should consider them in any other light; much less that we should, on the credit of these fables, reject the Mosaic history. And if men who are acquainted with these facts, profess to believe these fables, and on their account to reject the Mosaic history, we may justly conclude that they are either the most designing or the most credulous of all men.

The second objection which it was

proposed to notice, is one stated in *Brydson's Tour through Sicily and Malta*, and is summarily as follows: That a stratum of lava, which is supposed to have flowed from Mount *Etna* in the time of the second Punic war, about 2000 years ago, is not yet sufficiently covered with soil to produce either corn or vines. Hence it is concluded, that it requires 2000 years to change the surface of lava into a fertile soil. But in digging a pit near *Jaci*, in the neighborhood of mount *Etna*, seven distinct lavas, were discovered, one under another, most of them covered with a thick stratum of rich soil. And, hence, it is concluded, that the lowest of these lavas flowed from the mountain 14000 years ago; and that the earth is of course more than 14,000 years old.

To this objection, the following answer is decisive. The mass which covers the ruins of *Herculaneum* and *Pompeii*, in the neighborhood of mount *Vesuvius*, consists of seven distinct lavas, with veins of good soil between them. But the lowest of these lavas we know to have flowed from *Vesuvius* in the year 79 after Christ, a little more than 1700 years ago. This furnishes complete proof that lava may be covered with a fruitful soil in about 250 years, instead of 2000; and consequently, that the different lavas which have flowed from mount *Etna*, instead of proving the earth to be more than 14000 years old, do not prove it to be 2000.

These are specimens of those objections which pretended philosophers so frequently bring against the scriptures. It is seen that these have no foundation in truth. And the humble believer may rest assured, that however specious the objections may appear, and how great soever the confidence with which they are brought forward, they can all be answered, with equal ease by those who are acquainted with the sources from which the objections are drawn. X.

BIOGRAPHY

OF THE VENERABLE FATHERS OF NEW-ENGLAND.

(Continued from page 207.)

REV. MR. WILSON.

MR. JOHN WILSON the first pastor of the church in Boston, was born at Windsor, on the Thames, in the year 1588. He was son of the Rev. Wm. Wilson a prebendary of the church at Rochester. His parents, who descended from a very respectable ancestry, and sustained an exemplary Christian character, were very attentive to the education of this son. They took pains to impress his mind with an early abhorrence of all vice, especially, falsehood. After receiving the rudiments of his education under their immediate inspection, he spent four years in the celebrated Eaton School. At that school he delivered a latin oration in the presence of the French ambassador, the Duke of Biron, from whom he received a particular commendation and reward. In his fifteenth year, he was removed to the University, and became a member of King's College, Cambridge. After completing the regular course of studies, he was elected a Fellow of the college. During his continuance in the fellowship, he became acquainted, in a very providential manner, with the writings and preaching of several pious puritan divines, whose instructions were the means of engaging his mind to a very serious attention to divine things. By the habits of his education, he had imbibed a great antipathy to all who were denominated *puritans*. But in the distresses of his soul, he found himself irresistibly inclined to seek for instruction to those who had been the subjects of his aversion. He soon found his moral state to be that of a lost sinner, and that he was dependent on sovereign mercy for an escape from everlasting death. While he continued to improve every opportunity of attending the ministrations of evangelical preachers; by the advice of the excellent Dr. Ames, he connected himself with a number of serious persons in the University, who held private

meetings for prayer, fasting, and religious conference. By the blessing of God upon these means, he was brought to an acquaintance with his own heart, to a knowledge of divine truth, and, apparently, to a perpetual union with the divine Saviour.

Being thus brought to an estimation of the truths of religion as of the first importance, Mr. Wilson proceeded to a very careful consideration of the great subjects of controversy between the advocates of the religious establishment and the non-conformists. This was about the time that Mr. Robinson and his people removed to Holland, when the debates between the contending parties were, perhaps at their height. After a laborious, prayerful, and conscientious attention to this subject, Mr. Wilson concluded it to be his duty, though with the prospect of the greatest temporal sacrifice, to refuse to comply with many of the prescribed ceremonies of the established church. A great part of the regulations of the University were appointed by ecclesiastical authority, and were considered by the non-conformists as unscriptural and improper impositions. By a non-compliance with these regulations, Mr. Wilson soon brought upon him the notice and censures of authority. His father and others used great exertions to persuade him to conform; but believing himself called in the holy providence of God to raise his testimony against those unscriptural impositions, he steadily refused. He was therefore obliged to leave the University.

His father finding that he had embraced the sentiments of the puritans, contrary to his former intentions, wished him not to engage in the work of the ministry; but now desired him to enter one of the Inns of court, to pursue the study of the law. Wishing to manifest a filial obedience in every thing which was not forbidden by a paramount duty to God, though his heart was wholly set upon the glorious ministry of reconciliation, he complied, and engaged in the study. But that God to whom he had dedicated

his life did not forsake him. In the Inns of court, he fell into an acquaintance with several young gentlemen who were seriously inclined, with whom he attended on the preaching of evangelical ministers, and was enabled to maintain a life of religion. After three years spent in the study of the law, he was admitted to the higher honors of the University: after which, by the consent of his father, he was soon authorized to be a preacher of the gospel. This work he pursued, with laborious study, with an ardent zeal for Christ, and for the salvation of souls.—Previous to his commencing a preacher of the gospel, he made a private resolution, “That if the Lord would grant him a liberty of conscience, with purity of worship, he would be content, yea thankful, thought were at the futhermost end of the world.” He had not been long a preacher, before he was solemnly ordained as a minister of Christ. Still he had no particular charge. He had frequent and pressing invitations to settle in particular places, but the precarious situation of all ministers who were accused of non-conformity, induced him to decline several advantageous offers. At length, however on receiving an earnest invitation from the people of Sudbury, he accepted of their call and was installed their pastor. During the short period of his labors in this place, his ministry was attended with an eminent blessing of God. Many that were openly vicious and erroneous, were brought to the love and obedience of truth. He pursued his work with diligence and constancy, as if knowing that it must be short, that he might do something for God.

In this quiet retreat, Mr. Wilson could not be permitted to rest. The sticklers for conformity, learning his steady perseverance in omitting the prescribed ceremonies, fearing the effect of his weight of character, called him before the ecclesiastical courts, where he was censured, and suspended from the ministerial office. By the interposition of friends of high station

and influence, the suspension was, at length, removed. But as he still pursued his former course, he was constantly liable to be apprehended, and subjected to fines, forfeitures, and perpetual imprisonment. The only alternatives now presented him were, a violation of what he deemed the plainest dictates of duty, a submission to unrelenting persecution, or a voluntary exile from his native country. He chose the latter. The plan of a colony for the establishment of the pure religion of the gospel being now projected. Mr. Wilson cordially engaged in the important design. With the large company that established the Massachusetts colony, he united his labors and hopes, and came to America in the year 1630. The first church gathered by the company was the one at Charlestown, of which Mr. Wilson was the minister. The congregation included the two settlements at Charlestown and Boston. The year following, a separate church was organized at Boston, of which Mr. Wilson became the pastor.

In the spring of 1631, Mr. Wilson sailed to England, and after an absence of a year, returned to New-England with his family. His affectionate people at Sudbury were very desirous to have him still conclude to spend his days with them. His near connections used every exertion to dissuade him from a return to the American wilderness. But his heart was too much set on the great work of rearing colonies and churches for the honor of the Redeemer, to be diverted from his design. On his return he was attended by a number of pious and worthy planters. A few years after, he again visited his native country, to receive a valuable legacy which had been left him by a deceased brother. On the voyage, the ship became very leaky; and there was every prospect that all must be lost. A day of fasting and prayer was kept on board, on account of the danger, and, in the time of the exercise, the leak was discovered and closed. On his return

to New-England Mr. Wilson was accompanied with a large number of settlers, many of whom were persons of character and distinction.

The Antinomian errors which were introduced by Mrs. Hutchinson and others, which greatly affected the church at Boston, gave Mr. Wilson the deepest concern. Temperate and firm, he bore a uniform testimony for the truth of the gospel, and with every indication of tenderness and love, he used unwearied efforts to reclaim the erroneous, and to confirm others in the truth. Those errors, by the particular circumstances with which they were inculcated, were, for a season, highly popular, and many worthy men were drawn into the snare. Mr. Wilson had long been used to leave all consequences with divine providence, when called to witness for truth, and now, pursuing the plain and direct course, he was a most eminent instrument of preserving the churches from convulsion and ruin. He was one of the most active and influential members of the venerable Synod of 1637, which suppressed those dangerous errors.

In the war of the Pequod Indians, in 1637, a chaplain for the Massachusetts troops being designated by lot, Mr. Wilson was called to the service. Being eminently, a man of prayer, the soldiers viewed him as a host in the day of battle. During the greater part of his ministry at Boston, Mr. Wilson was favored with a colleague who was teacher of the church. This place was held twenty years by Mr. Cotton, and ten years by Mr. Norton. As pastor of the church, Mr. Wilson was peculiarly laborious, in frequent preaching in exhortation, visiting, and domestic instruction; keeping a constant and affectionate attention to the spiritual interests of his people. He also spent much time in the neighboring towns, generally attending their weekly lectures. The whole colony enjoyed the benefit of his pious zeal, his eminent acquaintance with divine truth, his patient example, and his unmerited prayers. In these labors of faith

and love, he continued to a late period of life. Having survived the greater part of his cotemporaries, and the most of the first settlers of the country, he died in 1667, in the seventy-ninth year of his age.

The life of this venerable man, was eminently devoted to the service of his Lord. After devoting himself to the duties of religion and the work of the ministry, he ever appeared to feel that he was not his own. He had engaged for Christ, and wherever he directed his way, it was always his desire to pursue the course, undeterred by any obstacles which might resist, or any burden which he might be called to bear. No one of the New-England fathers was more sincerely engaged for the interests of true religion in the towns and churches of the colonies, than Mr. Wilson. To the promotion of this great object, his eminent talents, his extensive learning, his unwearied exertions, were always devoted. His mind was as steady in adversity as in prosperity, strengthened by the conscientious integrity of his own intentions, with a uniform reliance on the perfect wisdom of all the appointments of God, he rejoiced to labour or to suffer for him. He was favored with a valuable property, and used it as a faithful steward to God. Having devoted his life to rear an infant colony and church for the honor of his Redeemer, his property, when needed for the same object could not be withheld. In the distresses of the first winter, when the colony had to contend with the horrors of famine, while he labored to comfort the desponding with a recollection of the sufferings and deliverances of the people of God, in every period of the church his house was open to the needy, administering relief, to the last portion it contained, and the last which could be procured. On every call for the exercise of liberality, whether for the common welfare or the relief of the destitute, he was a most faithful example to his flock, by devising liberal things. He possessed an uncommon degree of the benevolence of

gospel. His love to God and his fellow men glowed with an inextinguishable ardor. The former was evinced by a life of sufferings and labor, while his ardent love to men appeared in a fervent zeal for their immortal interests in unwearied exertions to alleviate the evils and increase the blessings of human society. He exhibited an example of ever active benevolence, of an abhorrence of error and vice, of a composure of mind, and, in all the changes of life, a disposition uniformly cheerful. Not the poor only, but all characters received him as their friend.—Mr. Wilson exhibited some of the highest exercises of faith. In times of concern, he always made the Lord his helper, he sought his assistance with a humble persevering importunity, and he often gained the most remarkable confidence in the divine interposition. Several instances are mentioned of him, in which after a most humble and earnest wrestling in prayer to God, he obtained an assurance that the object of his desire would be granted, which never failed till his hope was joyfully realized. This venerable saint lived eminently near to God. His life was a life of prayer. His whole demeanor manifested a uniform and solemn sense of the divine presence. His beloved Saviour was always his companion, his support and his fear. His life exhibited a strong example of humility, self-denial, and those high attainments in virtue, which adorn some of the children of Emanuel. He ever felt himself journeying to the heavenly state, and the impression regulated the whole tenor of his life. His death was such as might be expected from such a life. In his last sickness, he took a most affectionate farewell of his numerous Christian friends, assuring them that the faithful servants of Christ need not fear that he would forsake them in the last trying conflict. He refused to hear any commendations of himself, declaring that he had ever been an unprofitable servant: adding, "But I must say, the Lord be merciful to me a sinner, let thy tender mer-

cies come unto me, O Lord, even thy salvation according to thy word." He pronounced his tenderest blessing upon his near friends, particularly upon his children, which in the faithful providence of God, was singularly fulfilled. He then made a most affectionate prayer for them, and slept in peace. Mr. Mather of Dorchester, the ancestor of the venerable family of that name, preached at his funeral, from the passage in the prophet, *Your fathers, where are they? the prophets, and do they live forever?* The venerable Dr. Ames, so eminent for his learning and piety, observed, "If he could have his option of the best condition that he could propose to himself, on this side heaven, it would be that he might be the teacher of a congregational church of which Mr. Wilson should be the pastor."—*Can. Evan. Mag.*

THE DOCTRINE OF ELECTION.

THIS world plainly appears to be the workmanship of a perfectly wise, and powerful, and benevolent being.—Such a being could not make such a world as this, without having some ultimate end in view; and that ultimate end must endeavor the world to him.—God must set more by the *whole* world than any of its inhabitants set by a *part* of it. God feels infinitely more interested in the world than the farmer does in his farm, or the mariner in his ship, or the master in his servants, or the parent in his children, or the prince in his subjects. God values the world in exact proportion to the ultimate end, which he has to answer by it. And he must have a vastly more important end to answer by all the world, through all its periods of existence, than any created being can have to answer by any created object. Hence his heart must be engaged to attain his ultimate end in the creation of the world. But in order to attain any end, means are necessary. God cannot attain his end in creation without the proper and necessary means to attain it. If therefore, God had an ultimate

and in the creation of the world, he must have ordained all events from eternity. We have precisely the same evidence of God's foreordaining all things, as we have of his making all things. If he made the world, he must have had an ultimate end in making it; that ultimate end must endear the world to him, and that endearment must have led him to ordain all events, necessary to obtain his ultimate end. We come to the knowledge of the divine decrees in general in the same way in which we come to the knowledge of the being and perfections of God. The light of nature, which teaches us that a wise, and powerful, and benevolent being made us, equally teaches us that he determined before the foundation of the world what he would do with us, and how he would dispose of us, so as to answer the ultimate end for which he brought us into being. But though the light of nature teaches us that God has foreordained whatsoever comes to pass, yet it does not teach us what he has ordained, until it does come to pass. Whatever God does, we may know that he intended to do; and whatever his creatures do, we may know that he intended they should do. So far the light of nature unfolds the divine counsels, and no farther. It leaves all men in the dark, with respect to the doctrine of personal election to eternal life. It is out of the power of the heathen to determine whether God will save any, or all mankind.—And it is equally out of the power of all other men to determine this point by reasoning upon the character, perfections and works of God. As no created beings can comprehend the wisdom, and power, and benevolence of the Deity; so they cannot possibly by any mode of reasoning, discover the purposes which he has formed. And from this it clearly follows, that there is no other way of knowing whether God has ordained only a part of mankind to eternal life, than by the medium of divine revelation. If God has formed his purposes respecting the

eternal state of mankind, he is certainly able to reveal his purposes. And if he has revealed his purposes in his word, there we may certainly know what they are.

Now there is no doctrine more clearly revealed in the Bible, than the doctrine of personal election to eternal life. God has expressly declared, that he has ordained a part, and only a part of mankind to future and eternal happiness. I will recite a few plain passages to this import. Christ says, "Many are called, but few are chosen." In the thirteenth of the Acts, it is written, "As many as were ordained to eternal life believed." Again it is written, "The election hath obtained it, and the rest were blinded." And the apostle Peter says, "This is contained in Scripture; behold I lay in Zion, a chief corner stone, elect, precious; and he that believeth on him shall not be confounded. Unto you, therefore, who believe, he is precious: but unto them, who be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them that stumble at the word, being disobedient: whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him, who called you out of darkness into his marvellous light."—In each of these passages, the elect are set in direct contrast with the non-elect, and are represented as ordained to eternal life, in distinction from those who are appointed to eternal destruction. Thus God has told us, in the most plain and unequivocal manner, that he has ordained a part of mankind to eternal life. And this is the way, and the only way, by which we know, that the doctrine of personal election is certainly true.

But it may be asked, even by those who admit that the doctrine is true, Why God has ordained only a part of mankind to eternal life? The most easy and certain way of coming to the

proper answer to this question, is to mention some things which could not be the reasons of God's ordaining only a part of mankind to eternal life. And it must be granted by all, that it was not owing to want of wisdom. God was perfectly wise from eternity. He knew himself; and he knew all things possible. He knew how many worlds it was best to make. He knew how many creatures it was best to create. He knew how many of mankind it was best to bring into existence. And he knew all the relations, connections and circumstances, that would attend them. And when their nature, number and circumstances were seen, he knew whether it was best, that the whole, or a part of them should be forever happy. He could not, therefore, ordain a part rather than the whole of mankind to eternal life, for want of wisdom.

It must be granted by all, that it was not owing to a want of benevolence that God elected only a part of the human race to salvation. The same benevolence which prompted him to bring them into existence, and to give his Son to die for them was great enough to save the whole. It is not conceivable that the kind Parent of the universe should be wanting in affection to his rational offspring. God was love from eternity. His affection towards mankind was infinitely strong. He viewed them in all their importance, through every period of their eternal existence, and valued their happiness according to its worth. He had no partial feelings towards the elect, more than towards the non-elect. He had as much benevolence towards the non-elect, as towards the elect. He did not, therefore, choose a particular part of mankind to salvation for want of love to the whole, nor because he was partially affected towards those whom he set apart for himself.

It must be granted by all, that it was not owing to want of power, that God determined to save only a part of mankind. It was as easy, or to human view much easier to have formed

all the human race holy, and preserved them so for ever, than to suffer them to become sinners, and then to restore a part to holiness and happiness, through the death of Christ and the influences of the Holy Spirit. Yea, after they had all become sinners, it was as easy to omnipotence to sanctify and save the whole as a part. For by saving only a part, God has to govern and restrain the rest, who are perfectly opposed to every step he takes to save the elect. Besides he has the hearts of all men in his hand and can turn them whithersoever he pleases, with infinite ease. Want of power; therefore was no reason why he did not ordain all to eternal life.

It must be granted by all, that want of worthiness in men, was not the reason of his choosing some and rejecting others. He saw them all equally dead in trespasses and sins, and equally opposed to all good. He saw the elect as unworthy of eternal life as the non-elect. He did not choose the elect, because they were holy, but he chose them that they might be holy. Indeed, there was nothing in either the elect or non-elect themselves, which was the ground or reason of his choosing the former, and rejecting the latter. For aught that appears to the contrary, the elect and the non-elect were perfectly equal in themselves considered. Both were capable of eternal happiness; both were capable of eternal misery; both are unworthy of eternal happiness; and both were deserving of eternal misery.

The plain and important question now recurs, *Why did God ordain only a part of mankind to eternal life?* And it appears from what has been said, that there is but one plain and sufficient answer to be given to this question. The answer is this, *the good of the universe requires God to ordain only a part of mankind to eternal life.* An infinitely wise and benevolent being was under infinite obligations to promote the highest good of the universe; and to ordain all things in the best manner to reach this end. As God clearly saw from

eternity what would promote the highest good of the universe, so he was perfectly disposed to promote this great and glorious design. And as he saw that this design could not be answered without giving up the eternal happiness of some of mankind; so he ordained that a part and not the whole of mankind should be saved. He preferred the good of the universe to the good of individuals. This was a sufficient reason, why he should choose some of mankind to eternal life, and leave others to perish in their sins forever. But here, perhaps, some may be ready to ask, what is meant by the good of the universe? The universe consists of God and his creatures collectively considered.

And the good of these collectively considered, is of more importance, than the private, personal good of a few, or even of many individual creatures. But some may still ask, how is it possible to conceive, that the highest good of the universe should be promoted by God's ordaining part of mankind to eternal life, and leaving the rest to an eternal state of sin and misery? The highest good of the universe consists in the highest degree of holiness and happiness; and it is easy to see, that both these may be promoted by God's saving some and destroying others of the human race—For,

1. By saving only a part of mankind he can give the highest display of his moral perfections; and especially of his justice and grace. This the apostle suggests as the very reason why God saves some and destroys others. "What if God willing to show his wrath and make his power known, endured with much long suffering the vessels of wrath, fitted to destruction; and that he might make known the riches of his glory on the vessels of mercy, which he had before prepared unto glory?" He gives the same reason for God's electing a part and not the whole of mankind, in his epistle to the Ephesians. "According as he hath chosen us in him before the foundation of the world, that we should be

holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will, to the praise of the glory of his grace." And again he says, he preached the electing love of God, "to the intent that unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose, which he purposed in Christ Jesus our Lord."—The election of some of mankind to eternal life was directly suited to display the grace and the sovereignty and the manifold wisdom of God, in the clearest and fullest manner, to all intelligent beings. And the clearest display of these divine perfections was calculated to promote the highest degree of holiness in the intellectual system. God is the moral Sun of the moral world: and it is in his light that holy beings see light and feel love. There is nothing, which so much tends to increase the holiness of creatures, as the clearest display of the perfections of God. And as these shine the brightest in the electing love of God, so this electing love tends to raise the holiness of the moral world to the highest possible degree.

2. God's ordaining a part of mankind to eternal life serves to promote the greatest degree of happiness as well as holiness, among his intelligent creatures. Holiness is naturally productive of happiness; and of course the more holy God makes his creatures, the more happy they must be. If the love, the joy, the gratitude, the admiration and the praise of all the heavenly world will be increased by the display of God's electing love to the vessels of mercy; then the universal happiness of heaven will be greatly increased, by God's saving a part, and not the whole of mankind. The sins and miseries of the damned will be so far from diminishing the holiness and happiness of the universe, that they will raise both to the highest possible degree. The inhabitants of heaven

represented as praising God, not only for the displays of his grace towards the vessels of mercy, but for the display of his justice towards the vessels of wrath. And though they rejoice not in the misery of their fellow creatures, yet they feel that the universe has lost nothing, but gained much, by God's saving only a part of the human race. And a full conviction of this effect of electing love will satisfy the minds of all holy beings forever, that God originally ordained only a part of mankind to eternal life.

Respecting the subject before us, there is one enquiry, which we would briefly consider. We are uniformly taught in the scriptures that all, who were ordained to eternal life, shall believe the gospel, and be saved. But why shall they in distinction from others, who enjoy the gospel, believe it in a saving manner. And we may observe that the certainty of this does not arise from the natural disposition of the elect. They have by nature the same carnal mind which other sinners have, and are as totally opposed to God and the scheme of salvation revealed in the gospel. They are dead in trespasses and sins, and are unwilling to take one step towards heaven. Who was ever more opposed to Christ than Paul and the three thousand, who were converted on the day of Pentecost. It is not, therefore, certain the elect will believe, because they are naturally more friendly to God and the gospel than the non-elect.—Nor is it certain they will believe, because more means will be used with them to induce them to come and embrace the Saviour. God often does more by way of means, for the non-elect, than he does for the elect. He gives them more light, more conviction, greater sense of their danger and guilt, and waits longer upon them in the course of life; he often does more of these things *for the non-elect* than for the elect.

The best means afford no certainty, that those with whom they are used will believe and be saved. Why then, it may be still enquired, is it certain that

they who are ordained to eternal life will believe? The general answer is, because God has ordained them to eternal life. This decree implies two things, which insure the faith and salvation of the elect.

The first is, that God is willing, all things being considered, to make them believe. He would not have decreed their salvation unless he were willing to do all things on his part, necessary to bring them to the enjoyment of eternal life. God knows what it is necessary for him to do to bring the elect to a saving belief of the gospel. And since he is willing to do it, as his decree respecting their salvation implies, he most certainly will do it. Because,

Secondly, He is abundantly able to do it. Faith is said to be the gift of God, and to be of his operation. He is able to give faith to the elect; and this he has ordained to be the mean of their salvation. For we are told "he has chosen them to salvation, through sanctification of the Spirit and *the belief of the truth.*" Faith worketh by love; that is, it flows from love. And it is the part of God to shed abroad his love in the hearts of the elect, which will invariably lead them to embrace the gospel with joy. In this way God is abundantly able to make all, whom he has ordained to eternal life, heartily willing to accept of salvation upon gospel terms. And he knew from eternity that he was able to do this, otherwise he would not have absolutely appointed any to eternal life. Hence the decree of election, which implies God's power and willingness to give faith to the elect, absolutely insures their coming to the knowledge and love of the truth, and their final entrance into his heavenly kingdom.

From the view we have now taken of the doctrine of election, several reflections are suggested to our consideration.

1. Since God has clearly revealed his purpose to save only a part of mankind there is no mystery in the doctrine of personal election. Many who

partly believe this doctrine, and some who profess fully to believe it; yet seem to imagine it is very mysterious. And it is a common saying that no preacher ever undertook to explain and prove it, but he left it darker and more mysterious than he found it. But from what has been said, it is evident there is no more mystery in the doctrine of election than in any other doctrine. *For this doctrine is clearly revealed.* It is carried into execution, like every other divine purpose. It is as consistent with men's activity and moral agency as the execution of any other purpose of God. The reason of it is as plain and as satisfactory, as the reason for God's doing any thing in the work of creation and providence. If it be said it is mysterious, because we do not know who are elected; to this it may be said, that the same mystery attends the providence of God every day. Though it be known that God decrees every event, yet it is never known by us what events will take place from day to day, until they are unfolded in the volume of divine providence.

2. Since God has ordained a part of mankind to eternal life, with an ultimate view to promote the highest good of the universe, the doctrine of election gives the highest display of the divine glory. The decree of election is no blemish in the divine character; but the greatest beauty. It purposes and secures the most benevolent end. Hence the apostle says to the elect among the Thessalonians—"We are bound to give thanks always to God for you,—because God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth."

3. God may sincerely invite all, where the gospel comes, to accept of salvation. For he is as really willing,

* By *simply considered*, the writer doubtless means viewing the person by himself, as capable of happiness or misery, without relation to the general intelligent and moral kingdom. But such a relation does subsist, and therefore the general good furnishes a controlling motive in the divine dispensations.

simply considered,* that one should be happy as another. And this is all that is ever implied in a sincere offer. A man is always sincere in his offer, when he is really willing, simply considered, that the person to whom it is made should accept it. God desires the salvation of the non-elect as much as the salvation of the elect. And in offering salvation to the non-elect, he expresses the real desires of his heart respecting their salvation, simply considered. Hence the general offers of the gospel will answer an important purpose with respect to those who are lost.

Finally,—No religious affections are genuine, which disapprove of the doctrine of election. If this doctrine be opposed, it is opposed by a spirit of selfishness. *Con. Evan. Mag.*

MISS ADAMS' VIEW OF ARMINIANISM.

[Inserted by particular desire.]

ARMINIANS. They derive their name from James Arminius, who was born in Holland in the year 1560. He was the first pastor at Amsterdam; afterwards professor of divinity at Leyden, and attracted the esteem and applause of his very enemies, by his acknowledged candour, penetration, and piety. They received also the denomination of Remonstrants, from an humble petition, entitled, their Remonstrances, which they addressed, in the year 1610, to the States of Holland.

The principal tenets of the Arminians are comprehended in five articles, to which are added a few of the arguments they make use of in defence of their sentiments.

I. That the Deity has not fixed the future state of mankind by an absolute unconditional decree; but determined from all eternity, to bestow salvation on those, who he foresaw would persevere unto the end in their faith in Jesus Christ: and to inflict everlasting punishments on those, who should continue in their unbelief, and resist unto the end his divine succours.

For, as the Deity is just, holy, and merciful, wise in all his counsels, &c

true in all his declarations to the sons of men, it is inconsistent with his attributes, by an antecedent decree, to fix our commission of so many sins, in such a manner, that there is no possibility for us to avoid them. And he represents God dishonourably, who belieyes, that by his revealed will, he hath declared he would have all men to be saved; and yet, by an antecedent secret will, he would have the greatest part of them to perish. That he hath imposed a law upon them, which he requires them to obey, on penalty of his eternal displeasure, though he knows they cannot do it without his irresistible grace; and yet is absolutely determined to withhold this grace from them, and then punish them eternally for what they could not do without his divine assistance.

II. That Jesus Christ, by his death and sufferings made an atonement for the sins of all mankind in general, and of every individual in particular: that, however, none but those who believe in him, can be partakers of their divine benefit.

That is, the death of Christ put all men in a capacity of being justified and pardoned, upon condition of their faith, repentance, and sincere obedience to the laws of the new covenant.

For the scriptures declare, in a variety of places, that Christ died for the whole world. John iii. 16, 17, *God so loved the world that he gave his only begotten Son, that whosoever believeth on him, might not perish, but have everlasting life, &c.* 1st John ii. 2, *He is the propitiation, not only for our sins, but for the sins of the whole world.* And the apostle expresses the same idea in Heb. ii. 9, when he says, *Christ tasted death for every man.* Here is no limitation of that comprehensive phrase.

If Christ died for those who perish, and for those who do not perish, he died for all. That he died for those who do not perish, is confessed by all; and if he died for any who may or shall perish, there is the same reason to affirm that he died for all who perish.

Now that he died for such, the scripture says expressly, in 1st Cor. viii. 11. *And through thy knowledge shall the weak brother perish, for whom Christ died.* Hence it is evident, Christ died for those who perish, and for those who do not perish: therefore he died for all men.

III. That mankind are not totally depraved, and that depravity does not come upon them by virtue of Adam's being their public head; but that mortality and natural evil only are the direct consequences of his sin to his posterity.

For, if all men are utterly disabled to all good, and continually inclined to all manner of wickedness, it follows, that they are not moral agents. For how are we capable of performing duty, or of regulating our actions by a law, commanding good and forbidding evil, if our minds are bent to nothing but what is evil? Then sin must be natural to us; and if natural, then necessary, with regard to us; and if necessary, then no sin. For what is natural to us, as hunger, thirst, &c. we can by no means hinder; and what we can by no means hinder, is not our sin. Therefore mankind are not totally depraved.

That the sin of our first parents is not imputed to us, is evident; because, as the evil action they committed was personal, so must their guilt be personal, and belong only to themselves. And we cannot, in the eye of justice and equity, be punishable for their transgression.

IV. That there is no such thing as irresistible grace, in the conversion of sinners.

For, if conversion be wrought only by the unfrustrable operation of God, and man is purely passive in it, vain are all the commands and exhortations to wicked men, *to turn from their evil ways*, Isa. i. 16; *to cease to do evil, and learn to do well*, Deut. x. 16; *to put off the old man, and put on the new*, Eph. iv. 22; and divers other texts to the same purpose. Were an irresistible power necessary to the conversion of sinners, no man could

converted sooner than he is; because, before this irresistible action came upon him, he could not be converted; and when it came upon him, he could not resist its operations; and therefore no man could reasonably be blamed, that he lived so long in an unconverted state; and it could not be praise-worthy in any person who was converted, since no man can resist an unfrustrable operation.

V. That those, who are united to Christ by faith, may fall from their faith, and forfeit finally their state of grace. For the doctrine of a possibility of the final departure of true believers from the faith, is expressed in Heb. vi. 4, 5, 6, *It is impossible for those, who were once enlightened, &c. if they shall fall away, to renew them again to repentance; seeing they crucify to themselves the Son of God afresh, and put him to open shame.* See also 2d Pet. ii. 18, 20, 21, 22, and divers other passages of scripture to the same purpose.

All commands to persevere and stand fast in the faith, shew, that there is a possibility that believers may not stand fast and persevere unto the end. All cautions to Christians not to fall from grace, are evidences and suppositions that they may fall. For what we have just reason to caution any person against, must be something which may come to pass, and be hurtful to him. Now such caution Christ gives his disciples, Luke xxi. 34, 36. To them, who had like precious faith with the apostles, St. Peter saith, *Beware, lest being led away by the error of the wicked, you fall from your own steadfastness,* 2d Pet. iii. 17. Therefore he did not look upon this as a thing impossible: and the doctrine of perseverance renders those exhortations and motives insignificant, which are so often to be found in scripture.

In these five points, which are considered as fundamental articles in the Arminian system, the doctrine of the will's having a self-determining power is included. Perhaps some may wish to see a sketch of the arguments adduced to support this opinion.

Dr. Clarke defines liberty to be a power of self motion, or self-determination.* This definition is embraced by all this denomination, and implies, that in our volitions we are not acted upon. Activity, and being acted upon, are incompatible with one another. In whatever instances, therefore, it is truly said of us, that we act, in those instances we cannot be acted upon. A being, in receiving a change of its state from the exertion of an adequate force, is not an agent. Man, therefore, could not be an agent, were all his volitions derived from any force, or the effects of any mechanical causes. In this case, it would be no more true, that he ever acts, than it is true of a ball, that it acts when struck by another ball. To prove, that a self-determining power belongs to the will, it is urged, that we ourselves are conscious of possessing such liberty. We blame and condemn ourselves for our actions, have an inward sense of guilt, shame, and remorse of conscience; which feelings are inconsistent with the scheme of necessity.

We universally agree, that some actions deserve praise, and others blame; for which their would be no foundation, if we were invincibly determined in every volition. Approbation and blame are consequent upon free actions only.

It is an article in the Christian faith, that God will render rewards and punishments to men for their actions in this life. We cannot maintain his justice in this particular, if men's actions are necessary, either in their own nature, or by divine decrees and influx.

Activity and self-determining powers are the foundation of all morality, all dignity of nature and character, and the greatest possible happiness. It was therefore necessary, that such powers should be communicated to us, and that scope, within certain limits, should be allowed for the exercise of them.

*The liberty thus defined, is supposed to be consistent with acting with a regard to motives. Supposing a power of self-determination to exist, it is by no means necessary, it should be exerted without regard to any end or rule.

For the Utica Christian Magazine.

MR. EDITOR,

In the third and fourth numbers of the present volume of the Magazine, the following question is stated, and answered in the *negative*; viz. "Is it the duty of christians to pray for immediate perfection in holiness?"

I now send you an *affirmative* answer to the same question.

That it is the duty of christians to pray for immediate perfection in holiness, appears from the consideration that they are required, and consequently that it is their duty, immediately to be perfect.

If it is their duty to be immediately perfect in holiness, it is their duty to pray God to make them so. Otherwise we must separate the means from the end. That is to say, altho' it be the duty of christians to attain a certain end, it is not their duty to use the necessary means. The falsity of which proposition is self-evident. The means and the end must not be put asunder. The only point, therefore, which can admit of dispute, is, whether prayer be an instituted mean of attaining this end? or in other words, whether it be a mean of grace? But can there be any difficulty in settling this question? Surely, there is not the least room to hesitate, whether prayer be an instituted mean of grace. It is one of the most important means of grace which christians enjoy. Therefore, if it be their duty to be immediately perfect in holiness, it is their duty to pray for this perfection.

But it will be proper to take notice of the arguments in support of the opposite theory. The main argument runs thus: "It is not the duty of christians to pray for any event which they know to be contrary to the purpose of God:—They do know it to be contrary to the purpose of God, that christians should be perfectly holy in this life:—Therefore, it is not their duty to pray for immediate perfection in holiness."

I admit that this conclusion is correctly drawn from the premises. I ad-

mit, also, that it is not the divine purpose to sanctify christians wholly this life. Yet the argument is defective. It proves too much, and therefore, proves nothing.

That it proves too much, appears from this consideration, that the principle which it assumes will equally prove that it is not the duty of christians to be immediately perfect in holiness. For, should they become immediately perfect in holiness, they would defeat the divine purpose. And all attempts to attain sinless perfection, are attempts to defeat the purpose of God. Which upon the principle that christians ought not to pray for any event which they know to be contrary to the divine purpose, must be wrong.

I will state the argument in due form.—It is not the duty of christians to attain, or to labor to attain any thing which they know to be contrary to the purpose of God:—They do know it to be contrary to the purpose of God, that christians should be perfectly holy in this life. Therefore, it is not their duty to attain, or to labor to attain immediate perfection in holiness.

This argument proceeds precisely upon the same principle as the other, viz. the contrariety of the thing attained, or labored for to the divine purpose. Therefore, if this principle is to be retained in *that*, it must be retained also in *this*. And then the conclusion will follow, that christians ought not to attain, or to labor to attain immediate perfection in holiness; and so they are, at once, absolved from present obligation to be sinless.

But if this cannot be—if we know that this last conclusion is in direct opposition to the law of Christ, which says, "Be ye perfect even as your Father which is in heaven is perfect," we must give up the principle which leads to it; and consequently, we must give up the same principle in the other argument. If it be the indispensable duty of christians to be immediately perfect in holiness, it is their indispensable duty to pray God to re-

them so. For to oblige them to rely on their own strength would be very inconsistent. Who can avoid perceiving the absurdity of allowing them the privilege only of praying God to lead them a certain length in the way of holiness, while they are solemnly bound to attain the mark of perfection.

That it is not the duty of christians to pray for some events which they know to be contrary to the divine purpose, is readily admitted. But the argument before mentioned, excepts no event of any kind whatsoever. In this respect it is defective. For however clearly the divine purpose may be declared respecting those events which will involve us in criminality, it is just as much our duty to pray that they may not take place, as it is to keep from sinning.

I will advert to the case of Peter. God purposed to leave him to deny his Lord. This purpose was made known to him. Christ, whose word was immutable truth, said, "Before the cock crow, thou shalt deny me thrice." What was Peter's duty in this case? Can there be room to doubt that it was his duty to pray with all his might that he might not be left to do such a horrid deed? This cannot be doubted; unless it be maintained that, seeing it was the divine purpose, he ought to have gone forward willingly, and done the deed;—and, consequently, that it is lawful to do evil that good may come. For, if it was Peter's duty to watch and strive against this sin, it was equally his duty to pray against it. If, because Christ had declared peremptorily that the event should be, it would have been wrong for him to pray that it should not be, it would have been equally wrong for him to labor in any measure to prevent it.

Should it be said, that Peter did not believe that he should do such a deed, and therefore, ought to have been upon his guard; this will not destroy the argument; because he ought to have believed Christ's word. And having done his duty in this respect, he either ought to have proceeded willingly to

the commission of the sin, or else it was his duty to watch, and strive, and pray, with all his might against it. The first idea no consistent person will allow. Therefore, the last must be the correct one.

Possibly it may be said, that he ought, indeed, to have watched and strove against this sin; but ought not to have prayed against it. Poor man! brought into a state of dreadful peril, and yet denied the privilege of looking to heaven for aid! He might exert his own feeble strength to stand; but he might not ask God to help him; because, (allowing him to have given proper credit to Christ's declaration,) this would have been praying for an event which he knew to be contrary to the divine purpose. Surely, this is making a distinction where there is none. If it would have been wrong for Peter to pray for that which he knew to be contrary to the divine purpose, it would have been wrong for him to make the least effort to keep from denying Christ. For to act in opposition to God's purpose, must, certainly be as wrong as to pray in opposition to it.

I might also notice other instances, similar to that of Peter. But it is not necessary. It evidently appears that although we know the divine purpose respecting an event, the existence of which will involve us in criminality, it is not wrong—but right, to pray that it may not take place. Our blessed Lord seems to have gone further. He prayed for an event to pass from him which involved him in no criminality, notwithstanding it was the divine purpose that it should not; and he knew this; for he came into the world with the express intent of dying for men. He had said repeatedly, that the son of man must suffer. Yet as the dreadful scene came on, he prayed thrice, most earnestly, that "if it were possible, the cup might pass from him." It is true, he added, "not my will, but thine be done." Nevertheless, this was a proper prayer for that particular cup to pass from him. Every prayer should be offered w

with due submission to the will of God.

There is great weight in this example. Here was the divine purpose made known respecting an event, (certainly with as much clearness as any one can pretend it is respecting the imperfect state of christians in this life,) and yet he who was perfect prayed fervently that it might not be.

From this example, it may surely be inferred that it is right for us to pray that those events, which will involve us in criminality, might not take place, although the divine purpose respecting their existence be made known to us. Our Savior's conduct appears fully to support the principle that it is right to pray for any favor which we need, with submission, except we are absolutely and finally forbidden to do it.

I say *absolutely* and *finally*; for God has sometimes declared that he would do certain things, and yet, in consequence of the importunate cries of men, has forbore to do them. The case of Moses who stood in the gap before the Lord to turn away his anger from Israel, when he said he would consume them, and that of the Ninevites who were threatened with destruction within forty days, may be cited as examples.

It is not to be supposed, that in either of these instances, or in any other, the eternal counsel of God varied.—He only varied his providence as there was occasion. And he took this course to try men.

It hence appears, however, that it is often attended with difficulty to ascertain what the fixed purpose of God is respecting events: and that it is duty in many cases to pray for events which are apparently contrary to his purpose.

By the mouth of the prophet, God told Hezekiah that he should die and not live. To pray in this case for the continuance of life, seems to have *been praying* for that which he knew *to be contrary* to the divine purpose. Yet the king's prayer was heard; and fifteen years were added to his life.

Such instances show that there is a

difference in the manner of our coming at a knowledge of God's purposes; and this circumstance may tend to reflect light upon the duty of prayer. The divine purpose, undoubtedly may be made known concerning an event in such a manner as to preclude the propriety of prayer: and it may be made known in such a manner as not to preclude it.

In respect of the imperfect state of christians in this life, we are left to *infer* the divine purpose, instead of being taught it by any absolute declaration. This, therefore, may not be that kind of knowledge of God's purpose respecting this subject, which precludes the propriety of praying for immediate perfection in holiness.

The want of distinction, however as to the manner in which we obtain knowledge of the divine purposes, is not the principal defect in the *above* said argument. But this lies in the want of distinction as to the nature of events. I insist that such may be the nature of an event, that it is our duty to pray that it may, or may not take place, although we know the divine purpose to the contrary.

It is further argued in favor of the negative side of this question, that "to pray for immediate perfection in holiness is inconsistent with the ends we are to keep in view in prayer;" such as the glory of God, as the chief end—bringing ourselves into submission to the divine will—the accomplishment of the divine purposes in general—the greatest good of believers—and the best interest of the Redeemer's kingdom." I am unable to see that praying for immediate perfection in holiness, is inconsistent with either of these ends; unless we admit that a person in sinning can really aim at the glory of God, and the best good of the system. For if this be not the case; if person in sinning acts in opposition to God; then, just so far as a christian comes short of sinless perfection, he opposes the glory of God, his own good, and the good of the universe. He cannot seek the divine glo

that degree in which he ought to seek it without being perfectly holy. So that the notion of its being necessary in order to his having a thorough regard to the glory of God, that he should consent to remain, during this life, in a state of partial sinfulness, and that he should forbear to pray for immediate perfection in holiness, involves a contradiction. He seeks the glory of God no further than he prays and strives to be holy. Therefore, instead of its interfering with a due regard to the divine glory, to desire, and pray for immediate perfection in holiness, this is the very course of conduct to which such a regard leads. And so far as the christian does not desire and pray for such a state, he does actually oppose the divine glory.

God will undoubtedly overrule the imperfections of christians to his glory. Therefore, all things considered, it is not best that he should wholly sanctify them in this life. But this furnishes no rule for them to walk by. For it is a settled principle that we are not to do evil that good may come. To suppose, because God can overrule sin to his glory, and the best good of the system, that a creature in sinning, or in not praying for immediate perfection in holiness, can unite with him in this end, appears to be a perfect contradiction.

It is presumed that no one would directly assert that a sinner in sinning can unite with God in the promotion of his glory. But the scheme which I am opposing evidently *implies* that this is the case in a degree. For what else is a christian's not praying for immediate perfection in holiness, but a consent to continue a partial course of sinning. All moral imperfection is sin. And if, for the present, the christian must not desire any other state besides an imperfect one, in order to keep up a due regard for the glory of God; it will certainly follow that in consenting to sin he can be really united with God in seeking his glory and the interest of his kingdom.

Therefore, if this be a palpable con-

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tradiction; and if the truth of the case is that christians are concerned for the divine glory, and active in promoting it, only so far as they are sanctified, and honestly pray and strive to be holy; they act in perfect consistency with all the true ends of prayer in praying for immediate perfection in holiness. Let prayer be viewed as an expression of our desires for the promotion of God's glory, or as a mean of obtaining his blessing, and of preparing us to receive it, or in any other light which is proper; and it will appear to be perfectly consistent to pray for immediate perfection in holiness. It is not seen how a person can forbear to do this without regarding iniquity in some degree in his heart.

It is further said, that "to pray for immediate perfection in holiness, would be inconsistent with the *manner* in which all acceptable prayer is to be offered up, i. e. "with submission to God's will," and "in faith."

But how can this be inconsistent with submission to God's will? Has he ever required us to submit to a continuance in a state of sin? Does he not rather require us immediately to come out of such a state, and be holy as he is holy? Continuance in sin, in any degree, is not a thing about which we are required to exercise submission. Christians are unsubmitive, just so far as they are imperfect. And it is no more inconsistent with the prayer of *faith*, to pray for immediate perfection in holiness, than it is to labor for such a state.

These are the principal arguments which are adduced in support of the negative side of this question. But when they are thoroughly examined, they all appear to be inconclusive. Whatever force they have against the duty of praying for sinless perfection in this life, lies equally against the duty of being immediately perfect, or of laboring to be so. But as in the latter case, it amounts to nothing, it does the same in the former.

Each one of these arguments, it appears to imply that, in this matter

are to take the divine purpose for our rule of conduct instead of the divine law. But this is, surely, a mistake. The divine law is our rule of conduct. This requires immediate perfection in holiness. Here, therefore, our duty is determined. And to this mark we are to aim with all holy prayerfulness, watchfulness and zeal.

In further confirmation of the opinion which I have advanced, I will cite the following passages of scripture. In 1 Thess. iv. 23. the apostle manifestly prays that the saints might be made perfectly holy in this life. "And the very God of peace sanctify you wholly: and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ." He utters a similar prayer in Hebrews xiii. 20, 21. "Now the God of peace—make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ." The following petition in the Lord's prayer is much in point, "Thy will be done in earth as it is in heaven." It is very manifest that this petition implies sinless perfection. And it is one which all christians are directed to make. And the words naturally import that we are to pray that the will of God may now be done in earth as it is in heaven. To these passages we may add Ps. li. 2. "Wash me thoroughly from mine iniquity, and cleanse me from my sin." This was evidently a prayer for immediate perfection in holiness. So that the affirmative of the present question is supported by the example of very eminent saints. And these prayers appear perfectly to accord with the nature of holy affections. He who is truly brought to see the evil of sin, and the beauty of holiness, cannot but desire, immediately, a complete deliverance from the one, and a perfect possession of the other. If, therefore, he expresses the real language of his renewed nature in prayer, he will pray to be made immediately sinless. He cannot rightly love the will of God, as

it is expressed in his holy and righteous law, without being disposed to plead for present strength to do it perfectly. And, how is it possible that it should be wrong for him to ask God now to enable him perfectly to do his own will? The apostle in his first letter to the christians at Thessalonica, says, "This is the will of God even your sanctification." And to the Romans, he writes, "But be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable, and perfect will of God." Let us obey this will, and leave God to execute his own purposes. J.

Dec. 13, 1814.

The FOURTH REPORT of the Directors of the Oneida Bible Society, at their annual society meeting in the village of New-Hartford, January 18, 1815.

The Directors, in compliance with their duty, as required by the constitution, respectfully submit the following REPORT:

The amount of receipts into the funds of the Society, by subscriptions, donations and contributions, during the last year, as may be seen in the schedule of the Treasurer's report, is \$466 26; being \$86 56 more than the amount of receipts for the year preceding.

At the date of the last annual report, the balance in the hands of the purchasing committee was \$81 50 1-2. They were then indebted to Messrs Hudson and Goodwin, of Hartford, \$58 25. They still remain indebted for the transportation of bibles for two years, having never been able to obtain the account.

The Committee have received from the Treasurer, the last year, \$200, leaving a balance in his hands of \$11 22. They have purchased 300 bibles, at sixty two and half cents each, amounting to \$187 50. They have paid Messrs. Hudson and Goodwin \$60, and would have paid for the bibles, but for the difficulty of making

remittances, which difficulty is now removed by the procurement of eastern bills; and the money will be immediately remitted. The lateness of the season, in which the purchase of bibles was made, has hitherto prevented their reception. The committee have now on hand \$232, which will be sufficient to pay the debts of the Society, and for the transportation of bibles already purchased.

The Treasurer has paid over to the Bible Society of New-York \$200, that had been previously appropriated by the directors, as mentioned in the report of the last year, to aid in the work of printing the bible in the French language.

The *Distributing Committee*, at the date of the last annual report, had on hand 600 bibles; they have received none since. During the last year, they have distributed 525 bibles, of which 437 have been delivered to agents in the counties of Oneida, Herkimer, Montgomery, Madison, Lewis and Chenango;—and 88 they have distributed with their own hands. They have 75 still remaining for distribution. The whole number of bibles, that has been distributed by the society, since its formation is 2575.

At a meeting of the directors, in December last, it was resolved that no compensation shall be received for any bibles, that are distributed by the agents of this society. It was also resolved that each member of the society may receive one bible, annually, for distribution at his pleasure.

Considering the great importance of friendly intercourse with similar institutions, and of particular information respecting their success in promoting the general object for which this society is established, it was resolved that a copy of this report be sent to each of the Bible Societies in the United States: And the Directors earnestly request from each society a copy of the report of its proceedings annually, in return.

Although the means, which the society have hitherto enjoyed for promoting

the object of their association, have been small; yet, it is a source of the purest joy and satisfaction, that they are honored as instruments of communicating the word of life to many of the ignorant and destitute of their fellow mortals.

It is with pleasure that the Directors contemplate the growing importance of this institution; and it is with the liveliest emotions of gratitude to the GREAT DISPOSER of events, that they view the animated and increasing exertions which are now making, not only in the United States, but throughout the christian world, to extend the knowledge of the Holy Scriptures.

There are, at present, 62 bible societies within the territory of the United States; extending into every state in the union, and embracing all denominations of christians. These have all been instituted since the 12th of December 1808; and no less than 22 of them have been established the past year. Of these societies, there is 1 in New-Hampshire, 7 in Massachusetts; 1 in Rhode-Island; 1 in Connecticut; 2 in Vermont; 12 in New-York; 4 in New-Jersey; 8 in Pennsylvania; 2 in Maryland; 1 in Delaware; 1 in the District of Columbia; 11 in Virginia; 1 in North-Carolina; 2 in South-Carolina; 1 in Georgia; 3 in Ohio; 1 in Kentucky; 1 in Tennessee; 1 in Mississippi Territory, and 1 in Louisiana.

It is pleasing to behold, in this number, 8 female societies; 1 in Massachusetts, in the town of Boston; 2 in New-York, at Geneva and Poughkeepsie; 1 in New-Jersey, at Burlington; 3 in Pennsylvania, at Philadelphia, Carlisle and Newville; and 1 in Virginia, at Manchester. These have all been organized the past year, except that in Geneva, which was formed in June 1813.

The Societies existing in this state are established, 3 at New-York; 2 at Albany; 1 in Orange county; 1 in Otsego county; 1 in Washington county; 1 in Schoharie county; and

Oneida county;—besides the 2 female societies above mentioned. Of these, 2 only have been instituted the past year.

Believing that the Society will feel a deep interest in the success of similar institutions, the Directors will exhibit, with pleasure, a brief sketch of the most interesting particulars from the reports of other societies, that have come to their knowledge.

The *New-York Bible Society* have distributed, gratuitously, in the course of the past year, in various parts of this state 1675 bibles. The whole number of bibles, that have been distributed by this society, since its formation in Nov. 1809, is 10,114.

The *Auxiliary New-York Bible Society* have distributed, during the year past, 1000 bibles.

The *Bible Society of Washington County*, formed in Jan. 1813, distributed in the course of that year 500 bibles, and had the prospect of distributing a greater number the succeeding year.

The *Bible Society in Otsego county*, established in June 1812, "had distributed, in the course of the year, 340 bibles and 200 New-Testaments, in fourteen towns of their vicinity. For the purpose of better ascertaining and supplying the wants of the inhabitants within their district, they have organized bible associations in twelve towns, in Otsego county; all formed on the same plan, and acting as auxiliaries to the parent institution, for the purpose of procuring funds and distributing bibles. These associations annually render an account of their proceedings to the general society at Cooperstown, and pay into its treasury the amount of their collections. They, on the other hand, receive from the county depository, the scriptures for distribution, as they are wanted."

The *New-Jersey Bible Society* have adopted a plan similar to that in Otsego county. They have appointed a "Board of Agents" in each county, to collect contributions, and to distribute bibles, in their respective dis-

tricts. "They have also four special agents, residing in different parts of the state, who serve as general depositories of the scriptures, for the purpose of furnishing them, as they are ordered by the managers and agents, in their respective bounds."

The *Bible Society of Salem, and its vicinity* (in Massachusetts) have circulated, in the course of the past year, 320 bibles in the neighboring towns. The whole number distributed by this society, since its formation in Sept. 1810, is 860 bibles, and 90 New-Testaments.

The *Connecticut Bible Society*, as appears from their fifth annual report, are continuing their benevolent exertions, undiminished. During the past year they have purchased 2500 bibles, and have contributed \$500, to the New-York Bible Society, to aid in printing the bible in the French language. They have circulated in their own state, 943 bibles, and have sent 1579 for gratuitous distribution elsewhere. The whole number that has been distributed by this Society, since its formation in May 1809, is 10,141 bibles, and 100 New-Testaments. Of these, 5914 bibles have been circulated within the limits of the state, and 4227 in other places.

The *Bible Society of Philadelphia* have distributed, by agents the past year, 500 bibles and 700 New-Testaments, besides many copies circulated by the Managers. "Since their stereotype press has been in operation, they have struck off 14,125 bibles and 3250 New-Testaments. Their edition of 6000 copies of the New-Testament in French was completed some time since, and the distribution of a considerable number of them committed to the care of the Rev. Mr. Mills, who is on his second Missionary tour through the south-western regions of this country."

While such extensive and vigorous exertions are making to spread the Holy Scriptures through every part of our own country, it is animating to behold the unlimited benevolence whi-

the gospel inspires, actuating so large a portion of our fellow christians, and exciting their zealous efforts to extend the invaluable blessings of this gospel to the ignorant and destitute among other nations.

From the fifth report of the *New-York Bible Society*, published in December last, we learn that the "Board of Managers" have lately received great encouragement for prosecuting their benevolent design of printing the bible in the French language, for the benefit of the French inhabitants of Louisiana and Canada. Contributions had been received from twenty one Bible Societies in the United States, and from several other associated bodies, for the accomplishment of this desirable object. The amount of these contributions is \$5012 72, besides considerable sums which had been subscribed, that had not been received. With such encouragement, the Board have put to the press an edition of six thousand copies. The printing is "advanced as far as the 1st book of Samuel, and is going on as expeditiously as the occasional interruption of the workmen for military duty will permit. It is expected that the work will be finished in the course of the next spring."

We cannot omit to notice, in this report, the astonishing efforts of the *British and Foreign Bible Society*, which are annually increasing. In the tenth annual report of this Society, ending in March 1814, we learn that it had received during the preceding year, 87,126l sterling, [\$387,225] being upwards of 10,000l, [\$44,444] more than the amount of its receipts in any former year.

The expenditures of the Society during that year, were 84,652l sterling, [\$376,231] being upwards of 15,000l. [\$66,666.] more than it had expended in any preceeding year.

The whole amount of the receipts of this Society, from the time of its establishment, was 299,197l. sterling, [\$1,329,772] and its whole expendi-

sterling, [\$1,189,200]—more than one third of which had been granted to institutions in other countries, for promoting the general object of circulating the scriptures.

Since the formation of this society, it has issued a *million of copies* of the Bible and New-Testament for circulation in Britain alone; besides the vast number that have been circulated in other parts of the world, by means, which they have afforded.

They have printed and assisted in printing the word of God in *fifty five different languages and dialects*.

There are now in Great-Britain upwards of *four hundred Bible Societies*, which may be considered as branches to this parent institution.

The holy flame, which has produced such wonderful exertions in Britain, has spread over the continent of Europe, and enkindled the same benevolent spirit among all denominations of christians.

The *Bible Society of St. Petersburg*, (in Russia) is progressing with great zeal in the work of translating the Scriptures, and circulating them throughout that vast Empire. They have already engaged in printing the Bible in ten different languages that are spoken in Russia. They have auxiliary establishments at Moscow, at Abo, at Dorpal, at Reval, at Yaroslaff and at Riga. The Scriptures are now printing in 18 different languages and dialects, that are spoken within the Russian dominions.

In other countries of Europe, particularly in Germany, Denmark, Holland and Switzerland, Bible Societies are annually increasing; being aided and patronized by christians of every denomination, and people of every description.

Several of the Roman Catholic clergy, both in Europe and America, have enlisted in the common cause of circulating the Holy Scriptures among all classes of people. The Bible has been introduced, as a school book among many of the Roman Catho-

A Bible Society has lately been formed at the Cape of Good Hope; one on the Island of Mauritius; one at St. Helena; one at Bombay; one among the people of color, in Jamaica; three in Nova-Scotia, and one at Quebec.

The translation of the scriptures into the different languages of Asia, is prosecuted with unabated vigor. Mr. Morrison has completed the translation of the New-Testament into the *Chinese language*, and it is now in circulation. The New-Testament has also been printed, and is now circulating in five other different languages of Asia. And translations of the whole Bible are still making in seventeen Asiatic dialects, including the principal languages that are spoken in that quarter of the world.

The New-Testament has, also, been printed in the *Turkish language*, and is now in circulation. This "is the written language through all the Tartar tribes. It is spoken through the whole of the Turkish Empire, and a great part, if not the greatest part of Persia. It is used, or understood by a greater population than any other in the world."

Another consideration peculiarly remarkable is, that a considerable number of the *heathen*, in Siberia, have actually applied for the Holy scriptures, to the Russian Bible Society, and have sent them large contributions for promoting their circulation, under an impression of their beneficial influence upon the morals of men. "Among the number are *three Siberian Heathen Princes*, one of whom, from a distant province, sent money to the Bible Society at St. Petersburg, and begged to have some Tartar Testaments to distribute among the poor people, *for whose salvation he was anxious.*"

When we contemplate the extensive and vigorous exertions that are now making to diffuse a knowledge of the *Holy Scriptures*;—and when we consider how greatly these exertions have increased the past year, in the *United States*, and among all chris-

tian nations; how can we express our gratitude to the *Giver of every blessing*, for this distinguishing manifestation of his goodness and mercy to our ignorant and perishing world! Who, that considers these events, in connexion with the general current of Scripture prophecy, respecting the Millennial prosperity and glory of the Church, can avoid the cheering and animating hope that this glorious day is near at hand? Is not the way preparing by these means, for the fulfilment of the promise; "I will bring thy seed from the east and gather them from the west. I will say unto the North, give up, and to the South, keep not back:—bring my sons from far and my daughters from the ends of the earth?" May we not exult in the expectation, that the midnight darkness, in which so many millions of our fellow mortals have been groping, for centuries, is soon to be dispelled by the beams of the *SUN OF RIGHTEOUSNESS*:—that "the kingdom and dominion and the greatness of the kingdom under the whole heaven" will soon "be given to the people of the saints of the *MOST HIGH*; whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him?"

And shall we not esteem it an honor and a privilege, unspeakably great, that we may be instrumental in fulfilling these predictions:—that we may unite with the vast multitude of our fellow christians, of every name and in every land, who are now presenting their treasures, their exertions, and their prayers for the advancement of this glorious work? The least offering which is presented in faith, and with love to the cause of *IMMANUEL*, will be an acceptable sacrifice to the *LORD*. What great encouragement have we to zealous and persevering exertions? "For Zion's sake let us not hold our peace, and for Jerusalem's sake let us not rest till the righteousness thereof go forth as brightness, and the salvation thereof, as a lamp that burneth."

After reading the Report, the Society proceeded to elect the following officers for the ensuing year.

JONAS PLATT, Esq. *President*,
REV. ASAHEL S. NORTON,
Vice-President.

REV. HENRY DWIGHT,
Corresponding Secretary,
ERASTUS CLARK, Esq.
Recording Secretary.

Mr. WILLIAM G. TRACY, *Treasurer.*

REV. AZEL BACKUS, D. D.

— AMOS G. BALDWIN,
— JAMES SOUTHWORTH,
— SAMUEL F. SNOWDEN,
— ISRAEL BRAINERD,
— OLIVER WETMORE,
— JAMES EELLS,
— JOHN EASTMAN,
— JOHN FROST,
— CALVIN BUSHNELL,
— SAMUEL RICH,

GEO. HUNTINGTON, Esq.

JOHN LINCKLAEN, Esq.

HENRY Mc NIEL, Esq.

ARTHUR BREESE, Esq. and

MR. NATHANIEL BUTLER.

REV. HENRY DWIGHT, } *Purchasing*

ERASTUS CLARK, Esq. } *Committee.*

ERASTUS CLARK, Esq. } *Distribu-*

REV. HENRY DWIGHT, } *ting Com-*

MR. NATHANIEL BUTLER, } *mittee.*

Directors,

was then opened with prayer, by the Rev. Mr. Ripley of Concord.

Dr. Rufus Wyman of Chelmsford, Rev. Joseph Chickering of Woburn, and Rev. Justin Edwards of Andover, were chosen a committee of Arrangements.

The following resolutions were then proposed, and unanimously adopted.

Resolved, That the sentiments expressed in the excellent preamble to the law for the due observance of the Lord's Day, meet the entire approbation of this meeting; and that the recommendations of the Legislature, in their late resolve upon the subject of said law, are worthy the source whence they are derived, and deserve the support of every individual of the community.

Resolved, That, as by the recommendations of the legislature, and the concurrent exertions of the Clergy and others, public attention is now simultaneously and powerfully directed to this great object; that as serious people are aiding it by their prayers; and as, from information received at this meeting, great and even unexpected success has attended those who have already actively engaged in it, we are fully convinced, that the present is a favourable time to carry it into complete effect.

Resolved, That this meeting recommend to all Tithingmen and other civil officers, to enter on a prudent, firm and persevering discharge of the duties of their office, as early as the 3d Sabbath of Sept. inst.

Resolved, That whereas general concert in measures and execution is indispensable to accomplish this great object, this meeting recommend, that those persons in every town, who are desirous of a due observance of the Lord's Day, immediately appoint large committees, consisting of prudent, discreet and influential persons, whose duty it shall be to encourage, assist and support Tithingmen, and all other civil officers, in the discharge of duties imposed by the aforementioned law: to prosecute, or cause to

Proceedings of the Middlesex Convention for Suppressing violations of the Lord's day: the Laws of Massachusetts, and Report of the Legislature on the Sabbath:—Directions to Tithingmen and others, how to proceed in executing the Laws; and an Address to the Public.

A CONVENTION, composed of members from ten different towns, was holden Sept. 5, 1814, at Burlington, county of Middlesex, Massachusetts, for the purpose of devising and adopting measures for the due observance of the Lord's Day.

Joseph Locke Esq. was chosen Moderator, and Rev. Jacob Coggin was chosen Scribe. The convention

prosecuted, breaches of the same, which may come within their knowledge; to procure the appointment of a sufficient number of discreet Tithingmen, to correspond with the Central Committee; and generally to conform to such recommendations as the Central Committee shall from time to time communicate.

Resolved, That the said town committees exert themselves in their respective towns, that suitable resolves be passed in town meetings as soon as may be, assuring all civil officers of the cordial support of their fellow citizens.

The Rev. Mr. Ripley, of Concord, Rev. Mr. Stearns, of Bedford, Rev. Mr. Allen, of Chelmsford, Joseph Locke Esq. of Billerica, Rev. Mr. Chickering, of Woburn, Rev. Mr. Coggin, of Tewksbury; and Rev. Mr. Edwards, of Andover, were then chosen a Central Committee.

The Convention was then adjourned to meet at Concord, Oct. 26 1814.

Oct. 26. 1814.

The Convention met at Concord, according to adjournment. Members were present from thirteen different towns.

The Moderator, Joseph Locke Esq. being absent on account of sickness, Dr. Isaac Hurd was chosen Moderator, *pro tem*.

The Convention was then opened with prayer, by the Rev. Mr. Litchfield, of Carlisle.

The following Report and Resolutions were then submitted by the Central Committee.

The Central Committee, sensible of the importance of the object of this Convention to the order and happiness of Society, the success of Religion, and the advancement of the Redeemer's kingdom and glory on earth, have cheerfully devoted their time to the subject, and beg leave to offer the following—REPORT.

We are happy to state, that the friends of Religion and Good Order, in most of the towns represented in the late Convention at Burlington, have appro-

ved and adopted the Resolutions there passed, and have accordingly chosen large and respectable Committees to carry them into effect. These Committees, together with the Tithingmen in the several towns, have entered with laudable spirit on the discharge of the duties assigned them. We also learn, that similar exertions are making in other parts of this Commonwealth, in many places in N. Hampshire, and throughout Connecticut. The extent and effect of these exertions is equal to our highest expectations.—Violations of the Sabbath on public roads and canals have almost entirely ceased on the first prosecution; and, in many places, posting public notices of a resolution to restrain them has been sufficient. Neighboring towns, which have not yet entered into our measures, have felt their beneficial influence, in a surprising diminution of travel; and the work is almost accomplished to their hands. These facts fully justify the opinion of the Committee of the Legislature, "that the provisions of existing Laws are sufficient to accomplish the end proposed, if they are faithfully and discreetly executed."

We wish the friends of the Sabbath to be deeply impressed with the importance and necessity of continuing that union, firmness and vigilance, which have produced the salutary effects already so visible. Vice may be bold and clamorous, when opposed only with timidity; but will at once shrink from the grasp of legal authority, sanctioned by public opinion.—Yet so strong has been the current of vice that for some time it will be constantly seeking to encroach through every unguarded avenue. Exertions must, therefore, for the present be continued, and in some respects even increased. A few instances have occurred, in which travellers on the Sabbath, trusting that they should not be known, have refused to give their names, when interrogated by the proper officers.—The law has, in such cases, provided a heavy penalty. But if, from the trust

le of tracing and convicting such impudent offenders, they are suffered to escape with impunity, both the law and its Officers will be brought into contempt. If, on the contrary, measures be taken immediately to procure a warrant, and pursue them with such celerity as to prevent the possibility of their escape, the effect will be decisive. These measures will necessarily be attended with some trouble and expense; tho' probably not more than the legal fees, and the compensation allowed to complainants, out of the fines which may be recovered, will defray. If greater expense should in any cases be incurred, there can be no doubt, that the amount may be procured by voluntary subscription in every town. Such vigorous exertions will maintain the dignity of the law, save its officers from insult, and at once put an end to an evil, which might otherwise occasion great perplexity and pernicious consequences.

It has hitherto been usual to forbear prosecuting travellers on the Sabbath for the first offence, when they have on admonition desisted. We respect the spirit which has dictated this forbearance, and believe, that before the public mind was fully aware of the exertions that would be made, it was advisable; yet it is not contemplated by law; and we are persuaded that its continuance would be highly injurious. If such forbearance be generally expected, all persons disposed to travel on the Sabbath, will commence their journey without any restraint on their minds. They will hope to proceed some distance without interruption, and will feel confident that they can at any time avoid a penalty by desisting. In this case, continual attention and exertion will be necessary, only to keep the evil in check; and a complete reformation can never be expected.

We would also suggest the propriety of letting all prosecutions immediately follow the offence. The chief design of punishment is example. This design cannot be fully answered until the punishment is known to have been

actually inflicted. Unnecessary forbearance or delay will be construed into timidity, and embolden transgressors. It is a general truth, particularly applicable to this subject, that the most vigorous measures, conducted with prudence, produce the most speedy and salutary effects.

It is of the last importance, that the spirit of reform, now so happily kindled in many places, should be extended as widely as possible. If small districts only be engaged, the continual pressure from abroad, where the habit of violating the Sabbath is unrestrained, will weary the patience and damp the ardour of the friends of order; and, probably, in time induce them to desist. If this attempt fail, it will be a perpetual discouragement from making another, and the present generation, at least, must relinquish the hope of seeing the Sabbath properly regarded. But shall we, *can* we abandon this important object? Will our Christian Brethren in any part of this Commonwealth leave it to fail, for want of co-operation, and relinquish the honour of helping forward so glorious a cause? No, we are persuaded, they will not. The importance of the cause, is generally acknowledged, and extensively felt. It will have an incalculable influence on the temporal and eternal happiness of thousands of the present and of future generations. It is the cause of God, and it is recommended by the united influence of his Ministers, civil and sacred. It is aided by the prayers of Christians of every rank, sex, and denomination. The present time is manifestly pointed out in providence for its success. Experience has demonstrated, that difficulties are much less formidable than had been anticipated. The prospect of enjoying the Sabbath in the same uninterrupted quiet, and solemn stillness, as the fathers of New-England enjoyed it, is now before us, and if we are not wanting to ourselves, will, by the blessing of God, soon be realized. Happy will those be who are active in producing this desirable change. Fu

generations, religiously improving sacred time in attending the means of grace, storing the mind with christian knowledge, imbibing in their hearts the principles and motives of the Gospel, and ripening for that Sabbath of Rest, which remains for the people of God, shall devoutly bless their memory.

We would express the most thankful approbation of the public spirit of the Committees in the several towns, who have made extraordinary sacrifices of time on the Lord's Day to assist the Tithingmen, and of those Tithingmen, who have attended to the duties imposed by their oath of office. If these exertions be a little longer continued, and extensively spread, according to the spirit of this report, and of the resolutions that will be subjoined, the evil will be so far controlled, that ordinary vigilance will be sufficient.

In order to keep the public mind fixed on this great object, and to disseminate useful information, the Committee have undertaken to prepare for publication a pamphlet, containing the Laws of this Commonwealth and the Report of the Legislature on the Sabbath—minute directions to Tithingmen, and others engaged in suppressing violations of this day, how to proceed—some account of the proceedings of this Convention, and such information, as can be procured, of similar exertions in other parts of our country. This proposal and the preceding report, together with the subjoined Resolutions, are respectfully submitted.

E. RIPLEY Chairman.

Oct. 26, 1814.

RESOLUTIONS.

RESOLVED, 1. That the thanks of this Convention be expressed to those Committees, and Tithingmen, and other persons, who have exerted themselves to restrain violations of the Sabbath.

2. That considering the high importance of co-operation, we are particularly anxious to see all the towns in this County entering with spirit and resolution into the measures of this

Convention, and we do earnestly request those, who have hitherto delayed, immediately to engage with us in prosecuting the great object.

3. That we respectfully recommend to the friends of the sabbath, in other parts of this commonwealth, to form Conventions in each county, or in such other Districts as circumstances may render convenient, and to adopt measures for a general cooperation; and that we particularly request a correspondence with all such Conventions.

4. That we recommend to Committees in the several towns, to hold frequent meetings, together with the Tithingmen, that, by mutual consultation, they may impart the information, prudence, and zeal of individuals, to the whole.

5. That we recommend to Tithingmen and Committees, (reasonable public notice having been given,) to prosecute, without distinction, and *without delay*, all whom they may find traveling, or laboring on the Sabbath without sufficient reason, and particularly to take measures to pursue and bring to justice, such as may refuse to give account of themselves, when properly requested.

6. That the Committees in the several towns be requested to devise and adopt suitable measures to insure indemnification to those, who may incur extraordinary expense in a prudent and vigorous prosecution of offenders.

That we again call the attention of the friends of the Sabbath, and particularly of Committees, to the importance of procuring the appointment of a sufficient number of discreet, judicious, benevolent, and firm Tithingmen; and that it be earnestly requested, that no person who is qualified for this office, decline it.

The foregoing Report and Resolutions were then unanimously adopted.

The Central Committee were then directed to prepare, and publish the pamphlet mentioned in their Report.

Samuel Hoar Esq. of Concord, Dr. Rufus Wymen, of Chelmsford, Benjamin Rice Esq. of Marlborough, and

Jeremiah Evarts Esq. of Charlestown, were then added to the Central Committee.

The Convention was then adjourned to meet again at Concord, on the last Wednesday of January, 1815, at 10 o'clock, A. M.

LAWS OF THE COMMONWEALTH.
An ACT providing for the due Observation of the Lord's Day, and repealing the several Laws heretofore made for that Purpose.

WHEREAS the observance of the Lord's Day is highly promotive of the welfare of a community, by affording necessary seasons for relaxation from labour and the cares of business; for moral reflections and conversation on the duties of life, and the frequent errors of human conduct; for public and private worship of the Maker, Governor and Judge of the world: and for those acts of charity which support and adorn a christian society: And whereas some thoughtless and irreligious persons, inattentive to the duties and benefits of the Lord's Day, profane the same, by unnecessarily pursuing their worldly business and recreations on that day, to their own great damage, as members of a christian society: to the great disturbance of well-disposed persons, and to the great damage of the community, by producing dissipation of manners and immoralities of life:

SECT. 1. *Be it therefore enacted by the Senate and House of Representatives, in General Court assembled, and by the authority of the same,* That no person or persons whatsoever shall keep open his, her or their shop, warehouse, or work-house, nor shall, upon land or water, do any manner of labor, business or work, (works of necessity and charity only excepted) nor be present at any concert of musick, dancing or any public diversion, show or entertainment, nor use any sport, game, play or recreation, on the Lord's Day, or any part thereof, upon penalty of a sum not exceeding *Twenty Shillings*, nor less than *Ten Shillings*, for every offence.

SECT. 2. *Be it further enacted by the authority aforesaid,* That no traveller, drover, waggoner, teamster, or any of their servants, shall travel on the Lord's Day, or any part thereof (except from necessity or charity) upon the penalty of a sum not exceeding *Twenty Shillings*, nor less than *Ten Shillings*.

SECT. 3. *Be it further enacted,* That no vintner, retailer of strong liquors, innholder or other person keeping a house of public entertainment, shall entertain or suffer any of the inhabitants of the respective towns where they dwell or others, not being travellers, strangers, or lodgers in such houses, to abide and remain in their houses, yards, orchards or fields, drinking or spending their time, either idly or at play, or doing any secular business on the Lord's Day, or any part thereof, on penalty of *Ten Shillings*, payable by such vintner, retailer or innholder or person keeping such house of entertainment, for each person so entertained or suffered; and every person so drinking or abiding (except as aforesaid) shall pay a fine not exceeding *Ten Shillings*, nor less than *Five Shillings*; and every such licensed person, upon any conviction after the first, shall pay a fine of *Twenty Shillings*, and having been three times convicted, shall be debarred from renewing his license forever after.

And although it is the sense of this Court, that the time commanded in the sacred scriptures to be observed as holy time, includes a natural day, or twenty-four hours; yet whereas there is a difference of opinion concerning the beginning and ending of the Lord's Day, among the good people of this Commonwealth, and this Court being unwilling to lay any restrictions which may seem unnecessary or unreasonable to persons of sobriety and conscience:

SECT. 4. *Be it therefore enacted by the authority aforesaid,* That all the foregoing regulations, respecting the due observation of the Lord's Day, shall be construed to extend to the time in

ded between the midnight preceding and the sun setting of the same day.

SECT. 5. *Be it enacted by the authority aforesaid,* That no person shall be present at any concert of musick, dancing, or other public diversion, nor shall any person or persons use any game, sport, play, or recreation, on the land or water, on the evening next preceding or succeeding the Lord's Day, on pain of *Ten Shillings* for each offence; and no retailer, innholder, or person licensed to keep a public house, shall entertain, or suffer to remain, or be in their houses or yards, or other places appurtenant, any person or persons (travellers, strangers or lodgers excepted) drinking or spending their time on the said evenings, on penalty of *Ten Shillings* for each offence.

And whereas the public worship of ALMIGHTY GOD is esteemed by Christians an essential part of the due observance of the Lord's Day, and requires the greatest decency and reverence for a due performance of the same:

SECT. 6. *Be it therefore enacted,* That any person, being able of body and not otherwise necessarily prevented, who shall for the space of three months together, absent him or herself, from the public worship of God, on the Lord's Day (*provided* there be any place of worship at which he or she can conscientiously and conveniently attend) shall pay a fine of *Ten Shillings*.

SECT. 7. *Be it further enacted by the authority aforesaid,* That if any person shall on the Lord's Day, within the walls of any house of public worship, behave rudely or indecently, he or she shall pay a fine not more than *Forty Shillings* nor less than *Five Shillings*.

SECT. 8. *And he it enacted by the authority aforesaid,* That if any person or persons, either on the Lord's Day, or at any other time, shall wilfully interrupt or disturb any assembly of people met for the public worship of God, within the place of their assembling, or out of it, he or they shall severally pay a fine not exceeding *Ten Pounds* nor less than *Twenty Shillings*.

SECT. 9. *Be it further enacted by the authority aforesaid,* That no person shall serve or execute any civil process, from midnight preceding to midnight following the Lord's Day; but the service thereof shall be void, and the person serving the same shall be as liable to answer damages to the party aggrieved, as if he had done the same, without any such civil process.

SECT. 10. *And be it further enacted,* That the Tithingmen chosen or which shall be chosen in the several towns and districts, within this Commonwealth, shall be held and obliged to inquire into and inform of all offences against this Act; and all such Tithingmen as shall be hereafter chosen, shall take the following oath: *You being chosen a Tithingman for the town of _____ for the year ensuing, and until another shall be chosen in your room, do solemnly swear that you will diligently attend to and faithfully execute, the duties of the said office, without partiality, and according to your best discretion and judgment. So help you GOD.*

And every such Tithingman is hereby authorized and empowered to enter into any of the rooms and other parts of an inn, or public house of entertainment, on the Lord's Day, and the evening preceding and succeeding; and if such entrance shall be refused to any Tithingman, the landlord or licensed person, shall forfeit the sum of *Forty Shillings* for each and every offence. And the said Tithingmen are hereby further authorised and empowered, within their respective towns, to examine all persons whom they shall have good cause, from the circumstances thereof, to suspect of unnecessarily travelling as aforesaid, on the Lord's Day, and to demand of all such persons the cause thereof, together with their names and places of abode; and if any person shall refuse to give answer, or shall give a false answer to such demand, he shall pay a fine not exceeding *Five Pounds* nor less than *Twenty Shillings*; and if the reason given for such travelling shall not be satisfactory to such Tithingman, &

shall enter a complaint against the person travelling, before a Justice of the Peace in the county where the offence is committed, if such person lives in such county, otherwise shall give information thereof to some Grand Jurymen, to be by him laid before the Grand-Jury, for their consideration and presentment.

SECT. 11. *And be it further enacted,* That the oath of any Tithingman shall be deemed full and sufficient evidence in any trial for any offence against this Act, unless, in the judgment of the Court of Justice, the same shall be invalidated by other evidence that may be produced.

SECT. 12. *And be it further enacted,* That the special authority given by this Act to Tithingmen, for preventing the breaches thereof, shall not be construed or understood to exempt any Sheriff, Grand Jurors, Constables or other officers or persons whatsoever, from any obligation or duty to cause this act to be put in execution, but they shall be held to take due notice and prosecute all breaches thereof, such special authority notwithstanding.

SECT. 13. *And be it further enacted,* That all the penalties and fines incurred and paid for any of the offences aforesaid, shall be for the use of the commonwealth: And that all said offences, the penalties against which exceed *forty shillings*, shall be prosecuted by presentment of the Grand-Jury, before the Court of General Sessions of the Peace in the county where the offence may be committed: But all offences, the penalty whereof does not exceed *Forty Shillings*, (except the offender lives out of the county in which the offence may be committed) shall be prosecuted by complaint before a justice of the peace in such county: But when the offender lives out of such county, he may be prosecuted by presentment as aforesaid, although the penalty does not exceed *Forty Shillings*.

SECT. 14. *And be it further enacted by the authority aforesaid,* That all laws heretofore made, so far as they relate to the due observation of the

Lord's Day, be and hereby are repealed and declared null and void.

An ACT in addition to an Act, entitled, "An Act providing for the due Observation of the Lord's Day, and repealing the several Laws heretofore made for that purpose."

WHEREAS in the first, second, third and fifth enacting clauses in the said Act, the several penalties annexed to the several offences therein described, are found to be too low, and not so appropriated as to answer the purposes intended thereby; Therefore,

SECT. 1. *Be it enacted by the Senate and House of Representatives, in General Court assembled, and by the authority of the same,* That the penalties aforesaid be, and the same hereby are increased as follows, *to wit:* The penalties annexed to the offences described in the said first and second enacting clauses, shall be not more than *Six Dollars and Sixty-Six Cents*, nor less than *Four Dollars*, for each offence. And the penalties of *Ten Shillings*, annexed to the offences first mentioned in said third enacting clause, shall be increased to *Three Dollars and Thirty-Three Cents*; and the said fine in the same clause, not exceeding *Ten Shillings*, nor less than *Five*, shall be not less than *Two Dollars*, nor more than *Four*, for each offence: and the said fine of *Twenty Shillings*, last mentioned in the same clause, shall be *Six Dollars and Sixty-Six Cents*, for each offence; and the said fines of *Ten Shillings*, twice mentioned in the said fifth enacting clause, shall be, for each offence in each case, *Three Dollars and Thirty Three Cents*.

SECT. 2. *Be it further enacted,* That the fines and penalties aforesaid, shall be,—one moiety thereof to the town wherein the offence shall be committed, and the other moiety thereof to any person or persons who shall inform and sue for the same; to be recovered by a complaint to a Justice of the Peace, with costs of suit, or the said fines may be recovered by pre-

sentment of the Grand Jury before the Court of General Sessions of the Peace in the county wherein the offence or offences shall be committed; and when thus recovered, shall enure to the town wherein the offence shall be committed.

SECT. 3. *And be it further enacted,* That no owner or driver of any hackney carriage belonging to the town of Boston, shall drive said hackney-carriage into or from said town on the Lord's Day, without first having obtained a certificate of permission from some Justice of the Peace within said town for himself and each and every passenger by him so carried, on the pain and penalty of forfeiting his license for setting up, keeping and driving said hackney-carriage, for the term of three years next after committing such offence. *To be continued.*

Extract of a letter from a respectable Clergyman in the neighborhood of London, to a friend in this country. London, June 15, 1814.

Dear Sir,

Some of our friends have lately visited France, that almost heathen country. Mr. S. asked at more than 50 bookshops and stalls, for a Bible, in any language. Not one could he obtain! This is a fact.

I have just been informed, that Napoleon had an intention of suppressing the Catholic Religion as soon as he could, and substituting Unitarianism, under the new title of *Napoleonism*. He had read a book published by a protestant minister in defence of himself as a *Socinian*, with which he was so pleased, that he determined to adopt it, and use all his influence to make it the religion of France. This he intended, because he had observed that Moses, Confucius, Jesus Christ, and Mahomet, lived in the minds of their followers more than political or military men only. Determined, therefore, to live for ages in the hearts of *Napoleonists*, he fixed on this plan.

But He, that sits on the throne of heaven, has laughed at the tyrant,

and hurled him from his throne, no longer able to oppose the kingdom of Christ our Lord. To Him, our best and unchangeable friend, I heartily commend you.

I am, dear Sir,

Your affectionate brother,

*** **

FOREIGN ABSTRACT.

The Ladies' Auxiliary Bible Society of Dublin was formed two or three years ago. Viscountess Lorton is patroness, and three countesses, one viscountess, and twelve other distinguished ladies vice-patronesses.

The Report of the Neath Bible Society contains the following anecdote. "An old man, (upwards of seventy-five years of age,) who is assisted to a maintenance by the parish, has, within the last fifteen months, learnt to read his bible in his native (the Welch) language, through the persevering efforts of a religiously disposed workman, who lodges in his cottage; and now rejoices in the privileges he enjoys, at this late period of his life, considering it as one of the greatest blessings of his earthly existence. His wife (aged 72) is now learning her letters, in the hope of more fully partaking in the benefits arising from the perusal of the Scriptures for herself, and on a late occasion, emphatically expressed her strong preference for a participation in this privilege, by holding out her hat with an air of enthusiasm, and exclaiming; "Yes, I would rather that I could read than to have this hat full of silver and gold."

The English Government have caused a distribution of books to be made in the navy, in the following proportions: one copy of the New Testament, two common prayer-books, and two Psalters to a mess of 8 men, and one Bible to every two messes.

The British National Society for promoting the education of the Poor, within a few months after its institution, received subscriptions and donations to the amount of \$175,000.

The Society for the relief of widows

and children of medical men in London and the Vicinity, has a capital of above \$53,000.

The Society in London for enforcing the observance of the Lord's Day prosecuted to conviction 440 persons in the course of the year 1812. Some bills of indictment were withdrawn, on the parties acknowledging their error, and engaging to reform.

For repairing the loss sustained by the burning of the printing office at Serampore, above \$28,000 was raised by contributions in England and Scotland.

MISSIONARIES TO INDIA.

It appears from magazines received by late arrivals, that four missionaries have already been set apart for the work in India, by the Church Missionary Society; viz. the Rev. Thomas Norton and the Rev. William Greenwood, destined as missionaries to Ceylon, and the Rev. John Christian Schnarre and the Rev. Charles Theophilus Edwald Rhenius, about to sail as missionaries to Tranquebar. An address was delivered to them, on the 7th January last, at Freemason's Hall, London, by the Rev. Dr. Buchanan, at a special general meeting of the Church Missionary Society.

This Society publishes a small monthly magazine, entitled the Missionary Register, copies of which are distributed gratis to small associations of persons, who make regular contributions to the Society.

ORDAINED in this village on the 7th inst. by the Presbytery of Oneida, the Rev. DAVID R. DIXON, as an Evangelist. The Rev. *Andrew Oliver* presided: Introductory Prayer by the Rev. *John B. Whittlesey*; Sermon by the Rev. *Samuel T. Mills*; Ordaining Prayer by the Rev. *Eli F. Cooley*; Charge by the Rev. *John Smith*; Right Hand of Fellowship by the Rev. *Calvin Bushnell*; Concluding Prayer by the Rev. *Isaac Clinton*.

EPITAPH,

ON MRS. M. HIGGINS, OF WESTON.

Laurels may flourish round the conqueror's tomb, [come:
But happiest they who win the world to
Believers have a silent field to fight,
And their exploits are veil'd from human sight. [they dwell,
They in some nook where little known
Kneel, pray in faith, and rout the hosts of hell:
Eternal triumphs crown their toils divine,
And all those triumphs, MARY, now are thine. *Cowper.*

AN INVOCATION TO PIETY.

Come gentle Piety, with thy enlivening rays,
And guide my wandering feet in wisdom's ways;
Come, fill my heart with light and peace divine,
And round my soul, with heavenly lustre shine.
While waves of sin and sorrow o'er me roll,
O come, and calm the tempest of my soul;
Bid sin depart, with her attendant woes,
And in thy sweet embrace, grant me repose.
'Tis thou the surges of the mind canst calm,
And give the troubled soul a healing balm,
'Tis thou, canst smooth this life's tempestuous way,
And turn the night of darkness into day.
'Tis thou, canst bring to nought base envy's arts,
And bid defiance to its poisonous darts;
Thy cheering beams can bid foul slander fly,
And shafts of cruel persecution die.
'Tis thou, canst show the soul God's chastning love,
And make affliction's rod a blessing prove,
Make pale disease sit, lightly, on the breast,
And death's grim messenger, a welcome guest.
Come, then, sweet maid, with all thy virgin train,

Come, and within my breast forever reign.
 Bring sweet humility, to banish pride,
 While Charity sits smiling at thy side—
 So shall I pass, in peace, this dreary maze,
 And to my God devote my fleeting days,
 'Till death, his icy hand on me shall lay,
 And Angels waft my soul to realms of day.

THE ORPHANS.

MY chaise the village inn did gain,
 Just as the setting sun's last ray
 Tipt with refulgent gold the vane
 Of the old church across the way.
 Across the way I silent sped,
 The time till supper to beguile
 In moralizing o'er the dead,
 That moulder'd round the ancient pile.
 There many an humble green grave
 shew'd ^[rest]
 Where want, and pain, and toil did
 And many a flattering stone I view'd,
 O'er those who once had wealth pos-
 sess'd.
 A faded beach its shadow brown
 Threw o'er a grave where sorrow
 slept;
 On which, tho' scarce with grass o'er-
 grown,
 Two ragged children sat and wept.
 A piece of bread between them lay,
 Which neither seem'd inclin'd to take;
 And yet they look'd so much a prey
 To want, it made my heart to ache.
 My little children, let me know
 Why you in such distress appear;
 And why you wastful from you throw
 That bread which many a heart would
 cheer?
 The little boy, in accents sweet,
 Repli'd, whilst tears each other chas'd,
 "Lady, we've not enough to eat,
 And if we had we would not waste.
 "But sister Mary' naughty grown,
 And will not eat whate'er I say,
 Though sure I am the bread's her own,
 And she has tasted none to-day."
 "Indeed," (the wan starved Mary said)
 "Till Henry eats I'll eat no more;
 For yesterday I got some bread:
 He's had none since the day before."
 My heart did swell, my bosom heave;
 I felt as though depriv'd of speech;
 I silent sat upon the grave,
 And press'd a clay-cold hand of each.
 With looks that told a tale of woe,
 With looks that spoke a grateful heart,
 The shiv'ring boy did nearer draw,
 And thus their tale of woe impart.

"Before my father went away,
 Entic'd by bad men o'er the sea,
 Sister and I did nought but play....
 We liv'd beside yon great ash-tree.
 "And then poor mother did so cry,
 And look'd so chang'd I cannot tell:
 She told us that she soon should die,
 And bade us love each other well.
 "She said that when the war is o'er,
 Perhaps we might our father see:
 But if we never saw him more,
 That God our Father then would be.
 "She kiss'd us both, and then she died,
 And we no more a mother have....
 Here many a day we sat and cried
 Together, on poor mother's grave.
 "But when our father came not here,
 I thought, if we could find the sea,
 We should be sure to meet him there,
 And once again should happy be.
 "We hand in hand went many a mile,
 And ask'd our way of all we met;
 And some did sigh, and some did smile,
 And we of some did victuals get.
 "But when we reach'd the sea, & found
 'Twas one great water round us spread,
 We thought that father sure was drown'd,
 And cry'd, and wish'd us both were
 dead.
 "So we return'd to mother's grave,
 And only long with her to be!
 For Goody, when this bread she gave,
 Said, father died beyond the sea.
 "Then, since no parents have we here,
 We'll go and seek for God around;
 Lady, pray can you tell us where,
 That God, our Father may be found?
 "He lives in heaven mother said,
 And Goody says that mother's there;
 So, if she thinks we want his aid,
 I think perhaps she'll send him here."
 I clasp'd the prattlers to my breast,
 And said, Come both and live with me;
 I'll clothe ye, feed ye, give ye rest,
 And will a second mother be.
 And God will be your Father still;
 'Twas he in mercy sent me here
 To teach you to obey his will,
 Your steps to guide, your hearts to
 cheer. (Lon. Cour.

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NATIONAL PEACE THE SOURCE OF NATIONAL PROSPERITY.

A THANKSGIVING SERMON.

1 KINGS, iv. 25.—*And Judah and Israel dwell safely, every man under his vine and under his fig-tree, from Dan even to Beersheba, all the days of Solomon.*

Sovereign princes have often raised their own greatness and grandeur, upon the poverty and depression of their subjects. But Solomon pursued a more just, as well as a more wise and honorable course; and raised himself to the summit of human glory by seeking and promoting the highest happiness of his kingdom. The first and principal step which he took, to reach this noble and benevolent purpose, was, to cultivate and maintain mutual peace, with all the neighboring nations. He never gave them any just provocation to wage war with him; nor took any unjust occasion to wage war with them. This prudent and pacific conduct promoted the prosperity of his people; and at the same time, spread the fame of his wisdom and policy among the greatest princes of the earth. Accordingly, the sacred historian first informs us, that "Solomon had peace on all sides round about him." In the next words we are told, "Judah and Israel dwelt safely, every man under his vine, and under his fig-tree, from Dan even to Beersheba, all the days of Solomon." And, as the natural consequence of his wise and peaceful reign we read in the conclusion of the chapter, "There came of all people to hear the wisdom of Solomon, from all the kings of the earth, which had heard of his wisdom." The hand as well as the council of the Deity, was concerned in

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all this national prosperity. For God promised to give David a son and successor, who should be a prince of peace. "Behold a son shall be born unto thee, who shall be a man of rest; and I will give him rest from all his enemies round about: For his name shall be Solomon, and I will give peace, and quietness unto Israel in his days." It appears, from this prediction, that Solomon was only the instrument in the hand of God, of promoting the peace and prosperity of his people. And taking our text in this connection, it naturally suggests this general observation,

It is God who bestows the great blessing of national peace.

To place this subject in a clear and profitable light, I shall,

I. Show that it is God, who bestows national peace: And,

II. Show that national peace is a great national blessing.

I. I am to show, that it is God, who bestows national peace.

This God claims as his peculiar prerogative. "I form the light, and create darkness: I make peace and create evil." I the Lord do all these things." Again we read, "The Lord sitteth King forever. The Lord will give strength unto his people? the Lord will bless his people with peace." The voice of scripture here concurs with the voice of reason. National peace is one of the links in the great chain of Providence, and, of consequence, comes under the divine direction. It belongs to God, to determine when, and where national peace shall be enjoyed. And it is easy to see how God can give this blessing to different nations, notwithstanding their

native pride and selfishness. For,

1. God can make it the mutual interest of neighboring and foreign nations to be at peace with each other.—This was the case in the days of Solomon. By the instrumentality of David, God had delivered his people from their enemies, and put them in possession of all the land which he had promised to give them. This we are expressly told in the context, "And Solomon reigned over all the kingdoms, from the river unto the land of the Philistines, and unto the border of Egypt. The children of Israel had gained as large a territory, and secured as great advantages, as they had any grounds to expect or even to desire. And, on the other hand, their neighbors had no reason to flatter themselves, that it would be for their interest to attack the people of God, in their present state of strength and prosperity. All things, therefore, conspired with the policy of Solomon, to cultivate national peace. Just so God is able to unite the hearts of other nations, by uniting their interests. It has long been a maxim in politics, that national interest is the first principle of national policy. It is only for God, therefore, to make it the mutual interest of different nations to be at peace with each other, and they themselves will naturally seek and promote this agreeable object. Besides,

2. God is able to govern the hearts of nations, and, in that way, dispose them to mutual peace and harmony. It was a proverb in Israel, "The king's heart is in the hand of the Lord, as the rivers of water: He turneth it whithersoever he will." There is a supreme power in every nation: and the men who possess that power, have the right of making war or peace.—But the hearts of those very men are in the hand of the Lord, who has a supreme control over all their views and designs. God standeth in the congregation of the mighty; and while they are deliberating upon the most important of all national concerns, he is able to turn their hearts, and voices, and exertions, to national peace. This

power of disposing the hearts of nations to peace, God signally displayed thrice every year, in his special providence towards the natural enemies of his chosen people. "Thrice in the year shall all your male children appear before the Lord God, the God of Israel. For I will cast out the nations before thee, and enlarge thy borders: Neither shall any man desire thy land when thou shalt go up to appear before the Lord thy God thrice in the year." On those great occasions, God preserved his people from the power and depredation of their enemies, by actually disposing their hearts to peace. Indeed, national peace must always be ascribed to the mediate, or immediate influence of the Deity, upon the hearts of men. When any nation dwells safely, every man under his vine, and under his fig-tree, they ought to consider this public blessing, as coming from the hand and goodness of God. I proceed to show,

II. That national peace is a great national blessing.

So long as Solomon had peace on all sides round about him, it diffused universal happiness through his widely extended kingdom. National peace is naturally productive of the greatest national prosperity. This will appear if we consider a variety of particulars.

1. National peace naturally tends to increase the numbers of a people. It was promised to Abraham as a great blessing, that his seed should be extremely numerous. This blessing is diminished by war, but promoted by peace. The seed of Abraham, at certain seasons, were diminished and brought low by war and its natural attendants. But in times of peace, they rapidly increased again. And perhaps they never increased with greater rapidity, than in the long and peaceful reign of Solomon. Accordingly, we are told in our context, that "Judah and Israel were many, as the sand which is by the sea in multitude." National peace preserved them from the sword and pestilence, which commonly go hand in hand, and make dreadful havoc of the

lives of men. It is almost incredible how fast a people will increase in numbers, while they are free from public and wasting calamities. And the increase of numbers not only adds to the happiness of a people, but to the glory of their government. So Solomon thought, and so he said. "In the multitude of people is the king's honor: but in the want of people is the destruction of the prince." How valuable is national peace, which preserves the lives of millions, and adds millions to the numbers of a nation!

2. National peace directly tends to promote national wealth. Wealth is a temporal favor to nations, as well as to individuals, though it be often perverted and abused by both. Solomon says, "The blessing of the Lord maketh rich, and he addeth no sorrow with it." Peace is the parent of wealth.—For peace promotes industry, industry promotes commerce, and commerce promotes the wealth of any nation.—The national peace in the reign of Solomon, promoted a very extensive and lucrative commerce, which made both the prince and people immensely rich. This the pen of inspiration has recorded, for the instruction of all future ages. "Now the weight of gold that came to Solomon in one year was six hundred three score and six talents, beside that he had of the merchantmen, and of the traffic of the spice-merchants, and of all the kings of Arabia, and of the governors of the country. The king had at sea a navy of Tarshish, with the navy of Hiram.—Once in three years came the navy of Tarshish, bringing gold, and silver, ivory, apes, and peacocks. So Solomon exceeded all the kings of the earth for riches. And the king made silver to be in Jerusalem as stones, and cedar made he to be as the sycamore trees that are in the vale for abundance."—While a nation enjoys the blessings of peace, its individuals are at full liberty to cultivate the earth, and pursue every lucrative calling. Peace likewise opens the ports of numerous nations, and gives them a fair opportu-

nity of exchanging the fruits of their own industry, for the wealth of the world.

3. National peace has a happy influence upon every branch of human knowledge. Leisure and learning go together. While any people are free from the terrors and distresses of war, and are increasing in numbers and wealth, they have time and opportunity for turning their attention to mental improvements. The long and uninterrupted peace which Solomon enjoyed, was the happy occasion of the astonishing advances which he made in the various branches of science.—He was no less celebrated for his knowledge, than for his wealth and magnificence. We are told in the context, that "Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt. For he was wiser than all men: than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol: and his fame was in all countries round about. And he spake three thousand proverbs: And his songs were a thousand and five. And he spake of trees, from the cedar-tree that is in Lebanon, even unto the hyssop that springeth out of the wall:—And he spake also of beasts, and of fowls, and of creeping things, and of fishes." The peace and prosperity of his kingdom, gave Solomon a happy opportunity of pursuing his own studies, and of encouraging the sons of science to diffuse useful knowledge through every part of his extensive dominions. Learning never flourished, but under the united influence of wealth and power. The Greeks and Romans became rich and powerful, before they had either leisure or inclination to turn their attention to the useful and liberal arts. But after their conquests had put them in possession of wealth and peace, they carried agriculture, manufactures, commerce, architecture, poetry, sculpture, and painting, to a surprising degree of perfection. National peace has always had a tendency to promote national knowledge

The noblest works of genius, in the most refined nations of Europe, have been brought forth, not in the din of arms, but under the calm and auspicious influence of public peace. Hence the history of ages assures us, that the friends of science have commonly been the enemies of war.

4. National peace affords a favorable opportunity for forming public designs and performing public works.—Every rising nation finds, that in order to be happy as well as respectable, it must build cities, erect churches, endow colleges, open canals, make bridges, repair highways, remove public nuisances, and perform many other expensive works of general utility.—To promote such national objects was highly reputable among the Romans in the zenith of their prosperity. Pliny congratulates one of his friends upon being appointed a surveyor of the highways ; an office, to which even he and Cæsar himself had been promoted. It is only when nations are settled in peace, that they can form and execute public designs. One principal end which God had in view in giving peace to Israel in the reign of Solomon, was to afford them leisure to build the Temple, and to perform other great and useful works, which should raise their dignity and glory in the sight of surrounding nations, and in the view of future ages. “ And David said, Solomon my son is young and tender, and the house that is to be builded for the Lord must be exceeding magnifical of fame and of glory throughout all countries. Then he called for Solomon his son, and charged him to build an house for the Lord God of Israel. And David said to Solomon, My son, as for me, it was in my mind to build an house unto the name of the Lord my God : But the word of the Lord came to me, saying, Thou hast shed blood abundantly, and hast made great wars: Thou shalt not build an house unto my name, *because thou hast shed much blood upon the earth in my sight. Behold, a son shall be born unto thee, who*

shall be a man of rest; and I will give him rest from all his enemies round about : For his name shall be Solomon, and I will give peace and quietness unto Israel in his days. He shall build an house for my name.” The Temple which Solomon built, was the most rich and magnificent structure that ever was raised by the hand of man. It was seven years in building ; it daily employed above an hundred thousand workmen ; and there was more gold and silver expended in adorning it, than is now in circulation in all the nations of Europe. And, after he had finished this great work, he still went on to build cities and palaces, and to make Jerusalem the seat of his kingdom, the metropolis of the world.—Such vast and important designs were accomplished in the long and peaceful reign of Solomon. And when any nation enjoys peace on all sides round about them, they have the fairest opportunity of forming and of executing designs of public utility and importance. In this view, national peace is highly conducive to the general good of every civil community.

5. It is the direct tendency of national peace to promote personal as well as public prosperity. There is no other national blessing so extensive in its kindly influence. It pervades every part of a nation, and yields a peculiar pleasure to high and low, rich and poor, young and old. It looks with a mild and cheering aspect upon every individual, and increases every other public and private blessing. In the peaceful reign of Solomon, all his subjects appeared to be in a state of real happiness and self-enjoyment. This is expressly mentioned as the fruit of national peace. “ Judah and Israel were many, as the sand which is by the sea in multitude, eating, and drinking, and making merry.” These expressions cannot mean carnal mirth and levity ; but that serenity and cheerfulness of mind which God required his people to feel and express in a state of outward prosperity. Universal peace diffuses universal joy

through any community. While they dwell safely and sit under their vines and fig-trees, none being able to make them afraid, they enjoy a train of pleasing reflections. The idea of safety, with respect to ourselves, our friends, and our country, is not only agreeable in its own nature, but it also gives a high relish to every other earthly enjoyment. Happy is that people that is in such a case: that there is no breaking in, nor going out, and no complaining in the streets. This was the case of Israel in the peaceful reign of Solomon. And this is the case of any nation, who enjoys the blessing of universal peace. I may add,

6. National peace is very friendly to the interests of religion. During the peaceful reign of Solomon, religion greatly flourished. As soon as he was fixed upon the throne, he invited the people to go with him to Gibeon, where he offered sacrifices, and called upon God for wisdom, to enable him to discharge the weighty duties which should devolve upon him in the course of his reign. His prayer was graciously heard and abundantly answered. When he had finished the Temple, he consecrated it to the service of the Deity with great solemnity and devotion, which met the approbation of Heaven. Nor did he stop here, but, by his example and authority promoted the regular and solemn worship of God in his house. "Then Solomon offered burnt offerings unto the Lord on the altar of the Lord, which he had built before the porch, even after a certain rate every day, offering according to the commandment of Moses, on the Sabbaths, and on the new moons, and on the solemn feasts, three times in a year, even in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles. And he appointed, according to the order of David his father, the courses of the priests to their service, and the Levites to their charges, to praise and minister before the priests, as the duty of every day required. And they departed not from the commandment of

the king unto the priests and Levites, concerning any matter." Such was the happy influence of national peace upon religion, in Solomon's reign.— And it had the same effect in the reigns of other pious and pacific princes. All the revivals of religion which we have an account of in the succeeding reigns, were in times of national peace. Of Asa we are told, "In his days the land was quiet ten years.— And Asa did that which was good and right in the eyes of the Lord his God. For he took away the altars of the strange gods, and the high places, and brake down the images, and cut down the groves, and commanded Judah to seek the Lord God of their fathers, and to do the law and commandments. His son Jehoshaphat was a great reformer, and promoted the cause of religion in a time of peace. Accordingly it is said, "The fear of the Lord fell upon all the kingdoms of the lands that were round about Judah, so that they made no war against Jehoshaphat." There was another revival of religion in Hezekiah's peaceful reign. And another after that, in the peaceful reign of Josiah. Indeed, public peace and true religion have always promoted each other. It is the natural tendency of peace in any nation, who enjoys divine revelation, to promote the interests of religion. And in this view especially the reign of Solomon is represented by the Psalmist, as a type of the future spread of religion and prosperity of the church under the reign of the Prince of Peace.

"In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. The kings of Tarshish and of the Isles shall bring presents; the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him: All nations shall serve him." As soon as universal peace shall reign, and men shall

beat their swords into ploughshares, and their spears into pruning-hooks, this glorious prediction shall be fully accomplished. Our Saviour was born in a time of peace, and he shall reign in a time of peace. The peace of nations always has been, and always will be, highly favorable to the cause of religion. In a word, national peace serves to promote every national interest, and is the greatest of all national blessings.

IMPROVEMENT.

1. If peace be the greatest national blessing, then war is the greatest national calamity. War and peace are diametrically opposite to each other in their nature and tendency. War tends to destroy all that prosperity which peace tends to produce. War diminishes the numbers and wastes the wealth of nations. War obstructs the progress of science, and destroys the works of ages. War corrupts the hearts and lives of men, and wounds the interests of religion and morality. War spreads a general gloom over the beautiful face of nature, disturbs the peace and destroys the hopes of families and pierces the bosoms of old and young with the keenest anguish and distress. It is impossible to paint the horrors of war and all its attendant miseries. It will appear in its truest light in contrast with the blessings of peace. And to view it in this dreadful light, we need only turn our eyes to Europe. It has there spilt the blood of millions. It has there trampled upon all laws, human and divine. It has there laid waste the labors and wisdom of ages. It has there spread ignorance, infidelity, vice, and misery through a large portion of the globe. In a word, war is the calamity of calamities, and the greatest of all natural and national evils.

2. If peace be the greatest of national blessings, then it is the wisdom of those who possess the supreme power in any nation, to promote and maintain *this desirable and important object.*—*Solomon was the greatest and wisest prince that ever swayed a royal*

sceptre. He was wiser than all men. The greatest princes admired his wisdom, and placed themselves as pupils at his feet. And this wisest of men and of princes, was a prince of peace. He had a just sense of the importance of saving his people from the evils of war, and of turning their attention and exertions to the arts of peace. And through a long reign of forty years, he maintained peace on all sides round about him, and raised his kingdom to the first rank among the kingdoms of men. This is a noble example, which it is not beneath the greatest princes and potentates of the earth to imitate. There is nothing of so much importance as war, that is commonly undertaken with so little coolness and prudence. It is much more frequently the result of folly, than the fruit of wisdom. From whence come wars and fightings? Do they not too often come from the bitterest passions of human nature? It highly concerns those, who hold the reigns of government, and carry in their hands the lives and interests of their subjects, to take good advice, before they make war. This was Solomon's counsel, and Solomon's conduct. Near the close of his reign, some of his neighbors gave him just grounds of offence; but he had more wisdom, than to chastise their insolence, at the expense of the peace and prosperity of his own kingdom.

3. If it be the natural tendency of national peace to promote national prosperity; then it is the wisdom of a people to do all in their power, to retain this invaluable blessing. A prosperous people are very prone to forget the source of their prosperity, and to become extremely stupid, avaricious, and revengeful. These are passions, which naturally enkindle the spirit of war. And when the spirit of war has enflamed and infatuated the minds of a people, they are deaf to the voice of reason, and blind to the motives of interest. While they feel the powerful impulse of malignant passions, they would much rather sacrifice their own interest and happiness, than fail to pos-

their vengeance on the head of their enemies. How often have all the powers engaged in a war, been heartily sorry, before they finished it, that they forsook the way of peace, and spread their paths with misery and destruction ! After the flame of war has once broken out, it is extremely difficult to restrain its fury, until it has greatly weakened, diminished, and exhausted all the parties concerned. No people can suffer the spirit of war to seize their breasts, without exposing themselves to the folly and danger of adopting rash and precipitate measures, which they will always have reason to regret. It is therefore, the wisdom of any nation, who enjoys the blessing of peace to cultivate a cool and pacific spirit : and if possible, to avoid the horrors and calamities of war.

BIOGRAPHY

OF THE VENERABLE FATHERS OF NEW-ENGLAND.

(Continued from page 234.)

REV. MR. SHEPARD.

Mr. Thomas Shepard is distinguished among the New England fathers, by an uncommon ardor of piety ; by a great zeal for God and his holy truth ; by a great success in the work of the ministry, and by his valuable writings, which have been an eminent security to our churches, and a great defence to the cause of truth. He was born near Northampton, Nov. 5th, 1605.—A day rendered memorable in the annals of the British nation by the discovery of the well known Powder-plot. He was the youngest son of his father, by whose death, he was left an orphan in early life. His eldest brother took the care of his education, and performed for him the duties of a father. At the age of fifteen, he was admitted a member of Emmanuel College, Cambridge. While he advanced in the paths of science with an uncommon rapidity for his years, he experienced the frequent and powerful strivings of the divine Spirit upon his conscience. The preaching of some pious ministers at the University produced in his mind powerful convic-

tions of his sin and danger. Earnestly engaged in the pursuit of his studies, these convictions declined, and nearly subsided. The faithful discourse of a pious fellow-student again roused him to a sense of his sins, that, on an examination of divine truth, he found himself in a lost, perishing state. He frequented religious company, from which he derived much salutary instruction. At length, the preaching of Dr. Preston which was very solemn and pungent, who went to reside at the college during Mr. Shepard's pupilage, was made effectual, in the hands of the Holy Spirit, as he believed, of bringing his soul to the mercy-seat of the divine Saviour. In a subsequent period of life, he writes concerning the divine mercies which he had experienced, "The Lord is the God that sent Dr. Preston and Mr. Goodwin to call me. The words of the first, in the first sermon I heard from him, and divers others near that time, did open my heart, and convince me of my unbelief, and my total emptiness of all, and enmity against all good.—God, by him, showed me the worth of Christ, and made my soul satisfied with him, and cleave to him, because God had made him righteousness, and hence also revealed his free justification, and gave me support and rest in his promises." About the time of the important change in the exercises of his mind, when he was about nineteen years of age, he resolved to devote a certain season, on the evening of every day, to a careful meditation on divine things. His object was to learn divine truth, to get an acquaintance with his own heart, and to seek the saving mercy of Christ. In these seasons of meditation, he received his first special comforts in God.

After receiving the degree of Master of Arts, he left the University and began to preach the gospel. Though quite young, his preaching possessed a gravity of manner, and an energy of expression, which procured much attention and high respect. At the

same time he exhibited such an ardent zeal for Christ, and for the salvation of immortal souls, in his preaching and all his conduct, as caused his labors to be attended with great success.—The great desire of his heart was that his fellow-sinners might enjoy the excellency of divine grace.

A certain charitable gentleman in Essex, proposing to establish a weekly lecture, committed the management of it to a number of pious ministers, who offered the service to Mr. Shepard. As they were attending one of their stated monthly fasts while engaged in prayer for divine direction respecting the disposition of their lecture, an earnest application from a destitute people, soon brought them to a decision. The lecture was fixed at Coln, for three years, where Mr. Shepard was employed to the great approbation and benefit of the people. He was very laborious in that and in the neighboring towns, and was made eminently instrumental in impressing the reality and excellency of divine truth. Many were so attached to him, viewing him as the instrument of their saving conversion, that, for the benefit of his ministry, they attended him to the wilderness of America. Though the lecture was renewed, after three years, at the earnest desire of the people, he continued to reside and labor at Coln. At his request, the lecture was established in his native town, and given to his intimate friend, Mr. Stone.

Though employed in an obscure part of his Lord's vineyard, devoted, exclusively, to his service, the fidelity and success of his ministry were too great to be unnoticed by the iron rage of persecution. He was silenced by Bishop Laud, for no other fault than his non-conformity. He was no scismatic or partizan; yet he was a puritan, and his influence must be suppressed. For fear of further sufferings, he was obliged to live some time in concealment. The vigilant zeal of the pursuivants made it necessary that his retreat should often be changed, or he must have fallen into their hands.

Having an invitation to preach in Yorkshire, he travelled to that distant county, hoping to be permitted to minister for his Lord without molestation. After labouring for a season, with the most encouraging prospect, he again felt the arm of ecclesiastical power, and though he made another removal, to the county of Northumberland, he was prohibited from any further exercise of his ministry. He must now renounce the service of the ministry of reconciliation, or seek a field of labor in some country not his own. He could not hesitate which course to pursue.

The removal of Mr. Cotton, Mr. Hooker, and others, to New-England, for whose example he must have the highest respect, and to whom he was attached by the strongest ties of Christian friendship, fixed his determination to engage in the same arduous service. Mr. Shepard, and Mr. Norton, who was afterwards the successor of Mr. Cotton at Boston, went to Yarmouth to embark for New-England, near the end of the year 1634. Being soon overtaken with a violent storm, in which the prayer and faith of the passengers was considered the means of their preservation when their loss appeared inevitable, they were compelled to return and wait till the next season. They were kept in the most careful concealment during their stay, to avoid the vigilance of their pursuers. Mr. Shepard lost his eldest son at Yarmouth, but he could not appear at the funeral. In October, 1635, Mr. Shepard, with several worthy ministers, and three or four hundred passengers, arrived at Boston.

Mr. Hooker and his people were generally removing from Cambridge to Hartford. This made a convenient opening, when considerable improvements had been made, which were very gladly purchased and occupied by Mr. Shepard and his friends. In the February following, on a day of public fasting and prayer, in presence of a great concourse of people, they organized a church at Cam-

bridge, and Mr. Shepard was set apart to the pastoral charge. He now rejoiced in an opportunity to be engaged, without interruption, in the great and good work which commanded all the affections of his heart. Though indefatigable in his labors he pursued no other object than the inculcation of the doctrines of the gospel, the vindication of its truths, and the salvation of sinners. He well understood the error of the antinomian sentiments which prevailed considerably in the colony, soon after his arrival, and was most active and successful in counteracting their baneful effects.

The colony having determined on founding a College, the faithful and judicious ministry of Mr. Shepard, was the principal inducement to establish it at Cambridge. He was considered a most useful model for imitation in the sacred calling, as well as eminently successful in detecting false religion, and leading enquirers in the way of the truth.

In his own and in the neighboring towns, Mr. Shepard was very laborious, and the zeal and solemnity of his preaching always procured him attention. He preached much, attended many lectures, and omitted no favorable opportunity to testify for Christ.—His ministry was attended with great success. This we should expect.—Though God be a holy sovereign, and send the blessings of his grace in such a way as he sees fit, yet, seldom or never, do we find faithful, humble, persevering labors, unattended with his blessing. The same Holy Spirit which accompanied the ministry of Mr. Shepard in his native country, wherever he was called to labor, did not forsake him in the deserts of America. As he was successful in awakening the thoughtless and reclaiming the vicious, he was eminently useful in leading inquirers in the way of truth, in resolving the doubts and soothing the concern of the desponding Christian.

This shining light was extinguished in its meridian splendor. Returning
vol. 2. κ κ

from an ecclesiastical council at Holey, he was suddenly taken with a quinsey, which in a few days terminated his life, Aug. 1649, in the 44th year of his age. A little before his departure, he observed to his friends around him, "Oh love the Lord Jesus, the little part that I have in him is my great comfort, and all my hope." He left three sons, who became eminent ministers in the colony.

The writings of Mr. Shepard were of great benefit to the cause of truth, after the testimony of his voice had ceased to be heard. His most elaborate work was a treatise on the Sabbath. The morality of the Lord's day began to be called in question in England, by many of the Antinomians and some others. In this treatise, he vindicated the perpetual obligation of the fourth commandment, the morality and holiness of the Christian Sabbath, in a most lucid and unanswerable manner.—In another work, which he published, he maintained, with much ability, the propriety of separating from the ecclesiastical establishment of England, and vindicated the order of the New-England churches as most conformable to the primitive pattern. In a practical work, entitled "The Sound Believer," designed to distinguish true religion from false, which has been much read, he observes in the preface, "I considered my weak body, and my short time of sojourning here, and that I shall not speak long to children, friends, or God's precious people. I have been, therefore willing to leave some part of God's precious truth on record, that it might speak, (Oh that it might be to the heart,) when I shall not be." His largest and perhaps most useful publication, was an elaborate performance, to illustrate and apply the parable of the ten virgins. A principal object in this work is to point out the corruptions and dangers of churches. It consisted of a series of sermons delivered at his weekly lecture, from 1638, to 1640. It was published in a folio volume, with high commendations, &c.

ter his death. This work is much improved in that great light and guide of the American church, President Edward's Treatise on Religious Affections.

A few extracts from Mr. Shepard's private writings will not be unacceptable. "April 10 I had many thoughts which came in to press me to give up myself to Christ Jesus. So I gave myself to him. First, I acknowledged all I was, or had, was his own.—Secondly, I resigned not only my own goods and estate, but my child, my wife, my church, and myself to the Lord; out of love, as being the best and dearest things which I have. July 10, 1641. On the evening of this day, before the sacrament, I saw it my duty to sequester myself from all other things, for the Lord, the next day.—And now I saw my blessedness did not lie in receiving of good and comfort from God, but in holding forth the glory of God, and his virtues. For it is, I saw, an amazing, glorious object, to see God in the creature; God speak, God act, the Deity not being the creature, but filling it, shining through it, to be covered with God as with a cloud. Aug. 15. I saw, on the Sabbath, four evils which attended me in my ministry. First, discouragement and shame from a sense of the meanness of what I have provided in private meditations. Secondly, carelessness possesses me. Thirdly, infirmities and weakness, as want of light, want of life, want of a spirit of power to deliver what I am affected with, for Christ. Fourthly, want of success. I saw these, and that I was to be humbled for them. Dec. 1. A small thing troubled me. I had a spirit soon touched and provoked. I saw that the Lord let sin and satan prevail there that I might see my sin, and be more humbled by it, and so get strength against it. Nov. 3. On a Fast-day at night, in preparation for the duty, I saw sin as my greatest evil. I was vile. He only was good whom my sin did cross.—On the end of the fast, I went unto God, I rested upon him

as sufficient; I waited on him as efficient; and said, Now Lord, do for thy churches and help in mercy. April 4. Preparing for a Fast. May not I be the cause of the church's sorrows, which are renewed upon us? *These sheep, what have they done?* 1. My heart has been long lying out from the Lord. He sent a terrible storm at sea, to awaken me. Then, immediately took away my child, my first-born. Then the Lord took my dear wife from me. He then threatened blindness to my child. And this made God's will *afflicting*, sweet to me, but much more, *commanding* and *promising*. But Oh, how is my *gold become dim*. 2. The people committed to me. They are not pitied so much, nor prayed for, nor visited, as they ought to be. 3. The family; I have not edified nor instructed, nor taken all occasions of speech with them. 4. The gospel I have preached, has not been seen in its glory, not believed, not affecting. 5. Not seeking to Christ for supply. My not lamenting the falls of professors, and the condition of the country.—I have now had a long sickness, as if the Lord would delight no more in me to use me. Oh my God, who shall be like to thee in pardoning and subduing mine iniquities?" O.

Con. Evan. Mag.

For the Utica Christian Magazine.

SOME THOUGHTS ON 2 PET. iii. 16.

As also in all his epistles speaking in them of these things, in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.

The writer has in view, principally, an answer to this question. *What is meant by the things hard to be understood?* Some suppose the apostle has reference to some of the fundamental doctrines of Christianity, on which the whole scheme is built. Such as divine sovereignty, the decrees of

God, or the doctrine of election. But these doctrines are as plainly revealed, and are brought into view as frequently, as any doctrines in the word of God. A denial of them, is tantamount to a denial of the being of God. Besides, these doctrines, the heart of every believer, older or younger, approves and embraces: they are the joy and rejoicing of his heart. Now can it be believed, that sentiments which have such an important bearing in the christian religion; sentiments, to deny which, amounts to a denial of the being of God; sentiments, with which every christian's heart is pleased—can it be, that these doctrines, which all are bound to believe, and approve, are revealed so obscurely, and indistinctly, that deep research is necessary in order to form clear and correct ideas of them. The doctrines, necessary to be believed, in order to salvation, are with clearness, and distinctness, laid before the mind in divine revelation: their certainty, and importance may be apprehended even by children, and persons of small intellectual capacities. These doctrines being subjects of so much altercation and quarrelling among mankind, is an evidence they do know and understand them; if they did not, they would not contend against them, with so much zeal as many do.

Having considered what appears to be, not the meaning of the expression, "Things hard to be understood," it will now be mentioned, to what it seems most directly to refer. The apostle Peter in using that expression, "Things hard to be understood," refers, it is believed, to the day of judgment, and those important and solemn events which will then take place. If the reader will look at the passage preceding this under consideration, verse 10th and onward, the main subject on which the apostle is treating is the day of judgment. In the observations he makes, are "Things hard to be understood." The Apostle Paul, also, spoke on the same subject—the day of judgment. And he also said "things

hard to be understood." In Cor. xv. 42, 44, Speaking of the resurrection of the body, he says, "It is sown in corruption, it is raised in incorruption. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body." There is a natural body and there is a spiritual body. In the same chapter, verses 51, 52, it written, "Behold I shew you a mystery; we shall not all sleep, but we shall be changed, in a moment, in the twinkling of an eye, at the last trump." Here are facts stated by the pen of inspiration; but they are "things hard to be understood." What mortal man on earth, can comprehend these things? What a mystery indeed! To look at our body, and think what a change will take place among believers, of whom Paul is speaking, who are alive at that day. This body "changed in a moment, in the twinkling of an eye," from corruptible to incorruptible; from dishonor to glory, from weakness to power, from natural to spiritual. These are "things hard to be understood"—are beyond our comprehension.

If, in reading the verse under consideration, the ellipsis be supplied, and the words parsed according to the rules of grammar; the above explanation, it is judged, is correct. The grammatical reading will run thus. *As in all his (Paul's) epistles, speaking in them, (Epistles) of these things (the things of which Peter had been speaking, viz. the day of judgment, and of which Paul had spoken in his epistles) in which (epistles) are some things hard to be understood.* The Greek article here translated *which*, is feminine, hence it is evident, that the antecedent is *epistles*. If the antecedent had been things, it must have been neuter. The apostles, both Paul and Peter, had spoke in their epistles of the day of judgment, and both, in speaking of these things which will take place on that solemn and interesting day, had spoken "things hard to be understood."

PARENTAL RESOLUTIONS.
COMPOSED FOR HIS OWN USE, BY A
VERY PIOUS MAN.

I. At the birth of my children, I would use all due solemnity in the baptismal dedication and consecration of them to the Lord. I would present them to the baptism of the Lord, not as a mere formality ; but, wondering at the grace of the infinite God, who will accept my children as his, I would resolve to do all that I can that they may be his. I would now actually give them up to God, entreating that the child may be a child of God the Father, a subject of God the Son, and a temple of God the Spirit ; that it may be rescued from the condition of a child of wrath, and be possessed and employed by the Lord, as an everlasting instrument of his glory.

II. As soon as my children become capable of attending to my instructions I would frequently admonish them to be sensible of their baptismal engagements to the Lord : often remind them of their baptism and of the duties to which it binds them.

I would often say to each of them, Child, you have been baptised ; you were washed in the name of the great God ; now you must not sin against him ; to sin is to do a very vile thing. You must every day cry to God that he would be your Father, your Saviour your Leader ; in your baptism he promised that he would be so, if you prayed to him. Child, you must renounce the service of Satan ; you must not follow the vanities of this world ; you must lead a life of serious religion ; in your baptism you were bound to the service of your only Saviour.—What is your name ? You must sooner forget this name that was given you at your baptism, than forget that you are a servant of Jesus Christ, whose name was then put upon you.

III. Let me daily pray for my children with the greatest constancy and fervency ; yea, let me daily mention each of them before the Lord. I would importunately beg for all suitable blessings to be bestowed upon them ; that

God would give them grace, and give them glory, and withhold no good thing from them ; that God would smile on their education, and give his good angels charge over them, and keep them from evil, that it may not grieve them ; that when their father and mother shall forsake them, the Lord may take them up. Most earnestly would I plead that promise in their behalf ; The heavenly Father will give his Holy Spirit to them that ask him." O happy children if by asking, I may obtain the Holy Spirit for them !

IV. I would early entertain the children with delightful stories out of the Bible. In familiar conversation I would go through the Bible, when the "olive plants about my table" are capable of being so watered. But I would always conclude the history by some lessons of piety, to be inferred from them.

V. I would single out some scriptural sentences of the greatest importance ; and some also that contain special antidotes to the common errors and vices of children. They shall quickly get these golden sayings by heart, and be rewarded with silver or gold, or some good thing, when they do so. Such sentences as the following.

Psalm cxi. 10.

The fear of the Lord is the beginning of wisdom.

Matthew xvi. 26.

What is a man profited, if he gain the whole world, and loose his own soul ?

1 Timothy i. 15.

Jesus Christ came into the world to save sinners, of whom I am chief.

Matthew vi. 6.

Enter into thy closet, and when thou hast shut thy door, pray to thy Father, which is in secret.

Eccles. xii. 14.

God shall bring every work into judgment, with every secret thing.

Ephesians v. 25.

Put away lying, speak every one the truth.

Psalm cxxxviii. 6.

The Lord hath respect unto the

lowly, but the proud he knoweth afar off.

Romans xii. 17, 19.

Recompence to no man evil for evil. Dearly beloved avenge not yourselves.

Nehemiah xiii. 18.

They bring wrath upon Israel, by profaning the Sabbath.

A Jewish treatise tells us, that among the Jews, when a child began to speak, the father was bound to teach him that verse, Deut. xxxiii. 4. "Moses commanded us a law, even the inheritance of the congregation of Jacob." O, let me betimes make my children acquainted with the law which our blessed Jesus has commanded us! It is the best inheritance I can give them.

VI. I would cause my children to learn the catechism. In catechising them, I would break the answer in to many smaller and appropriate questions; and by their answer to them observe and quicken their understandings. I would connect with every truth, some duty and practice; and expect them to confess it, consent to it, and resolve upon it. As we go on in our catechising, they shall, when they are able, turn to the proofs, read them, and inform me what they prove, and in what manner. Then I will watch an opportunity to put more nice and difficult questions to them and improve the times of conversation with my family, for conferences on religious subjects.

VII. I would be anxious, till I may be able to say of my children, Behold they pray! I would therefore teach them to pray. But after they have learned a form of prayer, I will press them to proceed to points which are not in their form. I will shew them the state of their own souls; and on every discovery will inquire of them, what they think ought now to be their prayer. I will direct them every morning to take one or two texts out of the sacred scriptures, and thence to form a desire, which they shall add to their usual prayer. When they have

heard a sermon, I will repeat to them the main subject of it, and ask them thereupon, what they are now to pray for. I will charge them, with all possible cogency, to pray in secret, and often say to each of them, Child, I hope you do not forget my charge to you about secret prayer; your crime is very great if you do.

VIII. I would betimes do what I can to produce a temper of benignity in my children, both towards one another and towards all other persons.—I will instruct them how ready they should be to communicate to others a part of what they have; and they shall not want for encouragement when they discover a loving, courteous, and benevolent disposition. I will give them now and then a piece of money that with their own little hands, they may dispense something to the poor. Yea if any one has hurt or vexed them, I will not only forbid all revenge, but will also oblige them to do a kindness as soon as possible, to the vexatious person. All coarseness of language or behaviour in them, I will discountenance.

IX. I would be solicitous to have my children expert, not only at reading with propriety, but also at writing a fair hand. I will then assign them such books to read, as I may judge most agreeable and profitable: obliging them to give me some account of what they read; but will keep a strict eye on what they read, lest they should stumble on the devil's library, and poison themselves with foolish romances, novels, plays, songs, or jests, "that are not convenient." I will particularly require them now and then to compose a Prayer, and bring it to me, that so I may discern what sense they have of their own everlasting interests.

X. I wish that my children may, at a very early period, feel the principles of REASON and HONOR working in them; and that I may proceed in their education, chiefly on those principles. Therefore I will wholly avoid that fierce, harsh, crabbed usage of

children, that would make them dislike and tremble to come into my presence. I would treat them so, that they shall fear to offend me, and yet heartily love to see me, and be glad of my returning home when I have been abroad. I would have it considered as a severe and awful punishment for a crime in the family, to be forbidden for a while to come into my presence. I would excite in them a high opinion of their father's love to them, and of his being better able to judge what is good for them, than they are for themselves. I would bring them to believe that it is best for them to be and to do as I would have them.—Hence I would continually insist upon it, what a charming thing it is, to know the things that are excellent, and how much better still to do the things that are virtuous. I wish them to propose it to themselves as a reward of good behavior; “I will now go to my father, and he will teach me something that I never knew before.” I would have them afraid of doing any base thing, from a horror of the baseness there is in it. My first animadversion on a smaller fault shall be, an exclamation of surprise and wonder, vehemently expressed before them, that ever they should be guilty of doing so foolishly, with an earnest expectation that they will never do the like again. I will endeavor also to excite in them a weeping resolution to this effect. I will never use corporeal punishment, except it be for an atrocious crime, or for a smaller fault obstinately persisted in. I would ever proportion chastisements to faults; not punish severely for a very small instance of childishness; and only frown a little for some real wickedness. Nor shall my chastisements ever be dispensed in passion and fury; but I will first shew them the command of God, by transgressing which, they have displeased me. The slavish, boisterous manner of education too commonly used, I consider as no small article in the wrath and curse of God upon a miserable world.

XI. As soon as we can, we will

advance to still higher principles. I will often tell the children what cause they have to love a glorious Christ who has died for them; how much he will be pleased with their well-doing! and what a noble thing it is to follow his example, which example I will describe to them. I will often tell them that the eye of God is upon them; that he knows all they do, and hears all they speak. I will frequently remind them that there will be a time, when they must appear before the holy Lord; and that they must now do nothing which may then be a source of grief and shame to them. I will set before them the delights of that heaven which is prepared for pious children: and the torments of that hell which is prepared for wicked ones. I will inform them of the kind offices which the good angels perform for children who fear God, and are afraid of sin; how the devils tempt them to do bad things; how they hearken to the devils, and are like them when they do such things; what mischiefs these evil spirits may obtain permission to do in the world, and how awful it would be to dwell among the devils, in the “place of dragons.” I will cry to God, that he may make them feel the power of these principles.

XII. When the children are of a proper age for it, I will sometimes have them with me alone, and converse with them about the state of their souls; their experiences, their proficiency, their temptations; obtain their declared consent to every article in the covenant of grace; and then pray with them, earnestly entreating, that the Lord would bestow his grace upon them, and thus make them witnesses of the agony with which I am travailing to see the image of Christ formed in them. Certainly they will never forget such exercises as these!

XIII. I would be very watchful and cautious about the companions of my children. I would be very inquisitive to learn what company they keep.—If they are in danger of being enstrung

led by vicious company, I will earnestly pull them out of it, as "brands out of the burning;" and will try to procure for them fit and useful associates.

XIV. As in catechising the children, and in the repetition of the public sermons, I would use this method: I would put every truth into the form of a question, to be answered with yes, or no. By this method I hope to awaken their attention, as well as enlighten their understandings. And thus I shall have an opportunity to ask, Do you desire such and such a grace? with other similar questions. Yea, I may by this means have an opportunity to demand and perhaps to obtain, their early, frequent, and, I would hope, sincere consent to the glorious articles of the new covenant. The Spirit of grace may fall upon them in this action, and they may be seized by him and possessed by him as his temples thro' eternal ages.

XV. When a day of humiliation arrives, I will make them know the meaning of the day: and after some time given them to consider of it, I will require them to tell me, what special afflictions they have met with, and what good they hope to get by those afflictions. On a day of thanksgiving, they shall also be made to know the intent of the day; and after consideration, they shall inform me, what mercies of God to them they take special notice of, and what duties to God they confess and resolve to perform under such obligations. Indeed, for something of this importance, to be pursued in my conversation with them, I would not confine myself to the solemn days, which may occur too seldom for it;—but, particularly when the birth-days of my children arrive, I would take them aside, and remind them of the age, which, having obtained help of God, they have attained; and tell them how thankful they should be for the mercies of God, upon which they have hitherto lived; and how fruitful they should be in all goodness, that so they may still enjoy their mercies. And I would inquire of them, whether they have ever yet begun to mind the work

which God sent them into the world to perform; what attempts they have made towards it; and how they design to spend the rest of their time, if God continues them in the world.

XVI. When the children are in any trouble, whether sickness or otherwise, I will take advantage of the occasion, to set before them the evil of sin, the cause of all our trouble: and will represent to them, how fearful a thing it will be, to be cast among the damned who are in unceasing and endless trouble. I will set before them the benefit of an interest in Christ, by which their trouble will be sanctified to them, and they will be prepared for death, and for fullness of joy in a happy eternity after death.

XVII. I wish, that even if God should give me wealth, all my children, the daughters as well as the sons, may have so much acquaintance with some profitable avocation, that they may be able to obtain for themselves a comfortable subsistence, if by the providence of God, they should ever be brought into destitute circumstances. Why should not they be thus instructed as well as Paul, the tent-maker! Children of the highest rank may have occasion to bless their parents who made such a provision for them. The Jews have a saying on this subject, which is worthy to be mentioned: Whoever teaches not his son some trade or business does in reality teach him to be a thief."

XVIII. As early as possible, I would make my children acquainted with the chief end for which they are to live: that so their youth may not be altogether vanity. I would shew them that their chief end must be to acknowledge the great God, and to bring others to acknowledge him; and that they are never acting wisely nor well, but when they are so doing. I would shew them, what these acknowledgements are, and how they are to be made. I would make them able to answer the grand question—"For what purpose do you live: and what is the end of the actions that em-

ploy your lives !” I would teach them how their Creator and Redeemer is to be obeyed in every thing, and how every thing is to be done in obedience to him ; I would instruct them in what manner even their diversions, their ornaments, and the tasks of their educations, must all be managed to fit them for the further service of Him to whom I have devoted them, and how, in these also, his commandments must be the rule of all they do. I would therefore sometimes surprise them with an enquiry, “ Child, what is this for ? Give me a good account why you do it.” How comfortably shall I see them “ walking in the light,” if I may bring them wisely to answer this question ; and what “ children of the light” they will be !

XIX. I would sometimes oblige the children to retire, and ponder on that question ; “ What should I wish to have done, if I were now dying ?” After they shall have reported to me their own answer to the question, I will take occasion from it, to inculcate upon them the lessons of godliness.— I would also direct and oblige them, at a proper time, seriously to realize their own appearance before the awful judgment-seat of the Lord Jesus Christ, and to consider, what they have to plead that they may not be sent away into everlasting punishment : what they have to plead, that they may be admitted into the holy city. I would instruct them what plea to prepare : first, shew them how to get a part in the righteousness of him who is to be their Judge, by receiving it with a thankful faith, as the gift of infinite grace to the distressed and unworthy sinner : then shew them how to prove that their faith is genuine by their continual endeavour in all things to please him who is to be their Judge, and to serve his kingdom and interest in the world. And I would charge them to make this preparation.

XX. If I live to see the children arrive at a marriageable age, I would, before I consult with heaven or earth for their best accommodation in the

married state, aim at the espousal of their souls to their only Saviour. I would, as plainly and as fully as I can, propose to them the terms on which the glorious Redeemer will espouse them to himself, in righteousness and judgment, favor and mercies forever ; and solicit their consent to his proposal and overtures : then I would proceed to do what may be expected from a tender parent for them, in their temporal circumstances.

THE MINISTRY OF JOHN THE BAPTIST.

JEHOVAH is a God of order. All the affairs of his kingdom are conducted according to the counsel of eternal wisdom. If the world is to be destroyed by a deluge of waters, he will raise up Noah, a preacher of righteousness, to give warning of the approaching catastrophe. If his people are to be delivered from Egyptian bondage, he will raise up Moses and Aaron, and give them commissions and instructions for the important purpose. If his Son is to be sent into the world, to make reconciliation for iniquity, and to bring in everlasting righteousness, and a great and permanent change is to take place in the outward administration of his kingdom on earth, he will raise up John, and send him forth, in the spirit and power of Elijah, to prepare the way for these great and notable events.

As John, the harbinger of the Messiah, made a distinguished figure in the perspective of ancient prophecy : as his office, his ministry and baptism constituted an important part of the outward administration of the church of God ; and, as a right understanding of them is of very considerable importance, under the present economy of the covenant of grace, it may be useful to collect the scattered rays of Scripture upon them, and shew them, as clearly as we can, in their true light.

To his ancient people, by the mouth of his prophet Malachi, the Lord said, **BEHOLD, I WILL SEND MY MESSENGER, AND HE SHALL PREPARE THE WAY**

BEFORE ME. The messenger who was to be sent was John the Baptist; and the purpose, for which he was to be sent, was to prepare the way for the long expected Messiah. This is precisely the application, which is made in the New-Testament, of this remarkable prophecy. Let us then contemplate, under several distinct heads, the particular things, which were to be done by John, to prepare the way for the Messiah.

1. John was publicly to proclaim, that the Messiah was just ready to make his appearance.

Adam, in Paradise, had a promise of the Messiah. Abraham, in the strong light of faith, saw his day and was glad. David, and Isaiah, and Daniel, and almost all the prophets testified beforehand of his coming and kingdom. As the time appointed drew nearer, the predictions respecting him became proportionably more particular and clear, until the period of his coming. The place of his birth, the manner of his appearance, and the principal circumstances of his life, and of his death, were very exactly designated and described.

All this, however was not sufficient fully to answer the intention of infinite wisdom. But as it was a custom of ancient date, when a prince, or distinguished personage was about to make his entry into any province or city, for a herald, or public crier, to go before him, and make formal proclamation of his approach; so it seemed good to the all wise God, when he was about to bring his *only begotten* upon the public stage of the world, to send a special herald, or public crier, before him, to make formal proclamation of his approaching appearance and reign. Such a herald was John the Baptist; and such a proclamation did he make. Accordingly he was described, as the voice of one crying in the wilderness, or in the open country of Judea, Prepare ye the way of the Lord; make his paths straight.

Such a proclamation of the approach of the Messiah and his reign, was, obvi-

ously, very proper and important. It was proper and important, in order that a general attention might be awakened and directed to the circumstances of the grand and interesting event, and that those, who were waiting for the Consolation of Israel, and others, might be in readiness to give a suitable reception to the long predicted desire of all nations.

2. To prepare the way for the Messiah, John was to call the people of Israel to repentance.

In every age and nation, repentance has been a first duty of fallen mankind. It was inculcated by all the ancient prophets, as absolutely necessary for every one, who would escape from the wrath to come, and be admitted to the favor and the everlasting kingdom of God.

But for the people of Israel, at the coming of the Messiah, the necessity of immediate repentance was peculiarly obvious and urgent. They were *then* to pass a most eventful and decisive crisis. The Lord from heaven was to dwell among them, "and to be in the midst of them as a refiner's fire and as fuller's soap. He was to come near to them to judgment, and to be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against all, who would not fear the Lord of hosts." Those who would repent, and return unto the Lord, were to be specially confirmed in all the privileges and blessings of the everlasting covenant, made with their fathers; but those who would not repent, were to be cast off from being any longer, in any sense, the people of God, were to fall under the most terrible displays of divine vengeance, and to be suddenly destroyed, and that without remedy.

Such, so decisive and awful, was to be the crisis with the Jewish nation, when the Messiah should come; and such, so obvious and urgent, was the necessity of their immediate repentance. Immediate repentance was necessary, in order to give a proper reception to the holy Messenger of the covenant

and equally necessary in order to escape the tremendous destruction which was hastening to overtake the obstinately impenitent.

Accordingly, that he might prepare the way before the Messiah, John not only proclaimed his approach, but called upon all the people immediately to repent. "Repent," said he, "for the kingdom of heaven is at hand. Repent ye;...for the axe is now laid to the root of the trees; and every tree that bringeth not forth good fruit is hewn down and cast into the fire. Repent ye; for he that cometh after me is mightier than I,—whose fan is in his hand and he will thoroughly purge his floor, and gather the wheat into his garner; but he will burn up the chaff with unquenchable fire."

3. To prepare the way for the Messiah, John was to call the attention of the Jewish church and nation to the gracious covenant of God.

"When Abraham was ninety years old and nine, the Lord appeared to Abraham, and said unto him, I am the Almighty God; walk before me and be thou perfect....And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee." This covenant with Abraham and his seed was the grand charter of all the privileges and blessings, appertaining to the church throughout all generations. A capital part of this covenant was the promise, on condition of faith and obedience, of blessings, temporal and spiritual, to descend from parents to children, from generation to generation, down to the latest periods of time. In correspondence with this we are assured, that "the Lord is a faithful God, who keepeth covenant and mercy with them that love him and keep his commandments unto a thousand generations."

But it was with such only as would *love him and keep his commandments, that the Lord stood engaged to keep covenant and mercy.* If parents would *avail themselves of the gracious prom-*

ise or proposal of the covenant expecting their children, they must take hold of the covenant by faith, sincerely devote their children to God and faithfully bring them up for him in holy nurture and admonition. "These words," said the Lord by Moses, "these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children; and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. Accordingly the inspired Asaph, in a solemn and impressive exhortation, with a particular reference to the everlasting covenant, says; "For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them (i. e. the words and works of God) known to their children; that the generation to come might know them even the children which should be born, who should arise and declare them to their children; that *they*," the children, "might set their hope in God, and not forget the works of God, but keep his commandments."

Such, in brief, was the tenor of God's gracious covenant with Abraham and his seed; such were the duties required, and such the blessings which were to follow.

But of this covenant the descendants of Abraham became strangely forgetful. They valued themselves, indeed, highly, on their relation to their fathers, Abraham, Isaac, and Jacob, and on their outward standing in the covenant and church of God; and they even held the confidence, that, because they were descendants of Abraham, and, in a sense, children of the covenant, they and their seed would certainly be blessed.* Yet we have abundant evidence, that they were but very little attentive to the important

* The Jews had a tradition, that Abraham had a station near the gate of hell, and would not suffer any of his descendants to go down to that dismal abode.

conditions on which the blessings of the covenant were promised. They became ignorant of God's righteousness, that righteousness of faith, of which circumcision was the visible seal; and presumptuously went about to establish their own righteousness. Observant as they were of the external rite of circumcision, they became strangely unmindful of its spiritual import. Though they circumcised their children according to the letter of the covenant; yet they were not careful to walk in the faith of their father Abraham.

They did not give up their children to God in faith, nor train them up in that holy nurture and admonition which the covenant required. With respect, indeed, to this most interesting concern, there was evidently, among the Jews, for many generations before the coming of the Messiah, a most criminal and lamentable defection.

But to prepare the way for the Messiah, it was of the first necessity, that a reformation should take place in this important particular. It was of the highest importance that a serious attention should be awakened in the Jewish church and nation, to the true tenor of the covenant, in which they professedly stood.

Accordingly John was especially to call their attention to this all important concern. On this point ancient prophecy was particularly explicit.—“Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the Fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.” These were the last words uttered by the Spirit of prophecy before the arrival of the important era to which they referred; and in the New Testament, they are expressly applied to John the Baptist. A principal purpose, then, for which John was sent, was, “that he might turn the heart of the fathers unto the children, and the heart of the children unto their fathers,

and thus as it is expressed in the gospel, make ready a people prepared for the Lord.” But what can we understand by this, more or less, than that under his ministry, a remarkable reformation was to take place in respect to the covenant? Parents were to consider, and to fulfil their covenant obligations with respect to their children, and in consequence of this the hearts of the children, by the gracious influences of the Spirit, in covenant faithfulness vouchsafed, were to be so effectually turned, as seriously to hear, and dutifully to obey, the parental instructions which they should receive. It was thus, in a special sense that John was to prepare the way for the Messiah; and it was thus, according to the words of the angel to his father Zachariah, he was to make ready a people prepared for the Lord.

Such a reformation, with respect to the covenant, was evidently of primary necessity; for it was in pursuance of the covenant, that the Messiah was to come; and it was in pursuance of the covenant, that the blessings comprised in him, both for Jews and Gentiles, were to be conferred. He was to come to perform the mercy promised unto the fathers, and to remember the holy covenant. And it deserves especially to be considered, that, at his coming, a great and important change in respect to the church, and the outward appendages of the covenant, was to take place. The law of commandments contained in ordinances, which was added to the covenant at Sinai, and which is commonly called the Mosaic dispensation, was to be abolished. The middle wall of partition between Jew and Gentile was to be broken down. The blessing of Abraham was to be extended to the Gentiles, and a new dispensation adapted to all the nations of the earth, was to be introduced. Surely, to prepare the way for changes so great, for an era in the church so eventful, it was of the highest importance that attention should be called to the tenor and essential provision of the covenant. It was at

high importance, in order that the truth and faithfulness of God, in the performance of his covenanted mercy, might be attentively remarked and gratefully recognized; and in order, especially that, after the introduction of the Christian dispensation, the tenor and provision of the covenant might be well understood, and religiously observed among all the nations of the earth, and to the latest periods of time.

4. To prepare the way for the Messiah, John was to confirm the covenant with the true members of the Jewish church, by an outward rite, instituted for that special purpose.

The Jews had all a nominal standing in the church of God; but, as a body, they had become extremely corrupt. God had borne with them long; but the period of his patience was limited. As already observed, on the coming of the Messiah, the church was to be shaken, and the Jews, as a body, were to be rejected. In this dreadful catastrophe, however, a precious remnant was to be reserved. Though the dead branches were to be broken off and cast away, the living olive-tree was not to be plucked up by the roots; but was to remain under the special care of the divine husbandman, was to receive ingrafted branches from the olive by nature wild, and was to grow and spread, until all the nations of the earth should repose under its refreshing shade.

On the approach of an era so eventful, when the nominal people of God were, as a body, about to be rejected, it was obviously very proper and important, that some special mark should be set on those, who should be found faithful, and be reserved as his true people; and some outward significant rite be administered to them, as a token of their confirmation in the covenant made with their fathers.—Previously to the introduction of the Mosaic dispensation at Horeb, the whole congregation of the Lord were baptized, in token of their confirmation in his gracious covenant. In confirmation of the same gracious cove-

nant, previously to the introduction of the Christian dispensation, those, whose hearts were turned to walk in the steps of the faith of Abraham their father, and who were to be reserved as the people and church of the Lord, were also to be baptized. This was to be done under the ministry of John.

If any thing more than the considerations now before us be necessary to make it evident, that the baptism of John was a rite of confirmation, instituted for those, who had already a visible standing in the covenant and church of God, and for the purpose of preparing the way for the Messiah, and the introduction of a new dispensation: a passage, in the ixth of Daniel, may, in this connexion, be worthy of particular attention.

“Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy. Know, therefore, and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks, and three score and two weeks, the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself. And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease.”—Upon this remarkable passage of ancient prophecy a few concise observations only can be offered.

Under the ancient dispensation there were weeks of years as well as weeks of days. The weeks of the prophecy now before us were undoubtedly weeks of years. Seventy weeks, then, the total number specified, were equal to a period of 490 years. This period of seventy weeks, or 490 years, was the whole period which was to elapse, between the going forth of the com-

mandment, given by Artaxerxes king of Persia, to Ezra the scribe, to restore and build Jerusalem, and the making of reconciliation for iniquity, by the death of Messiah the Prince.*

This total period of seventy weeks, or 490 years, is divided, in the prophecy, into three parts; the first, of seven weeks, or forty-nine years, the second, of sixty two weeks, or 434 years, and the last of one week, or seven years. The first period was from the time when Ezra received his commission to the close of the administration of Nehemiah; a period of just forty nine years, in which the city was built again, and the wall, even in troublous times. The second period was from the close of Nehemiah's administration to the commencement of the ministry of John the Baptist; a period of just 434 years. The last period, the one week, or seven years, was from the commencement of the ministry of John to the crucifixion of Christ.†

It is especially to be observed, that of the last period it is said, "and he shall confirm the covenant with many for," or during, *one week*; and in the midst, (or, as it should have been rendered, the half part) "of the week, he shall cause the sacrifice and the oblation to cease." That is, in the close of the last week, he shall abolish the rites of the Mosaic economy, and shall introduce a new dispensation.

John continued in his ministry three years and a half; then the Messiah himself preached three years and a half more; making, in the whole, seven years, or one prophetic week. During this week, agreeably to the prophecy, the covenant was confirmed with many. Many of the children of Israel were turned unto the Lord their God, and by the baptism of John were confirmed in the holy covenant, made with their fathers. At the close of the week the Messiah was cut off, the sacrifice and oblation were made to cease, and the Christian dispensation was introduced. So plain it is that the bap-

tism of John was a rite not of initiation but of confirmation; that by the administration of this, the covenant was confirmed with many; and that this was done to prepare the way for the Messiah and his new dispensation.

(To be continued.)

ON MISAPPLICATION OF SCRIPTURE.

I AM pleased when I hear Scriptures adduced in prayer, sermons, or in religious conversation, according to the apparent meaning of the Holy Ghost. But when texts are used in a different sense from what they bear in their connexion, it excites feelings, which tend to the injury of devotion. We readily grant, that no writer should be quoted differently from his own sense and meaning. Authors are not pleased to see or hear their words turned from their plain and original design. Is this accuracy, in justice, due to fellow creatures? Then surely we ought to cite the Holy Scriptures with accuracy and due attention. *If any man speak, let him speak as the Oracles of God.*

As a specimen of the many texts, which are often misapplied, I will mention a few instances.

Many religious persons, when considering themselves near the close of life, have been heard to repeat these words, *Why is his chariot so long in coming? Why tarry the wheels of his chariot?* They are found in Judges 5th, 28th. No one can read the words understandingly, in that excellent song of Deborah and Barak, and not admire their beauty. But what is their subject? They represent Sisera's mother looking out at a window impatiently waiting for the return of her son, loaded with the rich spoils of God's covenant people. The words, in their connexion, express the presumption, the vanity, and the pride of her heart. God was not in her thoughts. Is it not improper thus to misapply the sacred text and use it in a sense very different from its original meaning?—Christians are not reduced to the necessity of such habitual misapplication for the want of suitable portions of

* Prideaux Connection, Part 1. Book 5.

† *Erid. Com. ibid.*

Scripture; for there is a great variety of other expressions, in God's word, peculiarly adapted to the feelings of gracious persons, in the solemn circumstances of dying.

Natural death is often personified by the King of Terrors; and many apparently good people are in the habit of expressing themselves as though it was a revealed truth, that death is the king of terrors both to the saint, and to the sinner. From representations frequently made, the attentive youth receives this impression, and he receives it justly, that even to the real Christian, nothing is so terrible as death. But, is this sentiment taught in the oracles of God? In Job xviii. 14, we read an affecting description, which the inspired Bildad gave of the wicked man; and among other things he said, *His confidence,..... It shall bring him to the king of terrors.* In the same paragraph, a reason for this assertion is expressed: *His own counsel shall cast him down.* It is asked, how is the upright and godly character implied in this threatening?—The words are appropriated expressly to the wicked, to him that knoweth not God. There is no doubt but that death may be the king of terrors to those on whom the *wrath of God abideth*, and who die in their sins. But it appears inaccurate and unjust to apply the words to the faithful in Christ Jesus, who die in the Lord, and for whom to die is gain. It is desirable that all those distinctions should be observed that the Holy Ghost hath made, between the righteous and the wicked.

There are religious persons who generally have these petitions in their form of prayer: "Lift thou up the light of thy reconciled countenance upon us," and "Be thou a reconciled God unto us." Are we supported by the Scriptures, in making such requests? Do these petitions agree with the feelings of a broken spirit and a contrite heart? We have no doubt but that it is the desire of the sinner's heart, when concerned for his soul, that God would be reconciled to him. The self-justi-

fying transgressor, in maintaining his controversy against the heavens, would have God come down to his terms.—But, must God be reconciled to the sinner? Is God to acknowledge that his ways are unequal? Is God to recede from his holy law that the sinner may be happy? The uniform language of Divine Revelation is to this point, *Be ye reconciled to God.* And when the heart is reconciled, then there is peace, contention with God ceases, Jesus Christ is precious to the soul, and the convert has joy unspeakable. The prayer in Psalm iv. 8, *Lord, lift thou up the light of thy countenance upon us,* expresses no idea of this kind, that God would be reconciled to us. It implies, however, an heart reconciled to God, and earnestly supplicating the Divine presence. In such a frame of spirit, the disciple of Christ prays, "Manifest thyself unto us."

Isa. lxiii. 3, is often introduced as referring to the sufferings of our blessed Saviour. *I have trodden the wine press alone, and of the people there was none with me; for I will tread them in mine anger, &c.* Whoever reads these words, attentively, with the context, will see reasons to believe that it is a prophecy yet to be fulfilled. The paragraph evidently looks forward to that great and glorious period, when Jesus Christ will render vengeance to his adversaries, when he will dash them in pieces like a potter's vessel, and stain his raiment with their blood. When the year of his Redeemed is come, there will be such manifestations of his power both in the destruction of his enemies, and in the protection of his little flock, that He alone will be exalted as his people's Deliverer. Rev. xix. 13—16, furnishes a key to this prophecy. Here the Holy Ghost explains what was said, in the prophetic words under consideration; and we contemplate Him, in prospect, whose name is called the Word of God, smiting the nations, and treading the wine press of the fierceness and wrath of Almighty God.

That familiar Scripture in Hosea iv. 17, Ephraim is joined to idols, let him

alone, has been often misapplied.—From the connexion in which the words are commonly used, people receive the idea that God is here addressing the Holy Spirit, and directing him to let hardened sinners alone, to strive no more with them. By attending to what goes before, and what follows the text, the best way of acquiring a true understanding of God's word, we see reasons for believing a different sentiment here taught. The Lord by his prophet is speaking to Judah, and warning him not to be meddling with the idolatries of Ephraim. In clear view of the abominations committed by Israel, the ten tribes, who are represented by Ephraim, God warned Judah in these words: *Yet let not Judah offend, and come not ye unto Gilgal, neither go ye up to Bethaven, for there Jeroboam and his successors sacrificed to the golden calves. As if the Lord had said, Ephraim is joined to idols: Judah, my word to you is this, Let him alone.* "Be not conversant with him, in his abominations. It is your duty to tarry at Jerusalem, to inquire in the temple and to be steadfast in my covenant." In this text, it is conceived, the Lord solemnly warns all his people against associating with the ungodly world, in their sins, parallel with that direction in 2. Cor. vi. 17, *Come out from among them and be ye separate, saith the Lord.*
Mass. M. M.

CHOICE SENTENCES.

To be happy may be the endeavor, and is sometimes the lot of animals :—To be good is the privilege of man alone

On giving reproof.—Whether it be to correct a vice or to rectify an error, one object should ever be steadily kept in view, to conciliate rather than to contend ; to inform but not to insult ; to evince that we assume not the character of a dictator, but the office of a christian friend, that we have the best interest of the offender and the honor of religion at heart ; and that to reprove is so far from being a gratification that it is

a trial to ourselves. It should be friendly, temperate and well bred.

Social visits.—Would we make the best improvement of visits, it appears requisite that our society (so far as it is in our power) should be well chosen, our visits well timed ; our hearts imbued with right sentiments ; our minds well informed ; our conversation usefully directed, and our tongues and tempers well disciplined.

At the day of judgment the elect will be unconscious of their graces, and the reprobate of their crimes.

The eminently humble Christian thinks that he wants help from every body ; but he that is spiritually proud thinks that every body wants his help.

The best Experiences.—Those are the best experiences which are qualified thus—1st, That have the least mixture of animal passions or affections, or, which are the most purely spiritual :—2d, That are the least deficient or partial ; i. e. which are attended with a proportional sense of the justice and mercy ; holiness and grace ; majesty and condescension of God ;—and 3d, That are raised to an high degree. The higher the better, if they are thus qualified.

Cavils.—Objections against a thing fairly proved are of no weight ; the proof rests upon our knowledge, the objections upon our ignorance.

Errors.—Error seldom walks abroad in her own dress ; she always borrows something from truth to make her more acceptable.

It seldom fares so well with mankind that the majority are on the side of truth and reason.

THE SABBATH.

Mr. Editor,

In this day when the public mind is waking up to the alarming abuses of the Sabbath, I wish to call the attention of your readers to a small volume, recently published containing, "Five Discourses on the Sabbath."

preached at Durham, N. Y. by Seth Williston, Pastor of the Presbyterian Church in that place." In the first three Discourses the author spreads before the eye the most interesting passages of scripture, which relate to the Sabbath, making suitable comments, and applications to the practices of our country, as he goes along. By passing over those ideas in later quotations, which had been the subject of previous remark, he constantly presents the reader with something new. In the fourth Discourse he offers you the arguments for the perpetuity and change of the Sabbath. The fifth is filled with Reflections. The whole concludes with an Appendix, containing "*Some brief Strictures on Dr Paley's Scripture Account of Sabbatical Institutions.*"

This useful little work would be a valuable acquisition to any family, particularly those which contain children. If it is not too large, (144 pages 18mo.) it may lay a reasonable claim to the notice of the Tract Societies. At least those benevolent individuals who are in the habit of purchasing small books for gratuitous distribution, may find this among the many which are worthy of their pious attention.

Panoplist.

PROCEEDINGS OF THE MIDDLESEX CONVENTION, &c.

Concluded from page 258.]

REPORT OF THE LEGISLATURE ON THE OBSERVANCE OF THE SABBATH.

Commonwealth of Massachusetts.

In the House of Representatives, May 26, 1814.

Ordered—That Messrs. Brown, of Boston; Seccomb, of Salem, and Bridge, of Southampton, with such as the Honorable Senate may join, be a Committee to consider what further provision is necessary to be made to enforce the due observance of the Sabbath, within this Commonwealth, with leave to report by bill or otherwise.

Sent up for concurrence.

TIMOTHY BIGELOW, *Speaker.*

In Senate, June 2, 1814.

Read and concurred, and the Hon. Messrs. White and Bemis, are joined.
JOHN PHILLIPS, *President.*

The Committee appointed by both Houses to consider what further provision is necessary to enforce a due observance of the Lord's day, and to whom were committed several petitions from the people on this subject, with leave to report by bill or otherwise have attended to the duty assigned them, and respectfully offer the following

REPORT—

We find a law passed March 8, 1792, and another passed March 11, 1797, the provisions of which extend not only to all the evils mentioned in the petitions, but to all such as are in any other way known to us to exist in regard to the outward observance of the Sabbath. The provisions of these two laws we think are sufficient to accomplish the end proposed, if they were faithfully and discreetly executed. The preamble to the first law is solemn, clear and impressive. It states the design and use of the Lord's Day in a manner well calculated to excite in the minds of the people, and of the officers named in the laws, a just sense of their responsibility and duty, and to stimulate them to corresponding efforts. The specifications and increased penalties, which follow, appear not to us to require any further additions from the Legislature, until it shall appear from a fair experiment in executing the laws, that the evils are not removed.

But while we thus report that no further legal provisions are required from this honorable body, we are still impressed with a deep sense of the extent and importance of the evil complained of both by the clergy and the people, and are earnestly desirous to give all the aid in our power to the execution of the laws, by our renewed sanction, and the full expression of our sentiments and feelings.

We believe, that an enlightened, uniform and pious observance of the

Lord's Day, in attending public and private instruction and worship ourselves, and in refraining from all actions and practices which may disturb the worship and instructions of others, is a duty solemnly binding upon the conscience of every individual. We believe that without the appointment and continuance of the Lord's Day, public instructions and worship would soon languish, and perhaps entirely cease: that private worship and the best virtues of social life would share the same fate: that the scriptures, containing the records, the principles, the duties and the hopes of our religion, would soon pass from the recollection of multitudes of our citizens who now regard them, and never become known to the great body of the rising generation: that the powerful and happy influence which they now exert upon public sentiment and morals would be seen no longer: that the safety of the state, the moral and religious improvement of the people, the personal security and happiness of all, are intimately, if not inseparably connected with the uniform and conscientious observance of the Lord's Day, and its various institutions and services; and that we are all bound to make every just and proper effort to secure the execution of the laws which have been already made upon this important and interesting subject. However wisely and skilfully laws may be framed, they must greatly depend upon the public sentiment and virtue, and especially in all measures of a moral and religious character, for their final and complete success. We trust the public sentiment and virtue in this Commonwealth are sufficiently elevated and powerful to secure the execution of just laws for the observance of the Sabbath, when once the public mind shall be properly and simultaneously directed to this object, and to the reasons which enforce it.

We therefore recommend the following measures to be adopted by the Legislature:

That this report be printed, and a copy sent to each Minister of every

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denomination in the Commonwealth.

That each Minister be requested to read in his pulpit, on the Sabbath, the existing laws, for the due observance of the Lord's Day, and to address the people on the subject; pointing out as fully and explicitly as the occasion and the circumstances of his people may require, according to his own judgment, the importance and value of the Sabbath, and the reasons which bind us to observe it, and to obey the laws of the Commonwealth:

That the people be especially and distinctly called upon to elect such moral and religious men to fill the office named for the particular execution of the laws in regard to the Sabbath as shall give the public a rational confidence, that all proper means will be adopted to meet the just expectations of the Legislature, and of all the lovers of righteousness, peace and order:

That the people be distinctly reminded of the necessity of supporting such public officers in the faithful discharge of their duty, by uniting and preserving the common sentiment in their favor, and not permitting it, by neglect or irritation, to turn against them to injure their reputation, business or happiness:

And that the officers themselves, who are or may be thus appointed, should be discreet, judicious and benevolent, while they are yet honest and firm in the execution of their trust, according to the oath of office prescribed in the statute. All which is respectfully submitted by order of the Committee.

D. A. WHITE, *Chairman.*

In Senate, June 14, 1814.

Read and accepted, sent down for concurrence.

JOHN PHILLIPS, *President.*

In the House of Representatives, June 14, 1814,

Read and concurred.

TIMOTHY BIGELOW, *Speaker.*

A true Copy. *Attest,*

S.F. McCLEARY, *Clerk*
of the Senate.

Directions to Tithingmen, and others, how to prevent unnecessary travelling on the Lord's day.

1. Have complaints, and warrants prepared, (except adding names, and places of abode,) previous to the Lord's Day.

2. Let a Magistrate, and an officer be near at hand, on the Lord's Day, so that should it be necessary, a complaint may be entered, and a warrant issued, and executed, without delay.

3. Let the Tithingman examine all persons, whom he shall have good cause to suspect of unnecessarily travelling on the Lord's Day; demand of them the reason of their travelling; and also their names, and places of abode. If the reason be not satisfactory, and there be danger of the traveller's escape, let a complaint be immediately entered, before a Justice of the Peace in the County wherein the offence may be committed, a warrant immediately issued, and executed, and the traveller kept in the custody of the officer, till he can have his trial. If there be no danger of the traveller's escape, it will be proper to delay entering the complaint, till after the Lord's Day.

4. Should a traveller refuse to give the Tithingman his name, he may be prosecuted under any name; and when he proves that he has been misnamed, let his true name, by consent of both parties, be inserted.

If the traveller will not consent to this amendment, the warrant must be quashed; but before he is discharged a new warrant, containing his true name may be issued, and executed. There need be no embarrassment in making out, or swearing to a complaint with a supposed name, as the name is, in a legal view, an unessential circumstance. The Justice may explain, or in administering the oath, qualify it with words like these, "though you are uncertain with respect to the true name of the offender."

In this case, the traveller is guilty of *two distinct offences, viz. of unnecessary travelling on the Lord's Day, and also of refusing to give true answers,*

to the demands of the Tithingman.—For the first mentioned offence, he may be fined, by the Justice of the Peace: for the last mentioned offence, viz. not giving true answers to the demands of the Tithingman, he may be bound over to Court; and be prosecuted by presentment of the Grand Jury, before the Circuit Court of Common Pleas.

5. If the offender have escaped out of the County, let the Tithingman give information to the Grand Jury of the Circuit Court of Common Pleas.

6. Any citizen may prosecute for unnecessary travelling on the Lord's Day, under the same advantages as a Tithingman, except in case where the complainant is entitled to a part of the fine, he cannot himself be a witness: but to obviate this difficulty, let some other person enter the complaint, and the citizen aforesaid be cited as a witness.

It may be added, that refusing to answer the enquiries of any person not a Tithingman, is not a legal offence.

Note. No Tithingman should receive a fine of offenders, even if offered.

ADDRESS TO THE PUBLIC.

General accounts are continually received, of the extension of exertions to prevent violations of the Sabbath in various parts of this Commonwealth and of New-Hampshire. In Connecticut exertion has already become universal; and wherever made, is successful. About ninety persons were present at a convention at Worcester, on the 19th of October; and it was resolved, among other things, to form themselves into a society for the suppression of vice in general, and particularly of *profanity, intemperance, and the profanation of the Lord's Day*. Minor societies are to be formed in each town, which are in future to send delegates to the general society.—This is only a sketch, communicated by an individual from memory. A more particular account of this and other conventions will probably soon

appear in the public papers. Such publications in newspapers and other periodical works are useful, not only to disseminate information, but to excite and cherish a general interest in the subject. It may be added, that many serious persons, and especially the whole presbyterian interest, in the middle and southern states, are feelingly alive to the importance of the Sabbath, and exerting themselves to restrain its profanation. Can so much labor in so good a cause be fruitless? Can the prayers of so many Christians be in vain?

Of the importance of the christian Sabbath nothing need here be said.—At no period for many years has its importance been so generally and deeply impressed on the minds of serious persons. It will be readily admitted, that on the preservation of the Sabbath depends the preservation of the public institutions of religion; and that religious institutions will be neglected, in proportion as the Sabbath is disregarded. Nor can it be doubted that impressions made by a religious observation of the Lord's day, are more effectual in restraining vice and enforcing moral duties, than civil laws. Let our Sabbaths and religious institutions be lost, and what becomes of the sanction of an oath?—what dependence can be placed on decisions in courts of justice?—what will be the value of our civil institutions? All the dreadful consequences here suggested may not *immediately* follow;—but the next generation will assuredly feel them. And has not the Sabbath, in many parts of our country, been well nigh lost? Has not the effect been visible, in a growing neglect of the sanctuary, and in the increase and boldness of infidelity and vice? Must we not apprehend, that for these things the judgments of God are on our land?

These considerations have roused the friends of religion to exertion — They have in this Commonwealth acted under the express approbation and encouragement of the Legislature, and

have enjoyed the smiles of divine providence. Every united and persevering effort has been crowned with such success, as demonstrates difficulties to be much less formidable, than had been supposed, and affords the most ample encouragement to general exertion and perseverance. Let past success stimulate to continued exertion and perseverance, and not be abused to encourage remissness. It must not be concealed, that the evil, however checked, is not eradicated; and what still remains will, if tolerated, be a constant root of bitterness. All unnecessary travel and business on the Lord's day, must be restrained, or past exertions will be lost. Those, who at first yielded to the voice of remonstrance, will not be contented under restraints, to which bolder transgressors are not subjected. If any continue to violate the law with impunity, the idea of its insufficiency, which had so long prevailed and palsied exertion, will be re-established, and the evil will become still more inveterate. Reformation must be completed, or abandoned. The question of *Sabbath* or *no Sabbath* may within a few months be settled, for this and coming generations. Let every serious mind reflect on the influences, and responsibility, which he may have in the decision.

What then is to be done? This publication is designed to point out a plain and safe path, in which the friends of the Sabbath may proceed with confidence, to the attainment of their object. Let those in every town, who are disposed to encourage the execution of the laws, assemble, either in town meetings or voluntary conventions, as circumstances may dictate, and choose large and respectable committees to go forward and direct in the business. Such committees will feel a responsibility, a confidence of support, and an energy, which they would not feel in their individual capacity. These feelings will be increased by frequent meetings for consultation. The more serious persons look at this object, converse upon it, and consider its influence on

the happiness of society, and on the church of the Redeemer, the more will they be impressed with its importance, and the more heartily and prayerfully will they pursue it. As iron sharpeneth iron, so a man sharpeneth the countenance of his friend. For the same reasons, frequent meetings of larger bodies, formed by delegations from several towns, epistolary correspondencies, and publications on the subject, are recommended as highly useful and important.

It appears, from the directions to Tithingmen, and others, engaged in suppressing violations of the Sabbath, now published, that members of committees, and in fact all individuals, who engage in this business, can act with nearly the same advantages as Tithingmen. This is an important consideration, as in some places a sufficient number of Tithingmen have not been chosen and qualified, and the defect cannot be legally remedied before March. Committees must, therefore, in the mean time, act in their stead....and if in any towns there should be a majority of legal voters unwilling to interest themselves in favor of the law, and a sufficient number of suitable Tithingmen cannot be chosen, it must be remembered, that the laws of the commonwealth are not to be controlled by the enemies of order and religion in any district where they happen to be a majority. Every individual, who is conscientiously acting in support of the laws of his God and his country, is under the protection and will have the support of his country and his GOD. May none, whatever opposition they may encounter, be backward or weary in well doing; for in due season they shall reap, if they faint not.

An attentive view of the subject, assisted by considerable experience, dictated the energetic measures which appear in the report and resolutions unanimously adopted by the Convention at Concord. They were satisfied that without exertions as vigorous as the law contemplates, no adequate

and permanent effect could be expected. Although the measures there recommended will at first require voluntary sacrifices of time on the Lord's Day, painful exertions in prosecuting offenders, and in some instances extraordinary expense in detecting them, does not the evil to be remedied require such sacrifices, and the object to be attained deserve them? especially when it is considered that they will be necessary only for a short season? By such measures, the most resolute offenders may not only be punished, but, when there is danger of their escape, be immediately secured. The penalties are such as will not be incurred, when it is once well understood that there is no hope of escaping them, and when it is considered that the penalty of 16 dollars 66 cents for refusing to answer a Tithingman, or for answering him falsely, is distinct from that for travelling on the Sabbath, and may be recovered in addition to it, and that both these penalties may be recovered in every town, and as often as the offences are repeated. Such is the efficiency of the law! Is it not adequate to the purpose for which it was made? Is not such energy, as shall at once remove temptations to violate it, by destroying the hope of escaping punishment, and so prevent the necessity of future prosecutions, the greatest benevolence?

Obstinate transgressors may in some instances be reformed and saved, by such a course. Those who, from habitually doing business on high roads and canals on the Sabbath, have entirely neglected religious institutions, may, when restrained, be induced, for want of other employment, or from mere curiosity, to attend the instructions of the sanctuary. And who can tell but they may in some instances, like Zaccheus, receive salutary and lasting impressions? It is also well known that many persons travel on the Sabbath against the conviction of their own minds, being unable to resist the temptation to a gainful practice, which others indulge, and to yield an advan-

tage to their less scrupulous rivals.—Such would rejoice to see the law impartially executed, and would regularly attend public worship and instruction. Besides these effects on transgressors, the influence of example, especially on the rising generation, would be incalculable. The solemn stillness of a well observed Sabbath, would powerfully promote its right improvement. These effects cannot be expected without a faithful execution of the laws.

But what are laws without public opinion in their favor, and energy to execute them? By our laws, duelling is murder; but because in that class of society where the crime is practised, there is not virtue sufficient to prosecute offenders, the punishment has never been inflicted; though our land has long been stained with blood. The same neglect has, till lately, prevented any good effect from the laws for the due observance of the Lord's Day. Should society grow equally careless of their pecuniary interests, the case would be the same with respect to forgery, theft and perjury. No law will be executed in a free country, unless public opinion and public energy be in its favor. Nor can the partial and timid execution of a penal law answer the purpose. Who would dream of restraining injustice, by punishing a few unresisting offenders, whilst villains of more resolute character, who should set the law at defiance, were suffered to escape? The comparison will apply in all its force to the subject now before us. So absolute is the necessity of decision and energy. But many who wish well to the cause of reformation, are timid.—Dread of legal contentions, which is highly commendable in civil affairs, prevents them from entering complaints. To such, however, it may be observed, that the case is different in criminal prosecutions. Persons who, from a single regard to public peace and order, complain of offenders, incur no risk and no expense. Even should the prosecution fail, costs are

paid by the state. But if complaints are made with prudence, and only in cases where travelling or labor on the Sabbath are clearly unjustifiable, or where offences are attended by aggravated circumstances, there is no danger of the failure of prosecutions. No instances of a failure in any case has come to our knowledge.

Let, then, Tithingmen and committees use decision and energy, together with prudence and benevolence; let a number of persons in every town agree to be answerable for any extraordinary expense which may be incurred in prudent exertions to secure such offenders as might otherwise escape; and let the other measures recommended and pointed out in this pamphlet be generally pursued; and the effect will be certain. It is the cause of God; and when has He, after exciting his servants to pray, consult together, and labor to promote reformation, suffered the work to languish and die in their hands? Without stopping to consider scripture examples, let us look at moral, missionary and Bible societies! How glorious, how surpassing all human calculation, has been their success! Is it then credible, that at such a time as the present, when all nations are shaken, when the providence of God is so manifest and so wonderful, when the signs of the times, though in a political view so dark, are, in a moral view, so animating—is it credible that this work of reformation will fail?

Reader, what wilt thou do? Wilt thou not be a worker together with God and his servants in such a cause? Will any stand neuter, or leave the labor to others? Let them consider the words of Christ, "he that is not with me, is against me; and he that gathereth not with me, scattereth abroad."

If, in the mysterious providence of God, the tide of iniquity is destined still to prevail and increase; and this nation must, for its iniquities, be desolated by the judgments of heaven.... the friends of order and religion may

rest assured, that the tears of those who sigh and cry for the abominations of the land, will not be forgotten, nor their exertions unrewarded. Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength.

BAPTIST CONVENTION FOR MISSIONARY PURPOSES.

Soon after it was known in America, that Messrs. Judson and Rice had changed their opinions on the subject of baptism, and had joined the Baptist church in Calcutta, measures were taken by persons of the same denomination in this country to support them as missionaries in the employment of the Baptist churches in the U. States. Several societies were formed for this purpose before the return of Mr. Rice to America in September 1813. Soon after his return, he entered upon a journey to the southern states, with a view to assist in the formation of Foreign Mission Societies. The result is, that such societies have been formed in nearly all the states of the union. The great outlines of the plan are two—that the members of these societies engage to make an annual payment, and are represented in a triennial convention, which is styled, *The General Missionary Convention of the Baptist Denomination in the United States of America, for Foreign Missions.*

A Convention of this kind met at Philadelphia, on the 18th of May last, consisting of thirty-three delegates from Societies in eleven states. The delegates proceeded to deliberate on a plan of combined operations, and adopted a constitution, which is in substance as follows:

Art. 1. Gives the names of the association as above expressed.

2. There shall be a triennial convention composed of not more than two delegates from each missionary society, or other religious body, of the Baptist denomination, which shall contribute one hundred dollars, or more, to the general missionary fund.

3. This convention shall triennially

appoint twenty-one persons, who shall be members of said societies, to be called *The Baptist Board of Foreign Missions for the United States.*

4. The Board shall employ missionaries, and conduct all the executive business.

5. Such persons only as are in full communion with some regular church of the Baptist denomination, and who furnish satisfactory evidence of genuine piety, good talents, and fervent zeal for the Redeemer's cause, are to be employed as missionaries.

6. The officers of the Board shall be a President, two Vice-Presidents, a Treasurer, a Corresponding and a Recording Secretary.

The remaining articles relate to the duties of the officers, the mode of transacting business, and of altering the constitution.

The next meeting of the Convention is to be held at Philadelphia, on the first Wednesday in May, 1817, on which day a sermon is to be preached before the Convention, and a collection to be made.

A Board of Commissioners was appointed, the officers of which are as follows:

Rev. Thomas Baldwin, D. D. of Boston, President.

Rev. Henry Holcombe, D. D. of Pennsylvania,*

Rev. William Rogers, D. D. of Philadelphia, V. Presidents.

Mr. John Caldwell, of New-York, Treasurer.

Rev. William Staughton, D. D. of Philadelphia, Corresponding Secretary.

Rev. William White, of Pennsylvania,* Recording Secretary.

The Board took Messrs. Judson and Rice under their particular care and direction, and provided for their support as missionaries. They expressed thanks to Mr. Rice for his zealous, disinterested and faithful services; and directed, that he should be employed, for a reasonable time, to continue his itinerant services in the Uni-

* The towns in which these gentlemen reside are not known to the Editor.

ted States, with a view to excite the public mind more generally to engage in missionary exertions. Mr. Rice committed to the Board about \$1000, which he had received from Foreign Mission Societies and individuals, for the purposes of the institution, during his tour. He made a communication to the Board, in which grateful notice is taken of the hospitality, kindness and generosity which he had experienced in a great variety of instances.

The Board enumerate seventeen auxiliary societies as having been already formed, the aggregate of whose annual payments, and of the payments from societies about being formed, is estimated at \$5,850. Several societies have since been formed, particularly in Vermont and New-Hampshire. The balance in the Treasury of the institution, May 25, 1814, was 1,556 dollars and 67 cents.

The pamphlet from which this notice is taken, was published by order of the Convention, and contains an address on the subject of missions, and the substance of a sermon preached on the occasion by the Rev Dr. Furman.

Panoplist.

REVIVAL OF RELIGION IN PRINCETON,
NEW-JERSEY.

Extract of a letter from a gentleman in Princeton, dated February 1, 1815.

"The Lord has literally been found of them that asked not after Him.—The revival first appeared in the College on the 12th ult. the day of our National Fast. Of the immediate instruments in beginning this attention, I can give no account: nor have I heard any person pretend to do it.* The good hand of our God, it is verily believed, was upon it, and thus began the work. The very first subjects of this revival were some of the Students, first as to scholarship in the College. Their convictions were deep

* It has been credibly reported that the revival commenced on the full confession and humble acknowledgement, and restoration, of a student, who was a ringleader in vice, and who had been expelled the College for his flagitious wickedness.

Ed. Ch. Mag.

and pungent. One or two of them had been as thoughtless and rude as any in the Seminary. These cases attracted universal attention throughout the College, and the pious Students began to visit from room to room, exhorting their companions, and praying with those under distress of mind. The Students of the Theological Seminary also began to visit the College, particularly to lead the inquirer, and warn the careless; and some of them were thus employed almost the whole time. The officers of the College blessed God, and took courage.

"The pious students of the College had been in the habit of assembling at each others' rooms every evening for prayer. The other students now began to ask liberty to meet with them, and their rooms were soon crowded. It is believed that their number, on such occasions, is now often from 60 to 70. Other meetings for prayer have also been established. The President meets the students one evening in each week to instruct and exhort them relative to the concerns of their souls. On such seasons, almost the whole College attend.

"The work seems still progressing. New cases of awakening frequently occur. I need not tell you that those who have obtained a hope of salvation, love one another as brethren.—You need only see them, to be reminded of David and Jonathan. Conversation about religion is, I believe, the common talk in the College. The number of those who are believed to be deeply interested for their souls, is somewhere about *forty*; and about *twenty* of those are rejoicing in hope. Some of almost every state which sends students here, are the subjects of the revival. It is remarkable, that the most influential young men in the College have been awakened. This, humanly speaking, has been a most favorable circumstance. The exercises of the enquiring have been very rational, and in a number of instances, very deep and affecting. Nothing en-

thusiastic, or even bordering upon it, has been seen. Their views of sin appear to be correct: and the deep distress, in almost every instance, has originated from a desire to feel more deeply affected with a sense of sin, and more anxiety about their souls. A jealous fear lest their serious impressions should wear off, seems universal among them. What I consider as remarkable as almost any thing belonging to this work, is the *sudden* change which some of them profess to have met with, and which, in the judgment of charity, is believed real. In a number of instances, within three or four days, or at most, a week, from the first serious impressions, they have been rejoicing in hope of pardon and eternal life; and they have been able to give a satisfactory reason for their hope. The revival has not extended into the town." *N. York Com. Adver.*

REVIVAL OF RELIGION IN EDINBURGH, SARATOGA COUNTY.

In this town the church was small, and no prospect of an increase; tho' the few religious persons in the place were very earnest in their prayers that a time of refreshing might come. Under the preaching of one sermon, by a young minister, many were deeply impressed with their ill desert and total depravity....so that they earnestly inquired "what must we do to be saved?" They having no stated preaching, the neighboring ministers contributed their labors to the forwarding of the work. The subjects of the awakening, (about 60 in number) have been rationally convinced of their entire dependance on sovereign divine goodness for the pardon of sin, and sanctification of their natures. *Jan. 1815.*

A Society has been formed in Trenton, (Oneida county) the past winter; by the constitution of which, the members bind themselves to have all their children baptised....to restrain all under their care from every immoral practice and vain amusement....to watch over each other....to read the scriptures, and pray in their families daily....to have all under their care attend public worship; and, when practicable, to have all under their care together once a month to ca-

techise them, to pray with and for them, and inquire into the state of their minds.

A full and respectable meeting of committees from several Moral Societies in the county of Oneida, was held in Clinton, the 2d Wednesday in March, for the purpose of devising some uniform and effective mode of operation for the suppression of vice and immorality, when it was resolved, that, for the information of those who may be ignorant of the statute laws of this state, such extracts be published as may be deemed useful.

OFFICERS OF THE WESTMORELAND MORAL SOCIETY....1815.

HON. JAMES DEAN, President.

TRWEMAN ENOS, Esq. Rec. Sec'y.

Mr. JOEL BRADLEY, Corres. Sec'y.

Messrs. *Elisha Cook,*

Charles Doolittle,

Daniel Seely,

Salmon Laird,

Jared Chittenden,

Samuel Stillman,

John Morse,

Committee.

THE DEATH OF THE SAINT AND SINNER CONTRASTED.

Welcome, sweet hour! the dying Christian cries,

While pleasure sparkles in his swimming eyes;

Period at once of sorrow and of sin,

Corporeal anguish and the war within:

O what blest objects open to my sight!

My God! my Saviour! and the realms of light!

O what perfection! what divine employ!

What an eternity of love and joy!

Not so the Sinner...Death uplifts his dart,
And aims the point impoisoned at his heart:

How his lips quiver...How his eyeballs glare!

How his soul labors with intense despair!

"Ah, wretched creature! whither shall I fly!"

Clinging to life, and yet compelled to die!

To die! oh, what is that! I must appear

Before that God whom I refused to hear,

To love, to honor....whose avenging ire

Will plunge me deep into the lake of fire!

Forever! oh, forever there to dwell!

Ah, there's the horror, there's the hell of hell!

And that's my doom!".....Convulsions seize his breath....

His accents falter, and he sinks in death.

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BIOGRAPHY.

OF THE VENERABLE FATHERS OF NEW-ENGLAND.
(Continued from page 270.)

REV. MR. HOOKER.

IN the early period of our history, Mr. Hooker was universally considered the great pillar of the Connecticut colony. As he ranked among the first scholars of the age, he possessed more learning than any man in the colony; more, perhaps, than any in New-England. The soundness of his judgment, and his attachment to the cause of truth were not less than his learning; and all these were directed, with an upright zeal and unwearied exertions, to the noble design of rearing a Christian commonwealth. No legislator or divine ever labored for a worthier object, and the efforts of no one were ever crowned with a more animating success.

Mr. Thomas Hooker was born at Marfield in Leicestershire, in the year 1586. His parents were persons of taste and property, and having designed this son for a liberal education, they were much encouraged to pursue the object of their wishes, by the early indications of uncommon genius which appeared in his childhood. He was educated at the University of Cambridge, which, by the serious part of the nation, was at that time much preferred to the University of Oxford. After completing the period of his pupilage, he was elected a Fellow of Emmanuel College.* In his fellowship, he was much esteemed for his rapid advancement in science, and for the erudition displayed in his public performances.

*He was probably educated at that College, though I do not find that fact particularly mentioned.

This period of his life was, however, attended with events infinitely more important. During his ardent pursuit of the acquisition of science, it pleased the Holy Spirit of God to impress his mind with the deepest concern for his immortal interests. His convictions of sin were long and very powerful; his apprehensions of divine wrath filled his soul with a distress not to be expressed. In the anguish of his heart, he often cried out, *While I suffer thy terrors, O Lord, I am distracted.* During this interesting scene, he received great help from a pious man who provided for him his board, to whom he communicated all his distresses.—But it pleased the divine Spirit, at length, to appear for his relief, to remove his painful burden, and give him a humble hope in a Saviour's mercy. Possessed of a strong spirit, with an ardent thirst for worldly eminence and literary fame, great was the struggle before his heart would submit, unconditionally, to God. In view of this scene, he afterwards observed, "That in the time of his agonies, he could reason himself to the rule, and conclude that there was no way but submission to God, and lying at the foot of his mercy in Christ Jesus, and waiting humbly there, till He should please to persuade the soul of his favor. Nevertheless, when he came to apply this rule to himself, in his own condition, his reasoning would fail him, he was able to do nothing." Having obtained some relief from his burden, he was very attentive to the duties of religion and to a careful examination of himself, by which means he made a happy progress in the divine life, and found his hope continually strengthened in

the Lord. The thorough acquaintance he now obtained of himself, with a careful observation of the dealings of God's Spirit, laid the foundation for that extraordinary skill in teaching distressed souls, which he afterwards possessed, beyond almost any other man.

Mr. Hooker now resolved to devote himself to the work of the gospel ministry, and directed his studies to a preparation for the sacred employment. He continued a number of years at the University, he preached considerably, and, by the extensive learning and thorough knowledge of divinity contained in his sermons, acquired much reputation. At what time he left the seat of learning, I have not been able exactly to discover. It appears likely that he was then near thirty-five years of age, having been a preacher for four or five years.

Leaving Cambridge, he resided some time in the vicinity of London, where his public ministrations soon excited much attention, and procured for him an uncommon degree of popularity. His public discourses possessed a great share of acuteness of thought, of extensive reading, with the deepest sense of the worth of the Mediator's kingdom and immortal souls, and were delivered with an animation which made an impression upon every hearer. In private, he was much resorted to, to resolve cases of conscience, to relieve the distress of desponding Christians, to counsel and instruct inquiring sinners. While employed in this unsettled state, his labors were signally attended with the divine blessing, to the joy of many immortal souls.

About the year 1624, Mr. Hooker accepted of a call from the congregation at Chelmsford, the shire town of Essex, and was settled in that place with very favorable prospects. The town being large, and the vicinity populous, the fame of his ministry soon produced a very great congregation.

While he was indefatigable in his labor, wholly devoted to the service of his Lord and the best interests of his

fellow men, he was not forgotten of the Spirit of God. His ministry was attended with a distinguished blessing, to a sensible reformation of the manners of the town, to the suppression of many immoral and dangerous practices, to the saving instruction of many heirs of salvation. But it pleased a holy God that this faithful servant of his truth should live in the time of the Laudean persecution, while he was just such a character as the sticklers for conformity could not endure.

In common with many persons of great learning and piety, who were among the first ornaments of the church, Mr. Hooker believed many of the rites of the religious establishment to be wholly unscriptural, an improper burden upon the divine institutions of the gospel, calculated to despoil religion of its divine purity, and corrupt the minds of his people *from the simplicity that is in Christ*. Though he was no schismatic, though he made no attempt to create divisions or excite party distinctions, only neglecting to comply with the artificial ordinances of prelatic authority; by the jealous eye of persecution, he could not be overlooked. His extensive learning, his persevering industry, his humble, self-denying life, his ardent zeal for Christ, gave him an influence which ill comported with that systematic purpose of ecclesiastical tyranny, which determined to enforce all the claims and appointments of the hierarchy.—He was, therefore, under the necessity of relinquishing his favorite employment, of ministering publicly for Christ; and retiring at a little distance from Chelmsford, he set up a school, to which great numbers of youths soon resorted, to enjoy the benefit of his instructions. One of his pupils was Mr. John Elliot, afterwards the famous minister of Roxbury, in New-England. In reference to this period of his life, Mr. Elliot afterwards observed, "To this place I was called, through the infinite riches of God's mercy in Christ Jesus to my poor soul. For here the Lord said unto my dead soul, live; and

through the grace of Christ, I do live, and shall live forever. When I came to this blessed family, I then saw, and never before, the power of godliness in its lively vigor and efficacy."—While Mr. Hooker was engaged in the employment of an instructor, a petition was presented to the bishop of London (bishop Laud), by a number of conforming ministers of the neighboring towns, no less than forty-seven, praying that Mr. Hooker might be permitted to continue in the ministry at Chelmsford. They state in their petition, "That they esteem and know the said Mr. Thomas Hooker to be, for doctrine, orthodox; for life and conversation, honest; for disposition, peaceable; and in no wise turbulent or factious." But he was a puritan, and his ministry could not be suffered. The popularity and influence of his school were such as to furnish an additional motive to attempt to extinguish this brilliant light. Before he had been two years in his retreat, he was summoned before an ecclesiastical court at Chelmsford, about the year 1630, and, for non-conformity in his ministry, he was silenced, and laid under bonds in the penal sum of fifty pounds, to appear as a public offender before the court of High Commission. By the advice and earnest solicitation of his friends, who cheerfully advanced the sum, he forfeited the bonds. But he could no longer appear in public with safety. A secure retreat having been provided for his family, by the generous liberality of the Earl of Warwick, he sought a private passage, and immediately went over to Holland.—As it was known that he was sought for by the pursuivants, a friend observed to him, "Sir, what if the wind should not be fair, when you come to the vessel?" He replied, Brother, let us leave that with Him who keeps the wind in the hollow of his hand." Several circumstances, singularly favorable attended his voyage.

Mr. Hooker resided in Holland about three years. The two former, he lived at Delft, as a colleague with

an aged Scotch minister, whose congregation consisted, principally, of English merchants. He was there very useful, and greatly esteemed. At the expiration of two years, he was called to Rotterdam, where he was united in the ministry with his great and affectionate friend, Dr. Ames, who had just returned from his professorship at the Franequer University. In this connection, he assisted Dr. Ames in composing some of his best literary works. Dr. Ames observed of him, "Though he had been acquainted with many scholars of divers nations, yet he never met with Mr. Hooker's equal, either for preaching or disputing."

On a full acquaintance with the state of the churches in Holland, Mr. Hooker became satisfied that the purity of doctrine and discipline in the visible church of Christ, which he and his fellow laborers had long hoped to see, was not reasonably to be expected in that country. Of this persuasion, Mr. Hooker informed Mr. Cotton in their correspondence, upon which, finding no prospect of a relaxation of ecclesiastical rigor in their own country, they resolved to unite with a number of their friends in Essex, who were preparing for an emigration to America. Mr. Hooker returned to England, *but secretly, for fear of his enemies*, from whence he soon took his last farewell of his native land. He and Mr. Cotton were both concealed previous to their departure, to avoid the vigilance of pursuers. They were obliged to enter on board their ship in disguise, and were not known to the crew till they had been some days at sea. They then assumed their proper character, and performed the public services of religion, daily and on the Sabbath, during the voyage.

On the fourth of September, 1633, Mr. Hooker, Mr. Cotton, Mr. Stone, Mr. Haynes, with a great number of other passengers, arrived safely at Boston, to the great joy of the colony. A number of Mr. Hooker's friends came over the year before, and settled

at Newtown, under the expectation of his coming, and to prepare for his accommodation. Great was the joy of the meeting occasioned by his arrival. Having wandered without a home, in *journeyings often, in perils of waters, in perils by his own countrymen, in perils in the sea, in perils among false brethren*, reviled, waylaid and pursued as a public criminal, now to meet his friends in a land of peace, with all the privileges of the pure ordinances of Christ, afforded a precious foretaste of the rest which remaineth for his people. While his people received him with open arms, Mr. Hooker assured them, "Now I live, if you stand fast in the Lord." In October, a church was organized at Newtown with great solemnity, and Mr. Hooker was set apart as their pastor, and Mr. Stone as his assistant.

Mr. Hooker's migration to America soon induced many of his acquaintance to follow him to the wilderness. The settlement at Newtown became so much increased that it was thought expedient to remove to Connecticut river. The people made application to the general court for liberty to remove, in the latter part of the year 1634. Mr. Hooker was their agent. Their request was denied, under a persuasion that their removal would weaken the colony, and that the loss of such an eminent light of the churches as their pastor, would be a severe judgment of heaven. The year following, however, the colony continuing to receive fresh accessions of planters from England, the petition of the Newtown people was granted, and, late in the season, the removal commenced. In June 1636, Mr. Hooker, with his family and about one hundred others, took their journey through the wilderness, and after a fatiguing march of about twelve days, they arrived at Hartford. The most of the congregation, some by water and some by land, arrived before the close of the year. The church was not re-organized.

The labors of Mr Hooker, in the necessary provision for his own family

—in the care of his church and people—in laying the foundations of the permanent religious institutions of the colony—in providing for the peace and security of this feeble people in an unlimited wilderness of savages—in securing the lasting prosperity of a rising state, were greater than can now be conceived. Though he stood not alone, yet upon him, more than any other person, devolved this mighty care. By his vigilance and labor, the churches in this colony continued in great unity and quietness, while those in the Massachusetts were agitated, for a season, with alarming convulsions. He was called to attend the Synod which sat at Cambridge in August 1637, which had such a happy effect in suppressing the Antinomian errors, and restoring peace to the churches. Mr. Hooker was the moderator of the Synod, with Mr. Bulkley, of Concord, for his assistant. His perfect acquaintance with all the subjects of discussion, his irresistible powers of reasoning, his meek and honest zeal for truth, gave him a commanding influence in the decisions, which became the foundation of the doctrinal constitution of our churches.

[*Biography of Mr. H. to be continued.*]

MINISTRY OF JOHN THE BAPTIST. (Concluded from page 281.)

To prepare the way for the Messiah, John was regularly to introduce him, by baptism, into his sacerdotal or priestly office.

Christ was the great antitype of the Aaronic priesthood. The sacrifices, offered by the priests, according to the Levitical law, and especially the atonement, or propitiation, made once every year, by the high priest, had typical reference to him, the priest and the sacrifice, who was to offer himself, once in the end of the world, without spot to God. Though ordained a priest for ever, after the order of Melchizedek, yet as he was to be "a minister of the circumcision, for the truth of God to confirm the promises made unto the fathers;" as he was born, and was to

perform his ministry, under the Levitical law ; it was clearly necessary, that he should conform to the regulations and submit to the ordinances of that dispensation.

But under the Levitical law, the priests, when introduced into their office, were to be washed, or baptised, with water. " And Moses said unto the congregation, this is the thing, which the Lord commanded to be done. And Moses brought Aaron and his sons, and washed, or baptised them with water." As Aaron and his sons, at the time of their inauguration, were washed, or baptised with water ; so it behoved Christ, their great antitype, and the high priest of our salvation, to submit to the same inaugural rite. This was one principal purpose for which John was sent.

John had a special commission to prepare the way for the Messiah, or to do all which was necessary to be done, in order to his regular introduction into his high and august office. Accordingly, when Christ said to John, " suffer it to be so now, for thus it becometh us to fulfil all righteousness ;" as soon as John was made to understand that, though the Messiah could not be a proper subject for the baptism of repentance, it was, nevertheless, necessary, that he should be inducted into the high priesthood by the washing of water, as well as by an holy anointing, he immediately complied, and performed the sacred service. Afterwards John testified of Christ, and said, " this is he of whom I said, after me cometh a man, who is preferred before me, for he was before me. And I knew him not ; but that he should be made manifest to Israel," or might be regularly introduced into his public office, " therefore am I come baptising with water." One principal purpose, then, for which John was sent, and for which he was commissioned to baptise, was, that he might solemnly consecrate the Messiah to his priestly office, and thus prepare the way for his regular entrance upon his public ministry.

As it was not until they were about

thirty years old, that the priests, under the Levitical law, were to enter upon their ministry : so it was not until he was about thirty years old, that the Messiah was consecrated by John to the sacred office. And as Aaron, at the time of his inauguration, after he was baptised with water, was publicly anointed with the holy anointing oil : so Christ, the great apostle and high priest of our profession, immediately upon his baptism, received, in the most public manner, an unction of the Holy One, of which the anointing with oil was an appointed emblem and prefiguration. Thus regularly and solemnly was he introduced into his august and sacred office, as high priest forever over the whole house of God.

6. The last thing to be done by John, to prepare the way for the Messiah, was distinctly to point him out to the people, and bear witness to him, that he was indeed the true Messiah.

The proof of the Messiahship of Jesus is various indeed, and abundant.—The numerous prophecies in him fulfilled, the circumstances which attended his birth, and his entrance upon his public ministry, the miraculous works which he wrought, the doctrine which he preached, the purity of his life, and the manner and circumstances of his death and resurrection, all unite to proclaim him both Lord and Christ. Nevertheless, it seemed good to Infinite Wisdom to appoint one, whose duty it should be, formally to announce the Messiah, at the time of his manifestation to Israel, and bear witness to him. This service, therefore, as well as the other parts of his duty as the harbinger of the Lord, it behoved John to perform. Accordingly, soon after his public inauguration, " John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sins of the world. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not, but he that sent me to baptise with water, the same said unto me, upon whom thou shalt see the Spirit

descending, and remaining on him, the same is he which baptiseth with the Holy Ghost. *And I saw and bear record that this is the son of God.*"

Such were the important purposes of John's mission; and thus did he prepare the way for the Messiah.

A few obvious deductions will now be suggested.

1. The Christian Church is but the continuation of the Jewish, under another dispensation.

At the coming of the Messiah, the ancient church of God, was, indeed, terribly shaken, and by far the greater part of its nominal members were utterly cast off. The church, however, was not abolished. The Lord still remembered his covenant, and, of the descendants of Abraham his friend, still reserved to himself a people and a church. And what is particularly to be noted in this connexion is, that a very principal purpose of John's mission and ministry was to promote a reformation in the Jewish church, and to prepare the sound part of it to abide without dissolution, the tremendous shock, which was about to take place. He was sent to turn many of the children of Israel unto the Lord their God. He was sent in the spirit and power of Elias to turn the hearts of the fathers unto the children, and the disobedient unto the wisdom of the just; and thus to make ready a people prepared for the Lord. He was sent as a prophet of the Highest, by his ministry and baptism, to confirm the covenant with many, and thus to prepare the way for a new dispensation, and for the accession to the church of the Gentile nations. Such was the faithfulness of God, and so special were the means, which he was pleased to employ, to preserve his church from dissolution, in the day when the heavens and the earth were shaken, and to prepare her to arise and shine, that the Gentiles might come to her light, and kings to the brightness of her rising.

2. The Christian dispensation did not commence, till after the resurrection of Christ.

John was sent to prepare the way for Christ and his new dispensation.—He proclaimed, that the kingdom of heaven, or the evangelical reign of Christ, was near at hand: not that it was already come. He was a prophet and a minister under the Mosaic law, and during his whole ministry all the institutions of that law remained in full force. Even Christ himself was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers. Christ himself observed, and enjoined upon others to observe, the sacred rites of the ancient dispensation. It was not until the close of the last prophetic week, that he caused the sacrifice and the oblation to cease: and blotting out the hand writing of ordinances, took it away, and nailed it to his cross. And why, indeed, should the sacrifice and the oblation cease, before the great sacrifice and oblation, to which they had typical respect, were actually made? As it was at the time of his death upon the cross, when the veil of the temple was rent in twain from the top to the bottom, that the Messiah caused the sacrifice and the oblation to cease, and took away the hand writing of the Mosaic law; so when he ascended up on high, leading captivity captive, he received gifts for men, even for the rebellious, that the Lord God might dwell among them. It was then, when he had by himself purged our sins, that he sat down on the right hand of the Majesty on high, and his evangelical reign, or the kingdom of heaven, commenced. It was then that the Christian dispensation was introduced.*

* *The beginning of the gospel of Jesus Christ the Son of God.* Mark i. 1. We have here no information of the beginning of the gospel dispensation, but are merely notified of the beginning of the gospel history. The beginning, or here begins, the gospel, or evangelical history, of Jesus Christ. The evangelist does not inform us, as some have supposed, that John's ministry was the beginning of the gospel dispensation; but merely informs us that he was about to write the gospel history.

The law and the prophets were until John.

3. The baptism of John was an institution entirely distinct from Christian baptism.

As John's ministry was under the Mosaic law, his baptism belonged also to the same dispensation. Both his ministry and his baptism were antecedent, and preparatory, to the Messiah's evangelical reign. His baptism was an extraordinary seal, by which, at an extraordinary crisis, the gracious covenant of God was confirmed with many; and by which the ancient dispensation was consummated, and the way for the introduction of the new dispensation was prepared. Hence, when the evangelical dispensation commenced, the preparatory institution ceased; and those, who had received John's baptism, were afterwards baptised in the name of the Lord Jesus.*

since that time the kingdom of God is preached, and every man presseth into it. And it is easier for heaven and earth to pass than one tittle of the law to fail. Luke xvi. 16, 17.— Ye had the law and the prophets until the coming of John, since whose time the kingdom of God is announced, and every occupant entereth it by force. But sooner shall heaven and earth perish, than one tittle of the law shall fail. *Dr. Campbell's translations.*

Before the coming of John, the Jews had all their knowledge of Christ and his kingdom from the Old Testament Scriptures, commonly in Christ's time, called the law and the Prophets. But when John came, *the kingdom of God*, which, until then, had been represented as distant, was proclaimed as being at hand; and all, who gave heed to the proclamation, felt it to be of the utmost importance to be in immediate readiness for the awful and gracious dispensation. Yet it was important to be understood, that not one tittle of the law was to fail; not the least part of the Old Testament Scriptures was to be made void, or of none effect. It is no part of the design of this passage, any more than of the foregoing, to inform when the gospel dispensation commenced:

* Acts xix. 5. Christ baptised none; and the disciples of Christ had no special commission from him to baptise, until after his resurrection. Like John, they preached that the kingdom was *at hand*; and, like him, they baptised in confirmation of the ancient covenant of God. But it was not until after the resurrection of their Lord that they baptised under his special commission.

If there was no provision in the Mosaic law for John's baptism, so there was none for se-

4. As it respects baptism particularly, the baptism of Christ, by his harbinger John, is not to be considered as an example for his followers.

Had Christ's baptism by John been intended as an example to his followers, surely he would not have waited until *all the people were baptised*, before he came to receive baptism.

Christ was made under the law, and was subject to all the institutions in that dispensation. In conformity to the law he was circumcised at eight days old; in conformity to the law he was presented to the Lord in the temple; in conformity to the law he attended the solemn feasts at Jerusalem; and in conformity to the law, he was baptized by John. His being baptized, therefore, is no more an example for his followers, than his being circumcised, or his submitting to any other ordinance of the ancient economy. Nay, his baptism is, least of all his legal observances, to be regarded as an example for his people.

The Baptism of Christ was an inaugural rite, by which he was publicly and regularly introduced into his high and sacred office, as the great Prophet and High Priest of our holy profession. But are we to follow Christ in this particular? Are we to be baptised, as he was, in order to a regular induction into the high priesthood over the house of God? Is there not something shocking, is there not something impious, in the very thought? Might we not as well think of dying upon the cross, as he did, to make atonement for a guilty world? By his baptism he was introduced into his high office, and by his death he made the atonement for which he was thus introduced; and there is no more reason why we should follow him in the one than in the other.

The baptism of Christ was of an import very different from that of the baptism, which he afterwards instituted, which he afterwards instituted under David and Ezra; yet all those institutions were under the Mosaic dispensation. As those institutions were *added* by divine authority, so afterwards the baptism of John was *added*, by the same authority, and for a special purpose.

led for his followers : and we are to be baptised, not in imitation of an *example*, but in obedience to his *institution*.

In a general respect, indeed, Christ, in his baptism, may be regarded as an example for his followers. For as he was observant of all the institutions of that dispensation under which he lived, and performed his ministry ; so it be- comes us to be observant of all the in- stitutions of the dispensation, under which we live, and are to perform the duties of our respective stations.

5. There is no evidence in the scrip- tures that immersion is the instituted mode of Christian baptism.

As it was not by immersion that Aaron and his sons were washed, or baptised, by Moses, at the time of their consecration : so there is every reason to believe that it was not by im- mersion that Christ was washed, or bap- tised, by John, at the time of his con- secration.* As Christ was not bap- tised by immersion, so neither, as we may reasonably conclude, were any of the people, who went out to his baptism.† But had John baptised by immersion, still, as his baptism was a special institution under the law, it could afford no evidence in favour of immersion under the gospel. But if John's baptism affords no evidence, that immersion is the instituted mode of christian baptism, to be found in the Scriptures.‡ The scripture evidence against immersion, and in favour of affu-

* Mat. iii. 16. *Out of the water, apo tou hydutos ; correctly, from, the water.*

† John iii. 23. *Much water there ; literally, many waters, streams, or rivulets there.* Necessary for the convenience of the vast multitudes with their beasts, but not for the purpose of baptising.

‡ Acts viii. 38. *Into the water, eis to hudor ; properly to the water.* Rom. vi. 4, & Col. ii. 12. *Buried with him by baptism.* When it shall be made to appear that water baptism is the *circumcision made without hands*, is the crucifixion of the old man, and is infallibly connected with the *fruit of the operation of God* and with *newness of life* ; then, and not till then, may we suppose that the baptism mentioned in the *Scriptures* is water baptism. But even if it be proved that immersion is the mode of Christian baptism, it does not prove their connexion.

tion, or sprinkling, is various and abun- dant.

6. We may see in what respect John was greater than any of the preceding prophets.

John was divinely appointed to pre- pare the way for the Messiah, and pub- licly to introduce him into his high and sacred office. This was an honour greater than had ever been conferred on any who had gone before him. Before John, therefore, among men that were born of women, there had not arisen a greater than he ; never- theless, as he was a minister under the legal dispensation, the least prophetic minister in the kingdom of heaven, or under the evangelical reign of the Mes- siah, is greater, or has greater honour, than John.

7. How important it is that the most serious attention of churches and pro- fessors should be called to the gracious covenant of God.

Necessary as it was, in the days of John the Baptist, that under a solemn impression of the covenant, the hearts of the fathers should be turned to the children, and the hearts of the children, to their fathers ; is it not equally neces- sary at the present day ? Have not our churches awfully declined into the same criminal negligence and unspirit- ual formality in respect to the cove- nant, with which the Jewish church was chargeable ? Until a reformation take place in this all-important particu- lar, is it not to be expected, that the people made ready, prepared for the Lord, will be comparatively few ? And in this view of the subject, are not the zealous efforts, which are every where making, to do away the scriptural ideas and impressions of the covenant, most deeply to be lamented, by all who are waiting for the consolation of Israel ? Is it not most deeply to be lament- ed, that such pains should be taken to turn the hearts of parents *from* their children, and the hearts of children *from* their parents ?

8. We are led seriously to consider the importance of a *regular* introduc- tion into the sacred ministry.

Christ would not commence his public ministry without a regular introduction. *It becometh us*, said he, *to fulfil all righteousness*. He would carefully observe the forms, which that dispensation, under which he was to perform his ministry, made necessary to a regular induction into the sacred office. And that he might be regularly inducted, John was sent before him, and was invested with a special commission. Should not this example of the great High Priest of our holy profession solemnly admonish all, who would hastily, irregularly, and presumptuously thrust themselves forward into the sacred ministry? And does it not shew, in a very strong light, the culpable impropriety of *encouraging* and *countenancing* such as would run before they are sent, and undertake to preach the gospel, without a regular introduction?

9. How important is the connexion between the Old Testament and the New.

From a partial and distorted view of John's ministry in the light only of the New Testament, very erroneous conclusions have been drawn. The case has been similar in respect to other subjects; particularly such as relate to divine institutions. Rightly to understand these subjects, it is necessary to view them in the united lights of both Testaments. Many important particulars are clearly stated in the Old Testament, which, in the New Testament, are only alluded to as if already sufficiently understood. Instance particularly the institution of the Sabbath, the institution of the church of God, and the covenant relation of the children of the church to their parents. To set aside, therefore, or to neglect the Old Testament, as if it were obsolete, and of little or no use under the present dispensation, is to put out or obscure, a very essential part of the light of revelation, and presumptuously to incur the danger of endless wanderings in the thickening mazes of error.

SILVANUS.

Mass. M. Mag.

VOL. 2. o o.

God urges Sinners to accept his offers of Mercy, by the great motives of Happiness and Misery.

GOD knows the true interest of sinners and is sincerely concerned to promote it, both in time and eternity. In tender compassion he has given his Son to die for them, that they may live. And after he has provided a Saviour, he urges them by the most proper motives to accept the salvation, which he graciously offers in his name. Yea, he condescends to reason with them, in order to persuade them to consult their own personal interest, as rational and immortal creatures. In various parts of the holy Scriptures, God places before sinners the endless happiness of heaven, and the endless misery of hell, and urges them by these great motives to accept his offers of mercy.—In attending to this subject,

I. I would show that God does offer mercy to *sinners*. This some deny, and maintain that all offers of mercy are made to the penitent, and none to the impenitent. But if we examine either the Old or New-Testament, we shall find offers of mercy to those who never accepted them, and who remained impenitent and unbelieving till their space of repentance and day of grace expired. The apostle tells us that the Israelites, who perished in the wilderness, rejected the offers of the gospel. "For unto us was the *gospel preached*, as well as unto *them*; but the word preached did not profit *them*, not being mixed with faith in them that heard it." The gospel offered them mercy, but they despised and rejected it. Solomon represents divine wisdom, which is generally supposed to personate Christ, as making free and universal invitations to sinners, who are pursuing the path of the destroyer. "Doth not wisdom cry? and understanding put forth her voice? She crieth at the gates, at the entry of the city, at the coming in at the doors. Unto you, O men, I call; and my voice is to the sons of men."

O ye simple, understand wisdom ; and ye fools, be ye of an understanding heart." By the prophet Isaiah, God repeatedly invites sinners to accept of pardoning mercy. "Come now, and let us reason together, saith the Lord : though your sins be as scarlet, they shall be white as snow ; though they be red like crimson, they shall be as wool." And in the same prophecy he says again, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money ; come ye, buy and eat ; yea, come, buy wine and milk without money and without price. Incline your ear and come unto me ; hear, and your soul shall live." We also find Christ himself freely offering spiritual and eternal blessings to the impenitent and unbelieving. "In the last day, that great day of the feast, Jesus stood and cried saying, If any man thirst, let him come unto me and drink." And when he sent his apostles to preach the gospel, he commanded them *to make the offer of salvation to all in every house and city into which they entered, whether they would receive or reject it.* Indeed nothing is plainer from the whole current of scripture, than that God offers salvation to sinners. This he has done ever since the first apostacy unto the present day. And it has been the general practice of prophets, priests, apostles and ministers to exhibit the offers of mercy to all to whom they preached the gospel. Nor can the gospel be fully and faithfully preached without exhibiting God's gracious invitations to sinners of all ages, characters and conditions, to accept of salvation through the mediation of the Divine Redeemer. God represents himself in the gracious attitude of calling to sinners while they are refusing, and of stretching out his hand to them, while they are disregarding. I would now show,

II. That God urges sinners to accept the mercy which he offers them, *by the great motives of happiness and misery.* These motives he addresses *of every sinner by Solomon, when he*

says, "If thou be wise, thou shalt be wise for thyself ; but if thou scornest thou alone shalt bear it." This is the common language of God to sinners from the beginning to the end of the Bible. I will recite a few pertinent and striking passages. In the eleventh chapter of Deuteronomy, Moses says to the people whom he had conducted out of Egypt, "Behold, I set before you this day a blessing, and a curse ; a blessing, if ye obey the commandments of the Lord your God, which I command you this day ; and a curse if ye will not obey the commandments of the Lord your God." In the thirtieth chapter he says again to the same people, "I call heaven and earth to record this day against you, that I have set before you *life and death, blessing and cursing* : therefore choose life, that both thou and thy seed may live." And Moses commanded the twelve tribes, after they had passed over Jordan, to divide equally, and half stand upon mount Gerizim, and half on mount Ebal ; and commanded the Levites, while the twelve tribes were in this solemn situation, to read both the blessings promised to obedience, and the curses denounced to disobedience, that all Israel might choose the Lord to be their God, upon the pain of his everlasting displeasure, if they rejected him. Long after this, God directed Isaiah to tender his mercy to his people under the same awful sanctions. "Say ye to the righteous that it shall be well with them : for they shall eat the fruit of their doings. Wo unto the wicked ; it shall be ill with him : for the reward of his hands shall be given him." Christ urged men to receive the gospel by the great motives of future happiness and misery. And in the commission he gave the apostles to preach the gospel to every creature, he commanded them to say—"He that believeth and is baptised shall be saved ; but he that believeth not shall be damned." A multitude of passages of this import might easily be adduced ; but enough have been recited to make

It appears that God does urge sinners to accept the mercy he offers to them, by the great motives of happiness and misery. These are indeed great motives; because the happiness promised and the misery threatened are both exceedingly great. They are as great in degree and duration as they can be; for the happiness promised to him that accepts of mercy is eternal life; and the misery threatened to him that rejects mercy is eternal death. God promises every one, who accepts the offer of mercy, all the good which he is capable of enjoying through the boundless ages of eternity. He promises to give every penitent believer a place in his heavenly kingdom, and to make him as holy and happy as his nature will admit. Or in other words, he promises to bestow as much of the whole happiness of the universe upon him, as he is capable of enjoying. This is justly called "an exceeding and eternal weight of glory." But on the other hand, he threatens the unholily and the unbelieving with eternal death, which comprises complete and endless misery. He threatens to pour out the vials of his wrath without mixture and without end upon every soul of man, who dies in his sins. Our Saviour has set the portion of the righteous and of the wicked in the most awful contrast in the twenty-fifth chapter of Matthew. He says—"The wicked shall go away into everlasting punishment; but the righteous into life eternal." These greatest of all motives God places before sinners to urge them to accept the offers of mercy. It now remains to show,

III. Why God urges these motives upon sinners for such a purpose. This is the most difficult part of our subject to set in a clear and consistent light. It appears plain from what has been said already, that God does urge sinners to accept of his mercy, by the great and everlasting motives, which are drawn from a future and eternal state of rewards and punishments. But many find a difficulty in accounting for this part of the divine conduct.

God certainly knows, that sinners are altogether selfish, and have no regard to his glory, or to the good of the universe. They are so entirely attached to their private, separate, personal happiness, that they prefer it to any scheme which has the good of others for its object. They are not willing to give up their temporal good for the temporal good of others; and much less are they willing to lose this life, that they may find it, in the only way which the gospel reveals. The gospel is the most disinterested, benevolent scheme, that ever was devised. It is founded in the most perfect, disinterested benevolence of the Deity. It is a scheme perfectly calculated, in its nature and operation, to promote the highest possible good of the universe, at the expense of the endless misery of multitudes of intelligent and immortal creatures. None therefore can heartily embrace the gospel upon selfish considerations. A holy, benevolent heart is absolutely necessary to prepare any sinner to accept of that mercy, which God offers to him in the gospel. And God knows that every sinner is totally destitute of the least degree of true holiness, or disinterested affection. Why, then, does he urge sinners to embrace a benevolent gospel, which they perfectly hate, and which no selfish motives will have the least tendency to make them love? If they regard eternal life, or dread eternal misery, only on selfish principles, this will not prepare them in the least degree to embrace the self-denying terms of the gospel. So that the motives of happiness and misery, which God places before sinners must either have no effect on their hearts, or else make them more strongly opposed to the gospel. Hence the question still returns, Why does God urge the eternal interests of sinners to persuade them to embrace a perfectly holy and benevolent gospel? It is always necessary to make a difficulty appear, in order to remove it. But perhaps, after all that shall be said, some may imagine the difficulty is not removed. We shall, however, at

tempt to show why God urges the motives of eternal life and eternal death upon sinners, to persuade them to embrace the offer of mercy made in the gospel.

1. God urges sinners to embrace the offer of life, by motives of their own future happiness, because he really *desires* their highest good. He knows the nature and worth of their souls, and the importance of their eternal interests. He knows how much happiness they are capable of enjoying, and how much misery they are capable of suffering, in a future and eternal state. And he feels an infinitely tender and compassionate concern for their everlasting welfare. His heart is deeply affected in a view of their making an unwise choice, and destroying themselves forever. He knows, if they reject life, and choose death he must pour out the full vials of his wrath upon them forever, which is in its own nature infinitely contrary to his benevolent feelings towards them. Hence he addresses the sinners in Zion in this melting language, "How shall I give thee up, Ephraim? How shall I deliver thee, Israel? How shall I make thee as Admah? How shall I set thee as Zeboim? Mine heart is turned within me; my repentings are kindled together." Now if God feels such tenderness and concern for the good of sinners, he must be disposed to expostulate with them, and urge them by the great motives of eternity, to make a wise choice and accept the great salvation, which he has provided for them and tenders to them in his word. It must be highly proper that sinners should know how their holy and offended sovereign feels towards them. And though the motives he exhibits to their view should totally fail of persuading them to secure their eternal felicity, yet they will answer the valuable purpose of demonstrating his good will towards them. To use the infinitely weighty motives of their own eternal happiness and misery, to persuade them to escape the damnation of hell and secure

the blessedness of Heaven, must give them the highest possible evidence of his regard for their eternal good. And this is one good reason for his setting life and death before them, and urging them by all the weight of their eternal interests to choose life.

2. God urges sinners to embrace the offers of life, which he makes them, by the motives of eternity, because they are proper motives to be set before rational and moral beings in their situation. Though they are totally selfish, yet they are capable of seeing the propriety and feeling the obligation of securing their eternal happiness, in a way which is disinterested and benevolent. They are capable of seeing and feeling, that they ought to have a benevolent, and not a selfish regard to their own interest both in time and eternity. When, therefore, God urges their own eternal happiness and misery, as powerful motives to persuade them to choose life and avoid death, they are capable of seeing and feeling their obligations to comply with the motives in a benevolent, and not in a selfish manner. For these are proper, and just, and powerful motives to that very benevolence, which is necessary to approve of the benevolent scheme of salvation through the redemption of Christ. And were they truly benevolent, the motives which God urges upon them would appear infinitely weighty and important. Their not being benevolent is no reason why God should not exhibit proper motives to benevolence. Though they are selfish and regard their own interests in time and eternity in a selfish manner; yet they ought to regard them as God regards them, in a benevolent manner. And when God exhibits these motives before them, he uses the most proper means to excite their benevolence and not their selfishness. If these motives do excite their selfishness, God is not answerable for it, but they themselves. They exercise wrong affections, in view of right motives. God offers them mercy on the terms of the gos-

pel, and urges them to accept the offer by the motives of their eternal happiness on the one hand, and their eternal misery on the other, and they ought to be influenced by these motives in a benevolent manner. Tho' their selfishness may render these motives ineffectual, yet it does not render them improper for God to urge upon their reason and conscience. God sees their danger, and urges the proper motives to induce them to escape it. He treats them as rational and moral beings ought to be treated. He urges proper and powerful motives, which they ought to feel and to regard in a benevolent manner, though they are altogether selfish. This shews, that God does not urge them to selfishness, but benevolence, which would effectually secure their eternal happiness.

3. God urges sinners to embrace the gospel, by the motives of their own eternal happiness and misery, because they will serve to render them inexcusable, if they reject the gospel. Tho' sinners are totally selfish, yet they are capable of seeing, that it is their indispensable duty to consult their own eternal good, and that since a way is provided and pointed out, in which they may secure the salvation of their immortal souls, they have no right to reject that way, and destroy their souls for ever. God's holding up such reasons as bind their consciences to accept salvation will, if they reject the offers of life, render them entirely inexcusable. They must for ever condemn themselves, if in view of eternal happiness and misery, they choose death rather than life. And God tells them, this is one end he has to answer, by urging the great motives of eternity upon them. He says, "I call heaven and earth to record against you, that I have set before you life and death; and urged you to choose life." Nothing can be better adapted to fasten the blame and guilt of rejecting the gospel upon finally impenitent sinners, than God's setting life and death, and urging them

by these alluring and alarming motives, to choose life and enjoy eternal blessedness. So then notwithstanding sinners are entirely *selfish*, and God knows the motives of eternity will not move them to act a wise and becoming part, yet he has an important end to answer by setting life and death before them. And that is, to render them totally inexcusable in the view of heaven and earth, and in the sight of their own consciences. Besides,

4. Though God knows the great motives of eternity will not make sinners willing to embrace the gospel offers; yet he knows they will prepare them to see his *sovereign grace*, in making them willing in the day of his power. The more clearly God makes sinners see and feel that their eternal happiness or misery, depends upon their wisely choosing life, while they are utterly opposed to it, the more he prepares them to see his sovereign power in changing their hearts by his special grace. It is only in the view of danger, that sinners are either awakened, or convinced. They would be perfectly secure, did not God hold up before their eyes the danger of losing their own souls and plunging themselves into remediless destruction. But it is necessary that they should be effectually alarmed, and realize their guilty and perishing condition, to see their need of God's operation on their hearts, and to acknowledge his grace, if he calls them out of darkness into his marvellous light. Thus God urges sinners to accept of his gracious offers, to manifest his feelings towards them, to treat them according to their nature and condition, to render them inexcusable if they reject his offers, and to display his grace, if he makes them vessels of mercy.

From the preceding observations respecting the motives that God urges upon sinners, one great objection against the gospel appears entirely groundless. Lord Shaftsbury, and after him many other Infidels have objected against the gospel, because it

...and then immediately to notice the subject, and let them not be disappointed.

2. Having fixed on a text, the sermon should be a neat and luminous introduction. In this part, let the preacher show heavily and perspicaciously the introduction be plain, simple and elastic, tending to lead the hearer or learners, into the very heart of the subject. Let him be cautious, intimating too much or too little of the subject in the preamble.

3. Having been successful thus, let him put all his wisdom in requisition to make a statement of the history or means of the discourse. If it be a single doctrine, let it be stated clearly and concisely. Let it evidently be the doctrine of the text.

4. Having stated the doctrine, let him discuss it simply, or in but few and well chosen particulars. Draw it to the audience in a deluge of arguments. If the text contain two or more distinct, but correlate ideas, let them be stated and discussed in order: but let them be such as relate clearly to the main object of the discourse.

5. Having finished the body of the sermon, carefully avoiding all those anticipations which supersede and swallow up the improvement, the last thing is a solemn and efficacious conclusion. This may consist of inferences, remarks, application, exhortation, expostulation, consolation, examination, reproof, or whatever may seem best to comport with the nature and object of the foregoing discourse. But by all means, let the subject be magnified, and rendered increasingly interesting and impressive, as it draws towards the close. Recapitulation, but no repetition, is admissible in the improvement of a sermon. Let no hearer have reason to complain of prolixity: let no one wish a sentence to be the last, until he hears the last.

It is apprehended, after all, that no system of rules in sermonizing can be more than general. Perhaps, in no species of composition, are more exceptions admissible.

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For the *Africa Christian Magazine*.
ON SERMONIZING.

A sermon is a public discourse, however far its basis, or theme, some well chosen passage of sacred scripture.

The objects of a sermon are, to instruct mankind of every description in the doctrines and duties of religion and to persuade them to a cordial belief and practice of it in all its branches.

To accomplish these great objects, it is necessary that certain rules be observed, among which are the following.

1. In the selection of a text, care should be taken that it comprehend neither too great nor too small a portion of the passage of scripture from which it is selected. Let the text express, at least, one distinct idea: and then one, provided the design of scripture be the discussion of two or kindred ideas. Let the text be such that the intelligent hearers

The methods in which subjects are treated in the scriptures, are various, which leads to a variety in the arrangement and discussion of subjects in sermons. Some texts may be advantageously discussed by a simple exposition and improvement. Some readily suggest a doctrine, without a word of introduction. Let the writer or preacher be fully possessed of his subject, and pursue it attentively and prayerfully. Let nothing appear to be forced, or unnatural. And as sermons are designed for the instruction and edification of the common people, let there be little, if any, labor for the embellishments of style. Let the people realise a distinction between a sermon and a demonstration: and let no one ever say that he has either heard or preached a good sermon, unless it were concluded by a distinct, solemn and pungent improvement.

OF THE RETURN OF THE JEWS TO THEIR OWN LAND IN THE MILLENNIUM.

It is a sentiment warmly advocated by some, that in the millennium the Jews will literally be gathered from their present dispersion, be re-settled in Palestine, and kept a distinct nation, as they formerly were. As I am not possessed of the arguments, and know not the texts on which they chiefly ground this doctrine, I should be much obliged to any of those gentlemen who hold the doctrine, to favor me with them, through the channel of the Theological Magazine. I am sensible that there are many prophecies which literally hold forth such a return of the Jews: but the most of those prophecies were given before the return from the Babylonish captivity, and therefore most naturally and primarily seem to refer to that return. If they be supposed further to refer to the final return of the Jews to the true church, and their re-ingrafting into it, I have no objection; but I see not that they import any more. Many of those prophecies equally predict the observance of the institutions of sacrifice,* new

* See Zach. xiv. 21. Ezek. ch. xlv. & xlv.

moons,* the passover,† and feast of tabernacles,‡ as the return of the Jews to their own land. Yet these prophecies are understood in the metaphorical sense; and why should not that of their return be understood in the same sense? The same prophecies foretell that the temple and altar shall be rebuilt for national worship; that priests shall attend on the altar, and offer sacrifices; that no stranger, uncircumcised in heart and flesh, shall enter into the sanctuary; that the prince shall enter into the temple by the east gate, and shall sit in it, and eat bread before the Lord. Ezek. xliii—xlvi. But it will be acknowledged, that all these prophecies are to be understood in the metaphorical sense; and why not that concerning their return to their own land?

It has been thought, that Luke xxi. 24, supports the idea of a literal return of the Jews in the millennium: "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." To tread any thing down or under foot, is, in the language of scripture, to treat it with contempt, or to despise it. Thus some are said "to tread under foot the Son of God, and to count the blood of the covenant an unholy thing." Heb. x. 29. "And the holy city shall they tread under foot forty and two months." Rev. xi. 2. Now, by the holy city, in this text, has been generally understood, not the literal Jerusalem, but the church. Perhaps Jerusalem, in Luke xxi. 24, means the same. Or if it mean literal Jerusalem, the text does not necessarily mean more than that the city shall be the object of contempt to the Gentiles, and that the Jews shall be persecuted and despised till the times of the Gentiles shall be fulfilled.

It has been said, that if the Jews shall be kept a distinct nation in their own land, during the millennium, it will be a glorious monument of the truth, power and grace of God; but

* Ezek. xlv. 1 & 6. † Ibid. xlv. 21.

‡ Zach. xiv. 16.

if in consequence of their conversion to christianity at the beginning of the millennium, they are to be swallowed up, in the common mass of mankind, it will not redound so much to the glory of God and his grace. As to this it may be observed—1. That we are but poor judges of what will, in any case, most redound to the glory of God; and it is therefore improper for us to undertake to reason that out. 2. Who can say positively, that if the Jews, at the beginning of the millennium, shall all be converted to the Christian faith, be cordially united to the whole body of sincere christians, and be swallowed up in it, so that the whole family of Christ on earth shall be one undivided and indivisible band of brothers, it will not more redound to the glory of God and his grace, than the keeping of them a distinct people? In this case, when it shall be enquired, What is become of the Jews, the ancient chosen people of God? the answer will be, Here they are among us, re-ingrafted, according to the prophecies, into the good olive-tree, and are so intermixed with the other branches as not to be distinguished from them.

This idea seems to be much more consonant to scripture than the other; "There is neither *Jew* nor *Greek*, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus." Gal. iii. 28. "There is no difference between the *Jew* and the *Greek*." Rom. x. 12. "By one spirit are we all baptised into one body whether we be *Jews* or *Gentiles*." 1 Cor. xii. 12. "After the image of him that created him, where there is neither *Greek* nor *Jew*, *circumcision* nor *uncircumcision*. Barbarian, Sythian, bond nor free," Col. iii. 10, 11.—there is no schism in Christ's body.

What is become of all the posterity of those Jews who have ever been converted to the Christian faith? Of all those who were converted by the preaching of Christ and his apostles; and of all who have been converted since that period? It will doubtless be granted, that they are swallowed up

in the great body of professing christians; and by intermarriage, and mixture, it is become impossible that they should be separated from the Gentile. And is it probable that those who shall be converted at the commencement of the millennium and their posterity shall be preserved distinct from the rest of christians and shall inherit peculiar tokens of the divine favor, beyond the rest of christians, and this peculiar honour and favor be denied to all those, and the posterity of all those who shall have been converted to the same faith before that period?

Besides, if one nation be distinguished from all other nations with external visible honors, will not this tend so far as the seeds of depravity shall remain in the hearts of men, to excite envy, or other unchristian feelings, and thus to produce a schism in Christ's body?

It may be worthy of inquiry, in what manner and by what means the Jews shall recover the possession of the Land of Canaan at the millennium? That Land is now and will undoubtedly then be inhabited by Gentiles. Is another *Joshua* to be put at the head of another army of six hundred thousand soldiers, with a commission immediately from God, to kill, destroy, and extirpate, or even to drive off those who shall then possess the land? Or will it be said, that those who shall then possess the land, will voluntarily give it up to the Jews? In this case whither will they go? Into some remote, uninhabited parts? or into the same dispersion from which the Jews shall return? Neither the great body of the Jews, nor that of those who shall then possess the land, will be able to bear the expence of such a removal; and aside from the miracles which formerly attended the arms of Joshua and those under him, there must perhaps be as great and as many miracles wrought to collect and bring back the Jews to their own land, and to remove those who shall be in possession of it, as were anciently wrought by the hands of Moses and Joshua. Now, is this probable? are

miraculous gifts ever to be renewed in the church?

If the Jews should be re-established in their own land, how would it be possible, without either a constant miraculous interposition of God, or such a wall of partition as was formerly established in circumcision, and the other peculiar rites of the ancient Jewish religion, to preserve them a distinct nation? And is it probable that God will either again build such a wall of partition, or constantly interpose, by his miraculous and omnipotent agency, to preserve the Jews a distinct people during the millennium?

These are the difficulties in my mind, with respect to the literal return of the Jews to their own land. I wish for further information on this subject, and I will sincerely thank any gentleman who shall be so obliging as to communicate it to me, either in the channel of the Theological Magazine, or any other, as he shall see fit.

Dr. Edwards.

REMARKS,

BY DR. SMALLEY,

On the following extraordinary novel theological sentiments, contained in several late publications—Concerning the Essence of Holiness and Sin; consisting, it is said, in exercises only: The Origin of Moral Evil; as being from the inward efficient agency of God: The Ability of Sinners to work out their own Salvation, and to be perfect in every good work, because of God's always working in them both to will and to do: And, the Imperfection of Saints; supposed to consist merely in the inconstancy of their holy exercises.

Article I. Concerning the Essence of Holiness, or what is meant by a good heart.

In the improvement of a sermon on "Romans xiii. 10. LOVE IS THE FULFILLING OF THE LAW," the preacher observes:

"It appears, from what has been said in this discourse, that many entertain very wrong ideas upon the sub-

ject we have been considering. Some suppose, that a good heart consists in a good principle, taste or relish, which is totally independent of the will.—They imagine, that Adam was created with such a good principle, taste, or relish, which was the source of all his holy exercises before the fall. And upon this ground they suppose that regeneration consists in implanting a new principle, taste, or relish in the mind, which is the source of all the holy exercises of the subject of grace. But this sentiment is totally repugnant to the law of love. This law requires no such principle of holiness, but holiness itself. This law requires nothing that is *previous* to love, but love itself. This law requires no dormant, inactive, torpid disposition, inclination or taste, but the free, voluntary exercise of true benevolence."

REMARKS.

We, whose ideas on this subject are said to be very wrong, might complain that our ideas are here not quite fairly represented. None of us, that I know of, ever supposed, that a good heart consisted in a *dormant, inactive, torpid* disposition, or inclination. We imagine, that Adam was created with an *active* principle of holiness: and such a principle, we believe, is implanted in every child of Adam, when created anew after God, in righteousness and true holiness. Though we do not think that sinners have the least agency in making themselves new creatures, any more than Adam had in his first creation; yet we believe them created *into good works*; and that they should *walk* in them: not that they should sit still, or sleep as do others. And we see no propriety in denominating the spirit of life from Christ Jesus, a *dormant, inactive, torpid* principle or disposition, any more than there would be, in calling an industrious, sprightly stirring man, a sluggish, sleepy, lifeless creature, because it should be said he was only an agent, and not mere *action*.

But to the rest, the substance of this charge, we are obliged to plead guilty.

It must be acknowledged, we do indeed suppose, that a good heart consists in, or implies, a good taste, relish, principle or disposition; which is so entirely independent of the will, as to be prerequisite to any good volition, affection, action or exercise. But, in an idea as erroneous as this, it appears to us we are countenanced by express scripture, by evident reason, and the full suffrage of common sense.

We appeal, in the first place, to scripture, particularly to the testimony of Jesus, "the Author and finisher of our faith; the faithful and true witness." See his words, Matt. vii. 18. "A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit." And in Luke vi. 44, 45. "For of thorns men do not gather figs, nor of a bramble bush gather they grapes. A good man, out of the good treasure of his heart, bringeth forth that which is good, and an evil man, out of the evil treasure of his heart, bringeth forth that which is evil." See likewise the words of Paul 1 Tim. i. 5. "Now the end of the commandment is charity, *out of a pure heart.*"

We appeal to reason. Is it rational to think those exercises can be good, which proceed from bad principles, or from no principle at all, any more than the favorable blowing of the wind, or fruitful showers of rain?

We appeal lastly, to the decision of common sense. Are unprincipled men or actions, known to be such, ever highly esteemed? Is a man ever admired by his impartial neighbors, or thought to have any sincere piety or virtue, let him speak ever so many good words, or do ever so many external good deeds, or be ever so zealously affected in good things, when it is thought that all his fair speeches, and specious actions, and warmth of affection, are merely from selfish motives, or from no disposition to seek, or desire, ultimately, any thing but his own *emolument*, wealth or fame? Internal exercises, as well as external actions, I am persuaded, are of no moral value,

in the very universal estimation of mankind, any further than they are supposed to proceed from a principle of disinterested goodness.

But our author asserts, and labors to prove, that there is no such principle: or at least that we have no evidence, and can form no conception of any such thing in *nature*, as holiness: I mean in the nature of a moral agent. He says, "It is the dictate of common sense, that a good heart consists in love. For only separate love from a good heart, and there will be no good heart left. If a good heart were distinct from love, then we could form a clear idea of it distinct from love. But whenever we think of a good heart, either in ourselves or in others, we think of kind, tender, benevolent feelings; or of the exercises of pure divine love. And it is out of our power to conceive of a good heart, which is not wholly composed of good affections, or the genuine feelings of true benevolence."

To this we answer, just as well might it be thus concluded, that all invisible beings and things are unrealities; or that there is no evidence of their having any existence. It is no more out of our power to conceive of the heart of man distinct from its exercises, than to conceive of any of our natural powers and capacities, distinct from their exertion: And no more than it is out of our power to conceive of the perfections or the being of God, distinct from his works. Just as well might it be said, when we think of a rational man, or a man of sound judgment, or of one who has a strong memory; that we think of nothing but of one's reasoning well; or judging rightly in some case, or clearly remembering something; as that when we think of a man's having a good heart, we think only of his benevolent affections. Or that, when we think of the Creator and preserver of all things, we have no idea of his nature or perfections, but merely of his works.

The way in which we get ideas and evidences of such invisible causes, is

from their visible or perceivable operations and effects. Such was the reasoning of holy men of old, who spake as they were moved by the Holy Ghost. The psalmist David, adoring the Holy One of Israel, said to him, "Thou art good, and doest good." He concluded the former, from the latter; from what he had read, and heard, and experienced, of the beneficent works and ways of the Supreme Being, he inferred the benevolence of his nature. And the apostle Paul, writing to his new Roman converts from Polytheism, to a belief of one only living and true God, tells them, "The invisible things of Him, from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and Godhead." If we give up this way of arguing, and conclude that seeing and hearing are no evidence of any thing seen or heard, or of any thing which sees and hears, into what universal scepticism shall we inevitably be led? If the argument, from our ignorance, or want of a direct perception of things unseen, were conclusive in proof of there being no other heart in man than exercises, I think it would equally prove that man has no soul, and that there is no God. Or if it be rational to suspect, that the heart of man, which loves and hates, hopes and fears, is nothing but loving and hating, hoping and fearing, because we perceive nothing else; for the same reason, might we not as well disbelieve that a man has any soul, which thinks and understands, recollects the past, and plans for the future; or that there is any God, who made, preserves and governs the world; or that there are any intelligent beings in the universe, or any thing in existence besides the perceptions of no percipients, and the actions of no agents?

Article II. Concerning the reverse of a good heart, or the essence and sum total of all sin.

In another inference from the same sermon, it is said, "Some suppose

that a bad heart consists in a bad principle, disposition or inclination, which is entirely distinct from sinful voluntary exercises. They represent a corrupt nature, or depraved heart, as the source of all sinful affections and passions. And they maintain, that this corrupt nature is conveyed from Adam to all his posterity, who, they suppose are morally depraved, before they have one sinful exercise, volition or affection. But it appears from what has been said in this discourse, that all sinfulness consists in the various exercises and modifications of self-love. The divine law condemns these exercises, and nothing else. And our consciences concur with the sentence of the law, and condemn us for sinful exercises only. Hence we intuitively know, that we never did derive a morally corrupt nature, or a morally corrupt principle, or a morally corrupt heart from Adam."

REMARKS.

That all the posterity of Adam have derived, and do derive, a sinfully depraved nature, by ordinary generation, from their immediate progenitors, and originally from our first parents, I apprehend we have sufficient scripture proof. This seems plainly implied in the question and answer of pious Job; "Who can bring a clean thing out of an unclean? Not one." In the humble confession of holy David; "I was shapen in iniquity, and in sin did my mother conceive me." In the solemn declarations of our Saviour; "Except a man be born again, he cannot see the kingdom of God. That which is born of the flesh is flesh." And in the warning words of the apostle to the Romans, against the vain hopes of the unregenerate self-righteous; "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then, they that are in the flesh cannot please God." See also the same doctrine asserted in his epistle to the Ephesians; "You hath he quickened, who were dead in trespasses and sins: wherein in time past ye walked, according to

the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind: and were by *nature* children of wrath, even as others."

Moreover, that all sinfulness does not consist in the exercises of self-love, nor in any other exercises, however sinful, we have seen, is abundantly evident, both from scripture and reason. That mere want of conformity of heart to the holy law of God, in a rational creature, which must be prior to all evil exercises, is sinful, I think has been fully shown. And besides the texts to this purpose already produced, see the words of our Saviour in Mark vii. 21. "For from within, out of the heart, proceed evil thoughts," &c. Are not *thoughts* exercises?...some of the first exercises of the mind? We may likewise observe that what we read of sinful hardness of heart, both in the Old and New Testament, is a further proof, that all sinfulness does not consist in exercises of any kind. By the stony heart spoken of in Ezekiel, as what must be taken out of God's apostate people, before they could exercise godly sorrow, or be brought to true repentance, are we to understand only their hard exercises? Or was the hardness of heart in the hearers of our Saviour, which occasioned his looking round about upon them with anger, no other than hard feelings? Was it not rather, a heart unapt to feel? And is not an unbenevolent, unmerciful disposition, evidently odious, in the opinion of all mankind? Nor can it surely be denied with any appearance of truth, that men are condemned of God, and by their neighbors, and sometimes by themselves, for the want of virtuous or religious affections, and merely for sins of omission. Our Saviour condemned the self-righteous Pharisees, and implicitly threatened the condemnation of his professed followers,

for these sins. See John v. 42. "I know you that ye have *not* the love of God in you." And Luke vi. 46. "Why call ye me Lord, Lord, and do not the things which I say?" See also the words of the apostle Paul, quoted from the Old Testament: Gal. iii. 19. "For it is written, Cursed is every one that continueth *not* in all things written in the book of the law to do them."

All the various exercises of self-love are not forbidden; as we may learn from Christ's exposition of the whole second table of the moral law: "Thou shalt love thy neighbor *as thyself*." Nor does any man's conscience condemn him, for seeking his own good. But where do we find the law which condemns these exercises, and *nothing else*? Or whose consciences condemn them for the exercises of self-love *only*? Not the consciences of sinners under genuine convictions; our author himself being judge. For having quoted the words of Paul, "I was alive without the law once, but when the commandment came, sin revived, and I died;" he says, "All awakened and convinced sinners have the same view of themselves. Their consciences compel them, in spite of their hearts, to acknowledge that the law which requires them immediately to love God supremely, upon pain of eternal destruction, is perfectly holy, and just, and good." But if so, must not their consciences condemn them for never having loved God at all, as being somewhat sinful?

But since the discovery, that all sin consists in exercises, is one of the first lessons in our new school, in which every freshman is firmly established, we will attend more particularly to the arguments advanced in support of this strange sentiment, by one of its ablest advocates. He tells us, "If all obedience to the divine law consists in the positive exercise of true love, then all disobedience to the divine law must consist in the positive exercise of false love, or of real selfishness. The mere want of love cannot be a transgression of the law of love. Tho'

All the animal tribes are totally destitute of that love which the law requires, yet they do not disobey the will of their Maker. A mere want, is a mere nothing; and a mere nothing has no natural nor moral qualities."

REMARKS.

This argumentation is short, and plain, which are two uncommon excellencies; and I perceive in it only one fault; a very common one, and that a mere negative, which is nothing, namely, its *not* being conclusive. But thus in the lump, perhaps it may be too heavy for our scales. Let us divide it then, and see what part of it will weigh, separately taken.

"If all obedience to the divine law consists in the positive exercise of true love, then all disobedience to the divine law must consist in the positive exercise of false love."

Perhaps not. Possibly, obedience may require a more positive root than merely not obeying. But if all holiness, as we have seen, does not consist in any kind of exercises, it is certainly very possible that all unholiness may not.

"The mere want of love cannot be a transgression of the law of love."

True: but may it not be a criminal want of conformity to that law?

"Though all the animal tribes are totally destitute of that love which the law requires; yet they do not disobey the will of their Maker."

"But to him that *knoweth* to do good, and doeth it *not*, to him it is *sin*." And, "Be ye not as the *horse*, and the *mule*, which have no *understanding*." This argument, it may also be observed, would prove too much for our most strenuous opponents, if it proved any thing to their purpose.

It would equally exculpate sins of commission; for many of the animal tribes kill men, and one another; yet they do not transgress the sixth commandment.

"A mere want is a mere nothing."

But it was once written, by the finger of one invisible, on the plastered wall of a certain great man, "Thou

art weighed in the balances, and art found wanting." Was not that something?

"A mere nothing is said to have no quality," and is supposed of no consequence.

But a man's doing mere nothing, has sometimes the quality of laziness; and the consequence is, his having mere nothing to eat, if not something much worse.

How so strange a sentiment as this, that there can be nothing sinful in a moral agent except positive exercises, could ever enter into the head of any man of common sense, it seems hard to conceive. Yet this great nothing, is the chief bottom stone of all the late advances in divinity which we are now canvassing.

(To be continued.)

QUESTIONS TO CANDIDATES FOR FULL COMMUNION.

1. Are you firmly persuaded in the truth of the being and perfections of God?

2. When you have any doubts concerning this truth, how do you feel? Do you not secretly wish (at times) that there were no God, Heaven, nor Hell, that you might live as you list?

3. Do you take pleasure in contemplating upon the being and perfections of God? And has it become natural for you so to do? Or do you even force yourself to it?

4. But, What sort of a being do you consider God to be? Perhaps you only love an imaginary God, like the hypocrite? Ps. 1. Do you believe that God is every where present; that he takes notice of all your thoughts, words, and actions; that he is infinitely opposed to all sin; and that he will punish all who die in sin, with endless and intolerable destruction? And can you, notwithstanding, love such a God?

5. Does the attribute of divine justice appear to you as amiable as the attribute of divine mercy?

6. When God visits you with afflictions, are you patient and submissive

under the rod? or, do you murmur and turn your spirit against God?

7. Do you feel that you deserve hell, and that you should have just occasion to join with the glorified spirits around the throne of God, in crying, *Alleluia*, should the smoke of your torment ascend forever and ever?

8. Do you believe that God both made and governs the world; and that he brings to pass every event, (even the salvation of the righteous, and damnation of the wicked) according to his eternal purpose? That just so many will be saved *as*, (and no more *than*) God eternally determined should be saved; and that just so many will finally perish *as* (and no more *than*) God eternally determined should perish?

9. And further, are you willing that your eternal salvation should depend wholly upon the sovereign pleasure of this absolutely sovereign God? or, would you fain flee out of his hands?

10. Does the law of God appear to be *holy, just, and good*? And are you willing to be under obligations to keep it perfectly?

11. On what account *principally* does sin appear odious? Does it appear so, because it is so in itself, (offensive to God, and destructive of the general good;) or does it appear so, because it is followed with evil consequences to yourself?

12. If you could be persuaded that there were no hell, should you not be less afraid of displeasing God? And, since you thought you were converted, are you not less afraid of sin?

13. Do you appear to yourself to be a greater or less sinner than you were before you thought you were converted?

14. Are your affections essentially changed? are old things passed away, and are all things become new to you?

15. On what account *principally* does Christ appear lovely? Do you love him because he is a *holy Saviour*; or, because you expect that he will deliver you from hell?

16. Do you love Christ as much for saving others, as for saving yourself?

17. Do you keep *your* all diligence? and do *you* watch and pray that *you* be not tempted, and shun *a* cess of evil?

18. Which are you *most* about, that you should be world's goods, or that *you* be rich in faith, and be heirs *o* f the kingdom of God?

19. What is the govern^{ment}ment of all your desires and is it the glory of God *and* *th*e glory of the Redeemer's *kingd*om? or, is it your own private good?

20. Might you have *you* which would you prefer, the afflictions you could possi^{bly} through the whole course of *y*our life in this world, and the enjoy^{ment}ment of God eternally hereafter: or, the uninterrupted enjoyme^{nt}ment of every thing which it is possible for God to afford?

21. What is your motive *is* to the church, and in coming to the ordinances? Is it a sense *o* f the benefit of special ordi^{nances}nances, or the applause of men, and a *merely* of escaping hell?

22. Do you think you could tell an offending brother *his* of his meekness, and with a christian *al*though you were sure to lo^{se} friendship, and incur his displea^{sure}sure?

23. And what is still harder, do think you could bear to be admo^{nished}nished of your faults, without being *o* fended, and esteeming your kind^{ness}ness faithful brother an enemy?

24. Do you esteem it a *plea*se and *privilege*, to be under the strictest obligations to keep all God's *o* f commandments and ordinances to the *e*nd of life? Do wisdom's ways seem *ph*ainly pleasant? Is Christ's yoke easy, and *h*is burden light? Finally,

25. What is the subject upon which your mind naturally leads you to con^{template}template, first, in the morning, when you awake from your slumbers, and last, in the evening, when you retire to rest? Is it God and duty, or is it the making of provision for the flesh to fulfil the lusts thereof? *Th*e day

GREENE AND DELAWARE MORAL SOCIETY.

A meeting in Harpersfield of gentlemen from most of the towns in the counties of Greene and Delaware, and from several places adjacent, pursuant to public notice, to take into consideration the expediency of forming a Society for the promotion of Good Morals,

MUEL A. LAW, was chosen Chairman, and

ORRIN DAY, Secretary.

After an appropriate prayer, the following Address was delivered from the chair:

GENTLEMEN,

We are assembled to enquire into the expediency of forming a Moral Society, for the suppression of vice and immorality. It is a subject in which we are all interested, and happily finds an occasion, in which every good christian, of whatever sect, and every good citizen, of whatever party, may meet, consult, and act together as brethren. We are all bound to encourage virtue and discourage vice.

To adduce proofs, that vices and gross immoralities prevail among us, would be to insult your understandings. It would be like looking for proofs of light in the blaze of noon-day. Intemperance, profanity, sabbath breaking, and other breaches of the laws of God and man, pass before us weekly and daily. To deny them would be to disbelieve our own eyes and ears.

A very important question proposes itself to us, shall we sit still, and merely look on and do nothing?—Men, desperately depraved, who unflinchingly set decency at defiance, may exult at the vices of their fellows, but there is not among them so inconsistent a character as the moralist, who does nothing more than wish, or the christian, who does nothing more than pray, for better things.

Something must be done. But what shall be done?

In the first place, every man must reform himself. This done, the work itself would be done; the public would

be reformed; the end aimed at, attained. But especially, must every man, who proposes to be a reformer of others, reform himself. What! "Thou that preachest a man should not steal, dost thou steal?"

In the second place, every man must bear his testimony against vice and immorality. By all moral means, he should endeavor to persuade his fellow men to do well, and dissuade them from doing ill; he should counsel, advise, and even entreat them to practice virtue and avoid vice: and he should enforce all his good precepts by his own good example.

Now the difficulty of discharging these obvious duties to the best advantage, individually and singly, lays the foundation for expediency of associations or societies to aid in their performance. Were any individual, in a single capacity, to take it upon him to pursue all those steps of duty which reason dictates, to suppress prevailing vices and abounding immoralities, he would be stigmatized for arrogance, and bring odium upon himself, without gaining the object sought. And hence we may deduce the expediency of societies capable of embodying an aggregate influence, and bringing it into successful action, in the suppression of such vices and immoralities. In many instances, unquestionably, such societies have done much good. And perhaps, a general or parent society, with appendant branch or town societies in Greene and Delaware, may be extensively useful. But if such societies should be formed, they must in the first place, evince themselves a living spirit, and not a dead letter.—They must act. Now one danger is, they will embody numbers, make a noise awhile, and then die away.—Were such to be the issue, better would it have been never to have made a beginning.

In the second place, if formed, they must not only act; but they must act discreetly. Now another danger arises, that, if they act, they may act indiscreetly, and hurt the cause they aim

to help. How many excellent enterprises have miscarried by indus-
triousness? So may it be here.
Well, intending men may influence
by advice. Live men may, in like
manner, excite and consequently
go away for lack of direction, in the
perpetual direction.

If we associate for the proposed
act we shall do well to surround our
own strength and to say God willing,
we will do this or that. We shall con-
sider the real direction that true in-
dustriousness will lead each to the
highest means to all our efforts for the
promotion of the virtuous and the re-
formation of the vicious.

Let us make the following resolution
and vote.

Resolved unanimously: That the
meeting from December 1st to a Society
of the same of "The Greene and
Delaware Society" for the promotion of
Good Morals."

CONFIRMATION.

The suppression of vice and the en-
couragement of virtue is a community
task ever formed in support of right
movement in the estimation of what and
good men.

For the accomplishment of this ob-
ject we have agreed to unite in an As-
sociation, and to regulate our conduct
according to the following articles.

Art. I. This association shall be
called and known by the name of
"The Greene and Delaware Society
for the promotion of Good Morals."

Art. II. The officers of this society
shall be a President, three Vice-Presi-
dents, a Prudential Committee of sev-
en, and a recording Secretary, who
shall also be Treasurer. The Pruden-
tial Committee shall jointly and sever-
ally be the Corresponding Commit-
tee of the Society. All the Officers of
the Society shall hold their offices for
one year, and until others are chosen.

Art. III. Any person of a fair moral
character may be admitted a Member
of this Society, either by the vote of
the majority when sitting, or when not

on application to either of
its, or to either of the Pru-

dential Committee of the Society,
officer, approving such man
and signing a written report in
favor of the proposed Society.
Any member hereafter being a
member of any society con-
nected with the moral and
social of course to a member of
society—and it shall be the duty of
every branch society to send a
deputation of at least two of its mem-
bers to the annual meeting of the
entire society.

Art. IV. There shall be an annual
meeting of the Society on
the first Tuesday of October, at 2 o'clock
in the afternoon, at such place as
be previously appointed.

Art. V. Fifteen members present
any meeting regularly convened shall
constitute a quorum for the business.

Art. VI. The objects to which
the Society shall direct their attention
and efforts, are the suppression of
vice, Sabbath-breaking, the sup-
pression of intoxicating liquors,
and other prevailing immorities. Y
remedies which they intend to em-
ploy, affectionate persuasion, edu-
cation, and in the extreme, legal
coercion.

Art. VII. And more fully to ef-
fect the objects of this Society
it shall be the duty of its members
to exert their influence in promoting the
formation of Branch Societies, in
connection with this Society, and
make report of their proceedings to
this society at its annual meeting.

Art. VIII. It shall be the duty
of the President to call special meet-
ings of the Society whenever requested
by the Prudential Committee.

Art. IX. The Prudential Com-
tee shall manage the concerns of the
Society during the intervals of its
meetings; shall have power to ap-
propriate its funds, and shall make re-
port of their doings to the society at its
annual meetings; three members of
said committee shall constitute a quorum.

Art. X. If any member shall, by
his conduct, persevere in a spirit be-

tile to the expressed views of the Society, he shall be subject to expulsion by vote of the Society.

Art. XI. At each annual meeting one public address at least shall be delivered before the Society by some person previously appointed: after which a public collection shall be made for promoting the objects of this Society.

Art. XII. This Constitution may be altered by the vote of two thirds of the Society; on such alterations having been proposed at a previous annual meeting.

Officers for the ensuing year:

Samuel A. Law, *President*—Daniel Sayre, Beriah Hotchkiss, Stephen Fenn, *Vice-Presidents*—Hiland Hill, Thomas O'H. Croswell, Abraham Van Dyke, Thos. B. Cooke, Simon Sayre, William Van Bergen, Orrin Day, *Prudential Committee*—Elisha Wise, *Secretary and Treasurer*.

The following outline is recommended as a form of a Constitution for the several Branch Societies:

Art. I. The name of this Association shall be the Branch Society for promoting Good Morals.

Art. II. The Officers of this Society shall be a President, a Committee of seven persons, a Secretary and a Treasurer; which officers shall constitute an Executive Committee who shall hold their offices for one year, and until others are chosen.

Art. III. The Executive Committee shall meet once at least in every three months; to them shall belong the appropriating of the funds of the Society; the appointing extra meetings and of delegates to attend the annual meeting of the parent society; it shall also be their duty to attend to all complaints which may be made to them from any member touching the objects of this society. Three of said committee shall constitute a quorum for business.

Art. IV. The objects to which this society shall direct their attention and labours, are the suppression of profanity, sabbath-breaking, the immoderate

use of intoxicating liquors, and other prevailing immoralities. The remedies which they intend are example, affectionate persuasion, admonition, and in the extreme, legal coercion.

Art. V. Any person disposed to promote the objects of this society may become a member on application to the Secretary and by signing the Constitution.

Art. VI. The society may dismiss any member whose conduct does not correspond with the design of this institution; and any member may withdraw from the society by signifying in writing his wish to the secretary.

Art. VII. The Society shall meet annually on the day of at which meeting an address shall be delivered by some person designated by the executive committee; the officers shall be chosen, and a contribution made for the benefit of the Society.

Art. VIII. The society shall make a report at the anniversary meeting of "The Green and Delaware Society for the promotion of Good Morals."

Extract of a letter from a lady in Haver, New-Jersey, to a friend in Sullivan, New-York.

"I have just returned from a visit to Princeton, where I saw the Lord appearing in his glory to build up Zion. Yes! he is there manifesting himself with power and great glory. A revival of religion began in the College about last fast day. It commenced with some of the students who were the most respectable, and had the greatest weight of character; so that there were few who dared oppose.... those few were soon brought, also, to bow, and there are not now more than half a dozen unawakened. About 30 or 40 appear to give evidence of a change of heart, and thirty more are under conviction. O, it was a solemn, joyful sight, to see more than a hundred young men, all solemn as eternity, setting their faces Zionward.— Now will the Lord arise and prosper his dear missionary cause in heathen lands. The subjects of the work have

a great missionary spirit. They say they are willing to go to the ends of the earth for Jesus. The President rejoices greatly. He says scarcely a day passes in which he is not called upon to direct some of his dear pupils in the way of salvation. The work is much like the revival here last winter, apparently genuine. Convictions are deep and short. The students labored under some difficulties on account of having no convenient place for retirement. There is, however, one room in the College unoccupied; to this they resort, and there are hardly five minutes in the day in which it is empty; for as one goes out, another enters. A person walking the halls at ten, at night, may hear the voice of prayer in almost every direction. The students are in the habit of praying with their room-mates morning and evening. In the Theological Seminary, are 34 students. They spend much of their time from room to room, conversing with those exercised."

DREADFUL EXECUTION.

On the 20th and 30th October, the Turks, in Servia, impaled, and exposed to view, at the Belgrade gate, *forty-two* Christians (Servians); 100 more were seized, and carried to Belgrade, where they expected sentence of death. The Servians, in consequence of these cruelties, have risen upon their oppressors, numbers of whom have been cut off. Throughout the whole Ottoman empire, the Jews and Christians, forming a large population, are treated with a degree of oppression beyond the conception of those who have not witnessed it. These are facts worthy the attention of Christendom, its Princes, and its presses.

The Impossibility Conquered : or

LOVE YOUR NEIGHBOR AS YOURSELF.

In the manner of Sir Walter Raleigh.

BY MISS HANNAH MORE.

The Objector.

Each man who lives, the Scriptures prove,
Must as himself his neighbor love;
But though the precept's full of beauty,
'Tis an impracticable duty :

I'll prove how hard it is to find
A lover of this wond'rous kind.

Who loves himself to great excess,
You'll grant *must* love his neighbor less;
When self engrosses all the heart,
How can another have a part?

Then if self-love most men enthrall,
A neighbor's share is none at all.

Say, can the man who hoards up self,
E'er love his neighbor as himself?
For if he did, would he not labor
To hoard a little for his neighbor?

Then tell me, friend, can hoarding elves
E'er love their neighbor as themselves?

The man whose heart is bent on *pleasure*
Small love will to his neighbor measure:
Who solely studies his own good,
Can't love another if he would.

Then how can pleasure-hunting elves
E'er love their neighbor as themselves?

Can he who sloth and loitering please,
E'er love his neighbor like his *ease*?
Or he who feels ambition's flame,
Loves he his neighbor like his *fame*?

Such lazy, or such soaring elves
Can't love their neighbor as themselves.

He, whose gross appetites enslave him,
Who spends or feasts the wealth God
gave him;

Full, pamper'd, gorg'd at every meal,
He *cannot* for the empty feel.

How can such *gormandizing* elves
E'er love their neighbor as themselves?

Then since the man who lusts for *gold*,
Since he who is to *pleasure* sold;
Who soars in *pride*, or sinks in *ease*,
His neighbor will not serve or please;

Where shall we hope the man to find
To fill this great command inclin'd?

I dare not blame God's holy word,
Nor censure scripture as absurd;
But sure the rule's of no avail
If plac'd so high that all must fail;
And 'tis *impossible* to prove
That *any* can his neighbor love.

THE ANSWER.

Yes, such there are of heav'nly mould,
Unwarp'd by pleasure, ease or gold;
He who fulfils the nobler part
By loving God with all his heart;
He, only he, the scriptures prove,
Can, as himself, his neighbor love.

Then join, to make a perfect plan,	If then the rule's too hard to please ye,
The love of God to love of Man ;	Turn Christian, and you'll find it easy.
Your heart in union both must bring,	"Still 'tis impossible," you cry,
This is the stream and that the spring ;	"In vain shall feeble nature try." [ture.
This done, no more in vain you'll labor,	'Tis true ; but know, a <i>Christian</i> is a crea-
A christian can't <i>but</i> love his neighbor,	Who does things quite impossible to nature.

CHRONOLOGICAL TABLE

OF REMARKABLE EVENTS WHICH TOOK PLACE IN THE YEAR 1813.

Jan. 2. The President of the U. S. signs a law for the increase of the Navy, and another for cancelling the bonds given by merchants under the non-importation law.

6. The Russians enter Koningsberg, and take 8000 prisoners.

9. The Prince Regent of G. B. issues his manifesto, stating the causes of war against the U. S.

10. The French Conservative Senate boast, that they have 300,000 regular forces in the interior of France and Italy. They advise to send 100,000 of the newly raised conscripts to the armies, and to raise 200,000 more. Not long after this, they call out 430,000 additional conscripts.

18. Platoff and his Cossacs invest Dantzic.

22. The Spanish Cortes abolish the Inquisition, 94 votes to 43. The decree to take effect from Feb. 3.

Gen. Winchester is attacked by the British and Indians at the river Raisin. His detachment is entirely cut off. American loss in killed and missing, 396; prisoners, 536.

25. Bonaparte signs an agreement with the Pope.

26. A loan bill passed the H. of R. 75 to 38, for \$16,000,000.

30. The thermometer at Boston 4 below 0; at Salem 10; at Portsmouth 11; at Portland 16.

Feb. 1. Louis XVIII. issues a proclamation to the French people.

The British government publishes an order in council, permitting the sale of vessels by belligerents to neutrals.

4. Chesapeake bay blockaded by the British.

7. A party of Americans cross the St. Lawrence from Ogdensburg, and take about 50 prisoners.

8. The Russians enter Warsaw.

10. Votes counted and declared for President and Vice President of the United States. Mr. Madison had 128 votes, and Mr. Clinton 89, for President: Mr. Gerry had 131 and Mr. Ingersol 86, for V. P.

16. Bonaparte makes a speech to the Senate, in which he professes a desire of peace, but insists upon the same arrogant terms as before.

18. The British House of Commons, after having the diplomatic intercourse between the two nations for the last three years laid before them, unanimously resolve to support the ministry in the American war.

22. Ogdensburg taken by the British. American loss, 5 killed.

25. The American sloop of war Hornet, 16 guns, capt. Lawrence, took the British brig Peacock, 16 guns, after a battle of 15 minutes. The British captain Peake was killed. British loss, 8 killed, 27 wounded; American loss, 1 killed, 2 wounded. The Peacock sunk before all her crew could be taken out.

March 3. Expiration of the 12th Congress.

4. The Russians enter Berlin.

5. The Pope's nuncio in Spain issues an ecclesiastical order forbidding the publication of the decree which abolished the Inquisition.

6. Swedish manifesto published, assigning the reasons for engaging in the

war against France. A treaty of peace between Russia and Prussia about the same time.

10. The Russians enter Hamburg.

16. Wittgenstein, the Russian general, issues a spirited proclamation, calling upon the Germans to join him in the great work of national deliverance.

20. The British land at Cuxhaven, and the people of Hanover declare in favor of their old government.

27. The Prussian manifesto against France published.

30. The American ports, New-York, Charleston (S. C.), &c. declared in a state of blockade.

During this month, Leipsic was the head-quarters of Bonaparte's army, and Hanau, on the Rhine, the head-quarters of his army of observation.

April 1. Bonaparte introduces his wife into the council of state, and makes her provisionally Empress Regent.

2. The Russian general Tettelnborn cuts off the whole French detachment under Morand at Luneburg.

4. A Russian division enters Leipsic.

5. Wittgenstein defeats Beauharnois near Magdeburg. French loss, 3,000.

13. Suchet defeated near Valencia by Sir John Murray. French loss, 2,500. Loss of the allies, 600.

15. Bonaparte leaves Paris for his armies; arrives at Mayence in two days.

27. The American army under Gen. Dearborn takes Little York, the seat of the British government in Upper Canada. Gen. Pike killed, and 100 others, by the explosion of a mine.

30. The Russian, Prussian and French armies were forming near each other. Fr. head-quarters at Naumberg. The Elbe nearly the line of demarkation.

May 1—5. Gen. Harrison was besieged six days in Fort Meigs by the British and Indians. Loss during the siege 81 killed and 186 wounded. At the same time Gen. Clay's detachment was taken by the British almost entire. American loss, 50 killed and 600 prisoners. British loss not known.

1—2. The battle of Lutzen, between Bonaparte and the allies. Loss supposed to be nearly equal, about 15,000 on each side. The allies held the field of battle, but were obliged, immediately after, to retreat and cross the Elbe.

6—8. The British sent 15 barges, with troops, from their squadron in the Chesapeake, and burnt Havre de Grace, Georgetown and Fredericktown, in Maryland.

8. Messrs. Bayard and Gallatin sailed for St. Petersburg, to negotiate a peace with G. B. under the mediation of Russia.

10. The French army enters Dresden, which the month before had been the head-quarters of the Russian army.

19—21. The battles of Konigswartha, Bautzen and Wurtzchen, usually called the battle of Bautzen, between Bonaparte at the head of his great army, and the Emperor of Russia and King of Prussia with their united forces. The loss nearly equal; about 20,000 on each side. The allies obliged to retreat.

24. Congress meets.

25. The President of the United States sends his message to Congress.

27. The American army under Gen. Dearborn, having some time before left Little York, landed in U. C. near Newark, with little resistance. The British blew up their magazines at Fort George, and abandoned it.

28. The British took 100 American dragoons.

An armistice agreed upon between Bonaparte and the allies, not to expire till July 26, unless with six days notice.

29. The British landed at Sacket's Harbor, and caused the Americans to burn all the military and naval stores.

31. The French left Madrid for the 4th and last time.

June 1. The U. S. frigate Chesapeake taken by the British frigate Shannon, capt. Broke, after a short action. Captain Lawrence of the Chesapeake, mortally wounded early in the battle. American loss 47 killed, 98 wounded; British loss 27 killed, 58 wounded.

2. The U. S. frigates United States and Macedonian chased into New-London by a British squadron.

The Growler and Eagle, American sloops, taken by the British on Lake Champlain.

4. The armistice between the French and allies in Germany, completely adjusted. The French occupy all Saxony; the allies all Prussia.

6. An American detachment surprised in U. C. and Generals Chandler and Winder, and about 150 men, taken prisoners.

12. The French evacuated Burgos, and blew up the citadel.

13—18. Lord Wellington in rapid pursuit of the retreating French.

16. A violent Tornado at Philadelphia and the vicinity.

21. The allied army in Spain under Lord Wellington, obtains a decisive victory over King Joseph and Gen. Jourdan. All the French artillery, 151 pieces, military chest, 415 waggons, and many prisoners were taken. Loss of the allies, 5000; of the French, 20,000.

22. The British attack Craney Island, in the Chesapeake, and are repulsed with considerable loss.

25. The British take Hampton, (Vir.)

A detachment of 570 men under Col. Børstler, taken by surprise and stratagem, about 15 miles from Fort George, by a small detachment of British and Indians.

26. Joseph Bonaparte enters France with the remnant of his army.

July 6. Death of Granville Sharp, an illustrious benefactor of mankind.

8. The land-tax bill passed H. of R. 97 to 70.

19. H. of R. refused to consider a resolution approving the conduct of the President of the U. S. respecting the diplomatic intercourse with the French government.

21. The Royal assent was given to an act of Parliament renewing the East India Company's charter, in which there was a provision for permitting Christian missionaries to go to India and reside there.

23. Marshal Soult, having been sent to command the French armies on the Spanish frontier, issues a vaunting proclamation.

24. A loan bill passed H. of R. for \$7,500,000.

25. The British attempt to take St. Sebastian's, by storm, and are repulsed with the loss of nearly 1,000.

28—30. A series of severe battles between Marshal Soult and Lord Wellington, the result of which was, that the French army was again driven back into France.

30. Saragossa surrendered to the Spaniards.

Aug. 2. The British attack an American fort at Lower Sandusky, and are repulsed with great loss.

9. Two American schooners, the Scourge and Hamilton, sunk in a gale of wind on Lake Ontario; 70 persons drowned.

10. Two other schooners, the Julia and Growler, taken on Lake Ontario, by the British.

The allies in Germany give notice that the armistice will cease, and hostilities commence on the 16th.

11. Austria declared war against France, and joined the allies with all her forces.

14. The U. S. brig *Argus* taken by the British brig *Pelican*, after a battle of 45 minutes. Captain Allen, of the *Argus*, mortally wounded. The *Argus* threw 456 pounds of metal at a broadside; the *Pelican*, 536. The *Pelican* had 116 men, the *Argus*, 127.

17. Hostilities commence between the French and allies along the whole line, from the vicinity of Hamburg to Dresden.

20. The manifesto of France against Austria published.

21. Bonaparte in person attacks the allied centre under Blucher, on the Bober, and compels it to retire. Bonaparte took with him 110,000 men.

22. He repeats the attack with the same result. Blucher retires behind the Katsbach.

A gale at Charleston, S. C. which destroyed much property.

23. Bonaparte returns to Dresden, leaving M'Donald's corps to withstand Blucher.

24. A violent and destructive hurricane at Turk's Island.

25. Blucher utterly defeats M'Donald's corps, taking 15,000 prisoners, and 100 cannon.

26. The allied Austrians and Russians, under Swartzenberg, advanced upon Dresden, 140,000 strong.

27. A battle under the walls of Dresden. The allies repulsed with loss. Moreau mortally wounded. This battle was fought in a tremendous storm of wind and rain. Bonaparte commanded the French in person.

30. A French corps of 15,000, under Vandamme, which had pursued the allies into the Bohemian passes, was there overwhelmed and compelled to surrender, with 60 pieces of cannon.

The Creek and Choctaw Indians attacked the fort on the Tensaw, took it by storm, and put to death in the fort and vicinity, 247 Americans.

31. St. Sebastian's taken from the French by storm. British loss about 2400.

At the same time, the French, under Soult, attacked the Spanish lines on the Biddassoa, and were several times repulsed.

In this month, the British Parliament passed a new bill for the relief of insolvent debtors, with benevolent provisions.

Sept. 1. A strict blockade of the ports south of the Chesapeake declared by Sir J. B. Warren.

3. The U. S. brig *Enterprise*, lieut. Burrows, mounting 16 guns, took the British brig *Boxer*, capt. Blythe, mounting 18 guns, after a battle of 45 minutes. Both commanders killed. American loss, 5; British loss, 45.

6. The battle of Dennevitz, in which the French, 70,000 strong, under Ney, were defeated by Bernadotte. The Fr. loss in this wing of the grand army, on this and a few preceding days, was about 20,000, and 50 pieces of cannon.

10. The American squadron on Lake Erie, under Com. Perry, captured a superior British squadron, under Com. Barclay, consisting of 2 ships, 2 brigs, 1 sloop, and 1 schooner.

13. The allied forces advance from Bohemia into Saxony.

19. *Te Deum* sung by public authority in Paris, on account of the victory on the 27th ult. at Dresden.

23. The Americans under Gen. Harrison advance into Upper Canada.

27. Gen. Harrison enters Malden.

28. A partial engagement between the hostile squadrons on Lake Ontario. No vessels lost on either side.

Detroit evacuated by the British, and entered by the Americans.

30. Czernicheff, with his Russian cavalry, entered Cassel, the capital of Westphalia, far in the rear of the French army.

A battle between the Royalists and Revolutionists of Venezuela; the former defeated.

Oct. 3. The Prussians, under Blucher, defeat the French, under Bertrand.

4. Bernadotte crosses the Elbe at Dessau, and establishes a bridge at Achen.

5. Bonaparte leaves Dresden with his main army, and concentrates his forces toward Leipsic.

Com. Chauncey takes 5 small vessels, and destroys 2, on Lake Ontario; British prisoners, 308.

Gen. Harrison defeats the British under Gen. Proctor, near Moravian town, U. C. American loss very small; nearly all the British force taken prisoners.

7. A part of Lord Wellington's army enters France, after a severe action on the Bidassoa.

11. Bernadotte's and Blucher's forces post themselves behind the Saale, in the rear of Bonaparte's army. Bonaparte then makes a feint towards Berlin, crosses the Elbe at Dessau, and destroys Bernadotte's bridge at Achen. Bernadotte re-establishes his bridges at Dessau and Achen, and recrosses the Elbe with part of his army.

15. Bonaparte concentrates his armies near Leipsic, and the allies press upon him on the north, the east, and the south.

The Russians enter Bremen.

16. The first great battle of Leipsic, between Bonaparte's concentrated forces, and the armies of Russia, Prussia, Austria, and Sweden, with the allied sovereigns at their head. On the southeast, the battle was nearly equal. Murat lead a tremendous charge of cavalry, which broke the allied ranks for a while; but at night the allied line was in the same place as in the morning. On the east and northeast, Bernadotte and Blucher gained considerable advantages; but the battle was far from being decisive. About half a million of men were engaged, drawn from almost every country in Europe, and under the control of a greater number of experienced military commanders than ever before directed in a single battle.

17. The Sabbath.—The French and allied forces in a state of the most active and anxious preparation for resuming the battle the next day.

18. The second battle of Leipsic; one of the greatest which was ever fought, and one which decided the campaign against Bonaparte, and was a signal token of his approaching downfall. The Saxons and Westphalians deserted his standard by regiments in the midst of battle, and turned their arms against him. His loss was full 60,000 on this single day. Some judgment of this battle may be formed by the declaration of Bonaparte that he discharged 220,000 cannon balls at the enemy in two days, and that he had not enough left for two hours' use. In the succeeding night he began his retreat across the Elster by a single bridge.

19. Bernadotte's troops entered Leipsic by storm, two hours after Bonaparte had left it: 20,000 French prisoners taken this day. The bridge over the Elster blown up in the midst of the French retreat. Prince Poniatowski drowned in the Elster. Many French generals taken; some escape on foot, after swimming the Elster.

24. The remnant of Bonaparte's army reached Erfurth.

26. An affair of outposts between the Americans under Gen. Hampton, and the British forces, just within the boundaries of Lower Canada. The American detachment returned.

30. Bonaparte is met at Hanau by the Bavarians, under Wrede. He cuts his way through them with the loss of many thousands.

Nov. 4. The British ministry send a proposal to America to negotiate for peace, at Gottenburg or London:

5. The Emperor of Russia has his head-quarters at Frankfort on the Maine.

6. Gen. Wilkinson, at the head of his invading army, issues a proclamation to the inhabitants of Lower Canada.

7. About 300 Creek Indians slain in battle by the Americans under Gen. Jackson.

9. Bonaparte arrives at Paris.

The allied sovereigns at Frankfort declare to a French functionary, that they are willing to make peace with Bonaparte, on the basis that France shall be confined within her ancient limits; Holland, Germany, Switzerland, Italy and Spain, being taken out of French control.

10. Marshal Wellington attacked Marshal Soult, and wrested from him the first line of defences before Bayonne.

11. Dresden surrendered to the allies. The garrison, with St. Cyr at the head, amounted to 15,000.

A battle between a part of Gen. Wilkinson's army and a British detachment, at Cornwall, in Canada. The Americans retire, and give up the expedition to Montreal.

13. A violent and destructive gale at Halifax.

14. Holland rose and asserted its liberties.

Bonaparte made a speech to his Senate, in which he said, "A year ago all Europe was with us; now all Europe is against us."

18. More Creek Indians killed; above 60 in number.

20. A formal proclamation in Holland in the name of the Prince of Orange.

29. The Antossee town, belonging to the Creek Indians, and containing 400 houses, burnt, and 200 Indians killed.

Dec. 1. The allied sovereigns publish to the world that they are willing to make peace with Bonaparte, on terms honorable to France, and allowing her to retain larger dominions than under her kings.

Dantzic is surrendered to the allies.

The Prince of Orange lands at Scheveling, in Holland, after an exile of 11 years.

6. Congress meets.

7. The President of the U. S. sends his message to Congress.

9. The President sends a message to Congress, recommending an embargo.

10. Bonaparte makes a speech to his Senate, in which he says he has acceded to the terms proposed by the allies.

11. Fort George evacuated by the American army. Newark, in U. C. burnt by order of Gen. M'Clure; and his forces withdrawn to the American side of the river.

Bonaparte made a hasty treaty with Ferdinand VII. and released him from captivity.

11—14. Severe but indecisive battles between Soult and Wellington, near Bayonne.

17. An embargo law passed; 85 to 57 in H. of R.; 20 to 14 in Senate.

19. Fort Niagara, on the American side, taken by surprise by the British.

21. The allied armies enter the Swiss territories, and issue their proclamations.

22. A great fire in Portsmouth, N. H. the work of some incendiary.

Bonaparte sends Commissioners Extraordinary, with despotic powers, into all the departments of France.

30. The British cross at Black Rock, and burn Buffalo and other village on the Niagara frontier, in retaliation for the burning of Newark.

Despatches by the Bramble reached gov't, bringing overtures for peace.

Bonaparte issues a proclamation, calling vehemently upon France to repel invasion, and declaring that he no longer contemplates retaining the conquest which he had made. (*Panoplist*.)

THE FICA CHRISTIAN MAGAZINE.

L. II.

MAY, 1845.

No. 41.

AN ADDRESS

*the Moral Society of Greene and
elaware Counties, to the Inhabit-
ants of those Counties and their vi-
nities.*

THEN AND FRIENDS,

In conformity to the constitution
he Moral Society, and the remarks
oductory to its formation, we take
liberty to communicate a few
ughts, with which, we doubt not,
will most readily and cheerfully
cur.

The meeting at Harpersfield, con-
cerning the short notice given in the
blic prints, was generally attend-
ed by gentlemen from most of the
unes in the two counties, and from
veral places adjoining.

On mature deliberation, the busi-
ness having been first opened with sol-
emn prayer, the gentlemen present
ere unanimously of opinion, that
uch an association, formed for the ex-
press purpose of encouraging *virtue*
nd discouraging *vice*, must, under the
miles of Heaven, promise very great
nd extensive usefulness, and at the
ame time enlist the feelings and se-
cure the patronage of every friend of
ocial order.

It is, brethren, with the greatest
onfidence and the more peculiar sat-
isfaction we address you, since our
constitution, as you readily perceive,
is free from every party consideration,
recognizes no political sect or religious
persuasion, in preference to another.
We discard, as altogether abhorrent
to our views, whatever might be insin-
uated or construed to be of this des-
cription.

Though spread over a considerable

VOL. 2. R R

extent of territory; yet closely allied
by commercial intercourse, we are, in
a high sense, citizens of the same
neighbourhood. We associate, there-
fore, as a band of brothers, for mutual
benefit. Nor is it mere novelty to try
the experiment; this has been effectually
done by our brethren both in Eu-
rope and in our own country, who
have led the way before us. They
have passed the *ordeal*, and in every
instance with astonishing success.—
And should our society go into opera-
tion and prevail according to the
hopes we indulge, salutary fruits will
result, a new order of things ensue,
which while rewarding us a thousand
fold for our labour, shall entail to pos-
terity a legacy more precious than
gold, for which future generations
shall hold us in grateful remem-
brance.

It is a maxim laid down by God
himself, found as true by experience
as in theory, exemplified through time
immemorial in the history of the world
“that virtue exalteth a nation, and
that sin is a reproach to any people.”
The Israelites by becoming corrupt,
became wretched. When Greece and
Rome abandoned their laws, they lost
their glory.

Vice and virtue, in all communities
produce effects diametrically opposite.
While the former degrades man, the
latter exalts him to his true dignity.—
This being admitted, to which we pre-
sume there will not be a dissenting
voice, with what noble emulation
should we rally at the standard of vir-
tuous order; and with what keen-eyed
vigilance should we stand as sentinels
to guard against vice at every avenue
and at all points repel his attacks?

And is there not at this time an imperious duty imposed upon us, to act on the defensive? Are we not assailed by a host of immoralities, which, like swarms of exterminating robbers, threaten to lay waste our dearest inheritance, our morals and our religion, a patrimony bequeathed us by the God of our fathers, which we are sacredly bound to hold inviolate, and without which life itself is not a blessing, but a curse?

Open your eyes, brethren, for we appeal to your senses, and do you not behold the Goliath of iniquity stalking forth with menacing front, defying our ministers of justice, stabbing the very vitals of our civil and religious institutions, and eager, with sacrilegious hand to pollute our temples and our firesides, and if possible to render our situation more doleful than Golgotha, or even Tophet in the valley of Hinnom. And can we stand indifferent spectators, quietly and passively looking on, while our young men and youth, bone of our bone and flesh of our flesh, are drawn headlong into the iron grasp of the hideous monster, to be mangled, devoured and lost forever? No, we cannot endure the sight and hold our peace. We have been silent too long. Conscience condemns and chastises us for past delinquency. For we have seen our fellow creatures whose existence is as valuable as our own, charmed and intoxicated with vice, rushing precipitately towards the black gulph of predition and actually swallowed up in the awful vortex: yet we did not step between them and death. We have seen the merciless enemy mowing down our columns by thousands; yet we did not do what we could to save them. Already, alas! too long we have stood aloof from the most urgent duty; too long through shameful pusillanimity, we have said, "a lion is in the way." But in such a cause as this, shall we for a moment give place to timidity? Shall false modesty still hold us in the back ground *when the voice of God and of human-*

ity false slumber; put on your armor; fill your ranks; hasten to the warfare; "Be not overcome of evil, but overcome evil with good."

Do any ask why all this alarm?—why so much apprehension? what evils are spreading such wide desolation? We answer, it is no false alarm; no frightful vision of the night; no spectre of a disordered imagination: It is an affecting reality which swells our emotions. The holy Sabbath is profaned. Because of swearing the land mourns. Drunkenness has come up into our borders. These fatal sisters with a *hydra* of concomitants, are hard pressing us. The good man weeps. Society groans.

Be assured, brethren, that the object of this address is not to usurp dominion over the rights of private judgment; it is not to abridge liberty, or enchain the conscience; it is not to arraign, accuse, condemn, and execute. God forbid that we should seek an influence prejudicial to the best interests of any man. Our object is to raise society, to strengthen the bonds of the social compact, and thus by increasing the whole amount of virtue and felicity, in the aggregate, to promote the respectability and happiness of each individual. That state of things which renders man, most useful to man, is the point at which we aspire. This being the height of our ambition, we scruple not to believe that every man of reflection will subscribe to our constitution, and give us his whole weight of influence;—1. Against violations of the holy Sabbath. Was not the Sabbath the first institution of God?—After he had finished the work of creation, did He not rest on the seventh day, and bless it, and sanctify it, by his own most holy example? In that law given at Sinai, inscribed on stone by the finger of God, to be perpetually binding throughout all generations, is it not expressly enjoined, "Remember the Sabbath day and keep it holy?" Though the Sabbath underwent a change at the resurrection of Christ, from the seventh to the first day of the

week, yet it has never undergone a repeal. The circumstance of its incorporation with the moral law, or rather of its being a constituent part of that law, shews incontrovertibly, that it claims the same sacred observance, as when originally imposed. Hence, if any law of God is obligatory upon us, the law of the Sabbath is obligatory. And while we dare not impeach God's rectitude, are we not compelled to acknowledge his beneficence to man, in the institution of the Sabbath? We very well know, God might in justice have reserved to himself, for his immediate worship, a much greater proportion of our time; but the question is, whether He is not benevolent in what he has done? Every man, when his mind turns upon another world, hopes for an eternal Sabbath in glory; and is it not an unspeakable privilege, that God has provided for its commencement here below? If we remember the Sabbath day and keep it holy, are we not warranted to hope for that rest which remaineth to the people of God? Certainly then, the Sabbath, instead of exciting our displeasure, should awaken our gratitude.

The question now turns, whether the Sabbath viewed as a mere worldly institution, is for or against us? If there were no other life than this, would it be better to have a Sabbath, or be without one? Leaving room for all works of necessity, which also the scriptures allow, does not nature itself dictate one seventh part of time, at least as an *interim* for the suspension of worldly business? It is a fact, that those who wholly disregard both the law of God and man, in this particular take of their own accord more respite from labor, week in and week out, than the law exacts. Indeed, are not our bodies and minds so constituted, as absolutely to require relaxation?—And do not our beasts of draught and burthen which so patiently come under the yoke and bow to the load we impose on them, need their seasons of rest? and after they have

had such seasons, do they not return with renewed vigor to their toil and make us large amends? It is an incontestible fact, that the Sabbath, or that which is tantamount to it, is a law of nature, as well as a positive institution of the Most High. The difference is, God has divided and fixed the time, and specified the purposes to which it shall be devoted; whereas men would have disagreed in respect to the proportion, and their time of rest would have been a necessary loss.

But varying the question, and resting on the ground of actual experiment are we to consider the Sabbath as a favor or a frown of heaven in regard to our interest and comfort: here, in the first place, let the question be candidly put to those who have hitherto lived in the pretty general neglect or violation of this holy law of God. Is it by any means certain you are richer on this account? Is it incredible to suppose, indeed, is it not more than probable, that God in his providence would have done more to advance your temporal interest, provided you had kept the day holy, than you have done by breaking it? The Israelites gained nothing, but lost, by gathering manna and sticks on the Sabbath. Besides, are your reflections more comfortable? Have you an easier conscience because you have so often broken into the divine inclosure and robbed God of his sacred hours? In the second place, let the question be put to those who have been afraid to speak their own words and transact their own business, on this blessed day. When you have seen others busied in secular concerns on the Sabbath, you might have as well attended to your worldly concerns as they to theirs. But do you regret that you did not follow their example? Do you feel yourselves the poorer for your strictness in observing the Sabbath? Does the frequent return of the Lord's-day impoverish, oppress and embarrass you? Do you ever in taking a retrospect, regret that you had been so particular in observing the Sabbath; nay, do you not rather

or interest even in the score of inter-
est that you had not been
more particular? Have you not found
by your own experience that the best
converts of the Lord's day is proba-
bly for the life that now is, as well
as for that which is to come, and that
the Sabbath is the true when he is
"The Sabbath was made for man,"
viz. for his benefit. Now is there an
individual, after having viewed the
subject dispassionately, who will deny
his weight of influence against those
open violations of the Sabbath with
which society is so extremely burden-
ed, the cry of which is heard in every
town and neighborhood of our coun-
try, and actually has reached the ear
of the God of Sabbath, who is vindic-
ating his injured honor by the judg-
ments which we as a people, are now
experiencing!

In the 2d place—Will you not with
equal readiness give us your influence
against the heaven-daring crime of
profaning the name of God! To ac-
count for this vice, so common among
all grades of men, on the general prin-
ciple of selfishness, is attended with
considerable difficulty. The difficul-
ty, however, is solved, by following
it through the *labyrinth* and tracing it
to its true source, which is none other
than a bad heart. It is conceived by
no means illiberal or uncharitable, and
most certainly correct, to ascribe pro-
fane swearing directly to a depraved
mind, because there is no other foun-
tain from which so foul a stream can
possibly flow. Now some vices are
attended with strong temptations, ei-
ther of immediate pleasure or profit,
or safety, such as the gratification of
unlawful lusts, and stealing, lying and
swindling, and deceiving and the like.
But in respect to profanity, there ap-
pears to be little or no temptation, ei-
ther of profit or pleasure, unless it be
a pleasure for a man to defy the Al-
mighty. For the man who addicts
himself to profanity, is sure to gain no
advantage. — Does not make him-
self — believes no want.—
Let — wear, again and

again, and repeat his o-
red, he is as poor as e-
desires that his declara-
credited, a string of oaths
rather than aid his ob-
near a man assert any ma-
to which he had been eye-
credit him; but no soon-
undertake to increase y-
his declarations, by profan-
God, than he causes y-
to doubt. If a person
himself in the esteem of ot-
ing sinks him. Men of we-
er respects, diminish that
swearing. It is a vice whi-
plea in its vindication. A
excuse is often made by th-
that they have no ill meaning
rarely attempt to justify the
Dare they say they have a go-
ing! We give to swearing
character when we call it low
and ungentleman-like. Its re-
are incalculable. It inflames
gry passions, produces anim-
strifes and quarrels. Duels as-
ders have often been occasi-
swearing, or language which
proceeds from any other than p-
lips. It corrupts the youth, sap-
very foundations of well regulate
ciety; converts civilization in
curse, and social life into a state
intolerable than bedlam. Nor is
the worst, for unrestrained, it crea-
a hell. Profanation of God's name
the language of the damned. It
profane actually insult God to his
and challenge him verbally to his
them to perdition. Nor is God indi-
ferent to this vice; he sets an indeli-
mark upon it, in what is subjoined to
the third precept in the Decalogue—
The command is a tremendous prohi-
bition, and what follows a determina-
tion of God to take vengeance.—
"Thou shalt not take the name of the
Lord thy God in vain, for the Lord
will not hold him guiltless that taketh
his name in vain." Now, brethren, we
do not paint this vice in any borrow-
ed shades. We fail of giving you the
full portraiture of its malignity. Let

guage is too feeble. And can you want a motive more to induce you to put forth every effort, if not with hopes altogether to prevent, yet if possible to check a vice, which is absolutely more to be dreaded than the plagues of Egypt.

In the 3d place—We solicit your united influence, which we are persuaded you will freely tender against the growing and enormous vice of intemperate drinking. The progress of drunkenness since the first settlement of the country by the English and Dutch, is perhaps, without a parallel in the history of the world. Our ancestors were distinguished for temperance; but, alas, the degeneracy of their descendants! In this respect “the gold is verily become dim and the fine gold changed.” Without tracing out the causes which have contributed to this alarming defection of morals, the fact is undeniable. Every day is witness. The thing has arrived to such a height that we are actually threatened with becoming a nation of drunkards. This vice is become so common, as scarcely to be thought criminal, or even disgraceful in the public opinion. And whenever excessive drinking, or any other vice is considered no blot upon the character by the public, we may pretty much abandon the hope of reformation. Indeed, there would, in this case, be no foot-hold from which to make a beginning. We are, however, unwilling to believe, we hope better, than to conclude we are sunk so low.

Possibly it may be asked, what is the great evil of intemperance, since Divine Providence has so amply provided the means? Has God given us appetites and prohibited their indulgence? Does he set his bounties before us to tantalize us? We answer, it is not the temperate use of these bounties which God forbids; but the consuming of them upon our lusts, to his dishonor and our own unspeakable detriment. Every creature of God is good, and ought to be received with thanksgiving; but is not its perversion

a crime? Is not drunkenness a sin against which God pronounces his heavy woe? “Woe to the drunkards of Ephraim!” Are not our minds given us to cultivate and improve; and does not intemperance enervate and paralyze every faculty? Its tendency is to dwindle, and run a man down to a state of the most abject degradation? It makes his mind vacant and worthless. This we know to be the fact.

Intemperance is a species of suicide, and by far the most to be deplored, because the most frequent. Some, it is true, resort to the razor and the halter to shorten life; but more to the bottle and the cup. The former, in almost every instance, commit the crime secretly, and more generally, we apprehend, with little premeditation, while the latter do it afirethought, by slow degrees, and rashly, and yet effectually, against every possible entreaty and expostulation. Which then is the greater criminal, is easy to determine. If we could clearly see and realize the circumstances of the drunkard, as they in fact exist in most instances, the spectacle would shock and overcome us even to weakness. Who could endure the sight, to see men lacerating their own flesh with knives, and tearing off their skin with pincers, or applying live coals of fire, or torches to their naked bodies; and yet multitudes of people are doing worse than this; they are actually burning up their vitals and cutting away their heart-strings, by the inordinate use of ardent spirits, and are offering themselves a voluntary sacrifice to a martyrdom as abominable as though they were to hew themselves to pieces in honor of Baal or in the house of Rimmon!

Drunkenness, exclusively of the expense, of which we shall make no calculation at present, is the most wasting pestilence which ever infested our borders. It opens the way for numberless diseases, and defeats the remedies applied for their cure. A drunkard is a real curse to the neighborhood or family in which he resides. The

one who possessed the confidence of all. As the confidence of all WASHINGTON, was the only bond of union possessed by the United States, previous to the establishment of the government, the confidence of the people in the Congress of the Colony, reposed in Mr. Hooker.

For their ecclesiastical interest, their great bond of union, the sure pledge of their tranquillity, an event which could effect the interests of the churches escaped him. He deemed no efforts too great for their welfare, and his exertions were eminently attended with divine blessing. His church were eminently distinguished for purity of sentiment, for great faithfulness in the duties of religion, for examples of watchfulness and prayer, and for attainments in the divine life.—The people enjoyed great harmony, a common purity of morals, and, repeated instances, the signal manifestations of divine grace.

But God would teach the infant colony that their dependence must be on him alone. In their weak and fearful state, they must mourn the extinction of their most brilliant light. He who always exercised the right of removing from the world the great pillars of the church in the midst of their youth, would now call this lonely people to adore his holy, unsearchable God. After preaching and administering the sacrament of the Lord's Supper, with great fervor and solemnity, with his usual vigor of mind and health, Mr. Hooker was seized with an epidemical sickness then prevalent in the town, which soon assumed symptoms that were alarming. His sickness was short and violent, and deprived him to a considerable degree of the ability for conversation. Being asked to give his counsel and express his apprehension concerning some important things, he observed "I have not that work now to do; I have already declared the counsel of the Lord." A weeping friend said to him, "Sir, you are going to receive the re-

ward of all your labors." He replied, "Brother, I am going to receive mercy." The peace which he had enjoyed in the Christian hope, with little interruption, for thirty years, now rose to a full assurance of faith. He closed his own eyes, and with an inexpressible serenity on his countenance, slept for the resurrection morning.—He died July 7th, 1647, in the sixty-first year of his age. A venerable spectator of this scene wrote to Mr. Cotton, "Truly, Sir, the sight of his death, will make me have more pleasant thoughts of dying, than ever I yet had in my life." His people were orphans, the colony was in tears, all the colonies were in deep affliction.

The history of the church scarcely furnishes a man who has brought equal ability, and equal zeal, to promote the interests of Zion, with Mr. Hooker. To this object he was wholly devoted. He not only felt occasionally, like most Christians, that he was willing to spend and be spent for the church of God, but this was the uniform feeling and the uniform conduct of his life. He appears to have had no ambition of being a party-man, or of getting an artificial distinction by opposition, when he relinquished the fairest prospects of ecclesiastical preferment and risked every comfort, to vindicate the pure principles of the gospel of Christ. He went to Holland with the hope of seeing Christian churches established in uncorrupted gospel order. Disappointed in his hopes, he bid a final adieu to his native country, well apprized of the toils of the American wilderness, for the same object. No discouragement or success relaxed his zeal, no obstacle disheartened his exertions to the end of his days. His wisdom and counsel were much improved in the civil interests of the colony, but he never acted the civilian, only as subordinate to the interests of the church. He and his coadjutors were indeed laying a foundation of a Christian Commonwealth, for the honor of Christ. In this view, no part of their

every sight of a demerol, his
 istern, his hiccup and half
 words, his reeling and totter
 enough to make a sober man
 of his species. The actual disease
 occasioned by drunkenness and
 yond the power of description. *Many*
wives and children are reduced
to tattered and starvation by drunken
husbands and fathers?

Intemperance, in its lowest grade,
 is an evil, and ought to be shunned
 the almost certain precursor to
 tals destruction. It almost for ever
 casts down those who step foot upon
 its enchanted ground. Its grasp is
 death. It is easy falling; many
 clasp into the pit, but not one of a
 thousand returns. You had better
 venture upon the brim of the crater of
 fuming Etna, than be on terms of in-
 timacy with the intoxicating draught.
 "Touch not, taste not, handle not,"
 should be inscribed in capitals on the
 vessels of every man who hopes to es-
 cape the fatal snare. Therefore, the
 wise man said, "Look not thou up-
 on the wine when it is red, when it
 giveth his colour in the cup, when it
 moveth itself aright; at the last it be-
 cometh like a serpent and stingeth like
 an adder."

Now, brethren, for our own sakes,
 for the sakes of our families, of our
 neighbors, of our country, and in the
 honor of God, is it not incumbent
 on us to set our faces as flint against
 and all other crying abominations?
 Volunteer the last particle of our
 since to suppress them. *Let us*
In this noble attempt, we shall
their ruin an ally to our own
whose income shall represent
over society which shall be
Indeed. When shall the
be remembered, and

to just views of divine truth, and of the interesting importance of the work in which they were engaged. His efforts to enlighten, guide, and reclaim Christian churches, were productive of good which cannot be duly appreciated till we arrive in the eternal state. In his preaching, he instructed and rebuked with an authority which would appal error and confound vice; he exhorted and warned with an affection which would move every heart. His aspect bore a solemnity and tenderness, worthy of an ambassador for Christ. Though he was thoroughly versed in all the religious controversies of that day, he did not introduce them in his ordinary discourses.—Those, as well as deep metaphysical disquisitions, he considered, ordinarily, unprofitable and improper for the pulpit. Though he wrote many sermons, and wrote with great attention on most gospel subjects, he generally preached without notes. This was the usual practice of the puritans of his time.—He spoke with great animation, his ideas were clear, his language was correct, which together with the pathos infused into all his discourses, which no artificial zeal can imitate, rendered him one of the most popular preachers of the age.

Mr. Hooker was a most eminent example of the Christian life. As it pleased God to give him an unusual share of divine grace, he ever improved his talent with the utmost diligence. The long struggle of his heart, during the period of his convictions, convinced him of its exceeding corruptions, and of the necessity of maintaining an unremitted warfare with sin.—He was distinguished for a singular watchfulness and circumspection in all his conduct, mindful of the many admonitions of his Lord, which teach us that we are always in danger of wounding our own souls and dishonoring him. He obtained an almost perfect command of himself. He possessed, by nature, a very strong spirit, his passions were ardent, and easily

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excited. He had one, in a high degree, which, of all passions, is perhaps the hardest for a Christian to subdue; a passion for literary fame. This is so nearly allied to a just desire of usefulness, that there are but few good men who can manage it at all. Mr. Hooker rendered this, as well as all his other affections, subservient to the love and service of the lowly Nazarene. In the later periods of his life, he was seldom known to be discomposed; quietness and benevolence marked his countenance in all his conduct. He bore opposition and reproach, he bore the obstinacy and follies of men, without murmur or complaint.

He was to a very eminent degree, a man of prayer. On some occasions, the fervor and apparent confidence which he exhibited, astonished every hearer. Some instances are recorded, in which he obtained remarkable answers to prayer. In the year 1643, there was a war between the Moheagan and the Naraganset Indians.—The latter were a very warlike tribe, and many times the most numerous. They designed to destroy the colony, while the Moheagans were friends.—On an occasion of prayer in reference to an expected battle, Mr. Hooker was observed to pray with an unusual and persevering importunity, pleading with God for the remembrance of his gracious promise, *I will bless them that bless thee, and curse him that curseth thee.* The expected battle took place, in which the Moheagans gained a great victory, which produced a peace between the tribes, and quieted the fears of the colony.

This servant of Christ was ever mindful of the directions of his Lord for deeds of charity. "It was no rare thing for him to give sometimes five pounds, sometimes ten pounds, at a time, towards the support of widows and orphans, especially those of deceased ministers." On a certain occasion, the people at Southampton on Long-Island being in a needy state, Mr. Hooker and a few others freighted a small vessel with several hundred

bushels of corn, and sent to their relief.*

Several volumes of Mr. Hooker's sermons were printed before and after his death. But his most valuable work is entitled *A Survey of Church Discipline*. In this, he vindicates, with great ability, the order of Christian churches, agreeably to the sentiments generally maintained by President Edwards and Dr. Hopkins, and shows the lawfulness and expediency of the Consociation of churches, for their mutual benefit, and preservation in the truth.

A cotemporary of Mr. Hooker, a man distinguished for learning and piety, and for a great knowledge of men, said of him, after much acquaintance, "he had not thought there had been such a man on earth; a man in whom learning and wisdom were so tempered with zeal, holiness, and watchfulness." He was prepared in the holy providence of God to plant these unhallowed fields, he now rests in the joy of his Lord.

A DENIAL OF THE DIVINE DECREES LEADS TO FATALISM.

It is not uncommon for those, who deny the doctrine of the universal decrees of God, to charge those who believe that he foreordained whatsoever comes to pass, as holding to fatalism; and consequently as being fatalists. This is used as a term of reproach, at which the minds of many are apt to revolt, and therefore it is believed, that this opprobrious charge has had great influence upon many, and led them to reject the salutary doctrine of God's universal decrees. It is the usual practice with disputers and controversial writers to retort, if possible, the arguments and charges of their opponents, and thus to confound them with their own weapons. The writer of this does not recollect of ever reading or hearing any thing, in which a retort of this charge has been attempted. It is conceived, however, not to

* Notwithstanding his liberality, he left a good estate at his death.

be a very difficult, nor even undesirable task to turn back the imputation of fatalism upon those who deny the doctrine of God's sovereign, holy and universal decrees. Let it then be asserted, that *all those who deny the decrees of God are fatalists*; and then see if what follows does not support the assertion. What is meant by the universal decrees of God, is not difficult to understand. They are his *eternal purpose, according to the counsel of his own will, whereby, for his own glory, he hath foreordained whatsoever comes to pass*. God's efficient will, or determination, which gives being to all creatures, things and events throughout the universe, is his decree. What is meant by fate is, perhaps, more difficult to be clearly understood. There are several senses in which the word fate is used; but that which is most common is hardly definable. It seems, however, to import some unknown, unintelligent, undescribable and eternal destiny, by which all things are unalterably fixed in an absolutely necessary chain of causes and effects. This fate, according to the ancient stoics, was superior to all the heathen gods, who were subject to its decrees. Even omnipotent Jupiter, with all his potent council, could not alter or control the events fixed by this superior destiny. This is the most intelligible view the writer can give of fate.

Now to prove, that they who deny the universal decrees of God are fatalists, we need only the use of this self-evident position, viz. *every event must be the effect of an efficient cause*. This is a fundamental principle of all just reasoning. The whole universe must have an adequate efficient cause of its existence. All the things in the universe must have an efficient cause, which gave them their being and form—and all events, of every nature and kind, must have a primary cause, by whose efficiency they are produced in their time, place and manner. This, it seems, is true, beyond all reasonable doubt. Now let the inquiry be made, What is this primary, efficient

cause of all things? To what are we to ascribe the existence of things and events? Is it to be ascribed to the decree of God? Or is fate their cause? It must be one or the other of these; for no third efficient is conceivable or possible. They who believe the doctrine of decrees, have no hesitancy in answering, that the decrees of God are the primary cause of all things; and that their efficiency pervades the universe, giving existence, form and issue to all beings, and to whatsoever comes to pass. But to what cause will the deniers of divine decrees ascribe the being of events and things? They cannot ascribe it to God, or to his decrees, for the existence of these they deny, and there being no other possible efficient in the universe, they must ascribe all things to fate as their cause. Hence a denial of God's universal decrees, naturally and directly leads to fatalism, and therefore all such deniers are absolute fatalists. Q. E. D.

The writer of this does not perceive why the above reasoning is not complete and full demonstration of the point in hand. If the position upon which it is grounded be not true, then there is an end to all safe and just reasoning from cause to effect, or from an effect to its cause; consequently, the things that are made are no certain evidence of the existence, eternal power, and godhead of the Creator; but all things are uncertain, and nothing can be known. If any thing can exist, or event take place, without an adequate efficient cause, then it must either give itself being, that is, be its own creator, which is absurd, or be eternal, or what amounts to nearly the same thing, be resolved into an eternal and immutable series of necessary causes and effects, which excludes the being and government of God from the universe, and thus leads to atheism and fatality. If it should be said that the decrees of God give being to *some* things, but not to *all*, then those things which are not included in the decree, must be ascribed to fate as their proper cause. And thus we have two supreme efficient

beings at the head of the universe, God and fate, than which nothing can be more contradictory and absurd.—At best, such an idea is a partial fatality, which has no perceivable preference to that which is total.

If the above reasoning be just, then we may easily see the great advantages which the Calvinistic doctrine of universal decrees has over the Arminian denial. Calvinists have a God at the head of the universe, an intelligent, wise and holy Being, who has established a perfect plan of operation, and is conducting all things by his providence according to design; or as an apostle of Jesus Christ expresses it, "worketh all things after the counsel of his own will," to accomplish the glorious purposes of infinite wisdom and goodness. And thus they have a broad and solid foundation for the unceasing exercise of all the pious and holy affections required in the word of God. But Arminians, by denying the doctrine of decrees, subject the universe to the direction of a blind undesigned destiny or fate, which removes all the foundations of piety or true religion... leads to a denial of the divine government, supremacy and existence... totally annihilates the moral agency and accountability of man, and renders our immortality extremely uncertain. It is painful to contemplate all the impieties, absurdities and horrors to which a denial of divine decrees has a direct and inevitable tendency. There appears to be no consistent medium between the doctrine of universal decrees, and absolute fatality and atheism.—Query, Can he who, *understandingly*, rejects the doctrine of God's sovereign and universal decrees, be possessed of any true religion?

JOSEPHUS.

[Mass. Miss. Mag.]

For the Utica Christian Magazine.

In the number for January last, I find several attempts to surmount the difficulties in which Rom. ix. 3, has, by many, been thought to be involved. The hypotheses contained in the piece

alluded to, are treated with ingenuity ; and without wishing to detract from the merit of either of them, I would request leave to suggest the result of some study upon the same passage, to which I was led to recur in some of my MSS. of past years, upon reading what was published as above. If the reasoning should be thought inconclusive, and the meaning of the text mistaken, yet some advantage may, possibly, be derived from knowing what turns different minds have taken in a labour to investigate the apostle's meaning in so interesting a text of holy scripture.

F.

"For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh."

These words lead us to inquire concerning the apostle's exercises of mind, in relation to his synagogue brethren. And with respect to this particular, we are encompassed with a diversity of opinions, all of which, perhaps it may be said, are immersed in a greater or less degree of doubtfulness. We wish to know what it was precisely that occasioned the apostle's heaviness and continual sorrow of heart, and what was the real object of that wish which he expresses under the formality of a solemn protestation, and in terms so pungent and weighty. Some have understood his meaning to be, that he had so fervent an affection and so earnest a desire for the well being of his Jewish brethren, for their conversion to the christian faith, that to bring about this event, and be an instrument of their salvation, he could even consent, yea desire to become himself an outcast from the kingdom of God, and lose all his interest in Christ, provided such a sacrifice might be accepted, and pave the way to the desired event. This has been thought to be one of the essential offices and genuine marks of real benevolence, and to be necessarily involved in that charity which seeketh not her own. The advocates of this interpretation of the text, plead that a disinterested spirit, the opposite of criminal selfishness, always places a

greater before a less good ; and that the apostle, under such an influence, chose to give up his own salvation, as an individual, for the sake of the salvation of a multitude.

This doctrine has met with many very strenuous, and with some very bitter opposers. From this circumstance, however, I should never infer that the doctrine itself is ill founded. There are other reasons, nevertheless, which I shall notice as operating against the above construction, the conclusiveness of which I shall submit to every judicious and candid reader. I am not, in the mean time, at all dissatisfied with the idea that true christians are ready to make all possible sacrifices to the kingdom of Christ. They are willing that God should get glory to himself, by means of them, in any way which is according to his own good pleasure. But this may not imply any positive desire in them to be made victims to the eternal wrath of God, that others may escape this so dreadful an evil. The reasons against it are the following :

1. That such a supposition implies a known, or at least a supposed connexion between the voluntary damnation of some, and the salvation of others. We are not authorised to use means, either in prayer, or desire, concerning them, or in any other way, without some evidence that they are necessary or may become subservient to the end. If St. Paul could pray, or wish, that himself might be accursed from Christ for his brethren, his kinsmen according to the flesh, it would suppose him possessed of an idea that his submitting to the evil might, possibly, at least open a door for their obtaining the good in view. So grave a man as he would not spend his time in conceiving and uttering wishes in favor of palpable impossibilities ; neither would he appear so inconsiderate as to say, if he might be permitted, he would procure the salvation of others at the expense of his own, when it would be admitted, on all points, that such a thing is perfectly inadmissible and ab-

surd. With as much propriety might a man wish he had been empowered to redeem the whole world from destruction, even admitting that the greater part of them are already in hell. A wise man never harbors nor expresses a wish which opposes the known order and plan of Providence. And what intimation is there in providence or scripture, that one man, by foregoing his own salvation, may assist others in obtaining theirs? Paul, indeed, speaks to the Philippians about being offered upon the sacrifice and service of their faith; but it is only in reference to the sufferings of the present life, and these God has appointed as a means of promoting salvation in the souls of others. Further than this, personal sacrifices are not desirable, as they cannot be useful.

2. If St. Paul loved the Jews so well that he could even be glad of an opportunity to save them by relinquishing his own salvation, I know not how it is to be reconciled with what he has laid down in the 5th chapter of this same epistle: "For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die." This exhibits the greatest effort of benevolence in man, as consisting in a willingness to lay down his life in the cause of a righteous person. The love of God is declared to be still greater, and to exceed any thing that is conceivable among men, "in that while we were yet sinners, Christ died for us." But if the apostle was willing, and desired not merely to die, but to suffer in hell forever, out of love to Jewish sinners and infidels, that they might be preserved from that place of torment, does he not rise infinitely above the point, which he himself has fixed, as the very highest of all human attainments, and which the Saviour has himself fixed in the words following: "Greater love hath no man than this, that a man lay down his life for his friend." And is not the love of Paul, upon the supposition to which we now object, commended above the love of Christ, as

much as eternal perdition in hell is more dreadful than temporal death or the death of the body?

3. The text itself is an objection to the opinion against which we are now arguing. I will not deny that the translators of the passage in question have, in the words as they stand in our English bible, given some reason to believe they understood it in the sense which we are now opposing. But for the phrase, "I could wish," I see no authority in the original. It might certainly have been rendered (and I think more correctly) *I wished*, or *did wish* myself accursed from Christ. But will any one seriously avow the opinion, that he did actually wish himself in hell for the benefit of his kinsmen according to the flesh? I am persuaded that none will venture upon this ground. Again,

Some think that by being accursed from Christ, the apostle meant an exclusion from the christian church, and all the consolations of the gospel, during his natural life, or while he should continue in the body. Had the expression been such as naturally to imply a willingness on his part to be put to any labor or suffering which a minister of Christ might consistently have to encounter, in order that he might be useful to the souls of his natural kindred, who as yet were in the gall of bitterness and bond of iniquity, I should see nothing in it incongruous with the nature of things, or incompatible with the general style of scripture language. A devoted apostle and a sincere christian might be very patient in doing and suffering to the utmost in the service of Christ, being supported in them by the hope and the consolations of the gospel; but to imprecate a situation in which no access could be had to such support, to that peace, which there is in believing, I am not prepared to consider as agreeable to the genius and spirit of a christian, let the reasons assumed for it be what they may. I am apt to think, that to wish himself accursed from Christ, meaning by it a bereavement

anathema, by the sentence which, when they had sinned, did not repent of the evil they had done; how why may we not suppose Paul in the words under question, refers to his blasphemy and reprobaton of Christ, that he should be accursed from him, according to what was required of persecutors to turn them from the sword of the Lord; and that he did this in order to save the nation in whose cause he was embarked? Let us be ever intent to find the truth, and never afraid to embrace it.

From the N. Y. Commercial Advertiser.

MISS BAKER.

The whole city is wondering at this personage; many ignorant are disposed to believe that she is divinely inspired, and there are well informed men who are staggered by the numerous confirmations of her mission which seem to receive. But on my own part, I have always suspected that this moral phenomenon, as has been aptly called, might be explained upon known principles; and within a few days reflected upon with a good deal of attention, I think that I have at length hit upon a satisfactory solution of the case. It appears to me then, that it is no more than an instance of periodical insanity, or a species of religious madness, returning at stated intervals, under peculiar circumstances. Its regular recurrence, and the fact that it always comes on in bed, are only difficulties in the way of this position. These circumstances, however, may be accounted for by supposing the existence of some secret physical cause, analogous to others which are well known. There are many diseases in which this regular recurrence is remarkable, such as the instance is the common fever and ague; and there are others, such as the mania, which are felt only when the patient is in a recumbent posture. Something of this kind may be the matter with Miss Baker: throughout the

day she is rational; and is to all appearance exactly like another person. But when she goes to bed, to sleep, owing to some change which this act produces in the bodily system, her mind becomes disordered. Her will [reason] loses all power over her mental faculties, and her thoughts are uncontrolled. Having received what is called a religious education, religious associations and religious impressions have taken a stronger hold of her mind and possess a more powerful influence in her imagination, than any other subject. Hence these are the subjects to which her thoughts are directed, and about which she is occupied in the absence of her reason. The ideas of madmen are almost universally connected with those things with which they were most familiar, and with respect to which they felt the greatest concern before their madness. The principles of the sect to which she belongs, are, in general, highly tinged with enthusiasm; and it is not to be wondered at, that a baptist, who is accustomed to spend so much time in prayer and exhortation, and in conversing about Divine things, should, in the moments of delirium, which these very employments have perhaps assisted in producing, fancy himself inspired; and should believe that he had been sent a chosen messenger from God. Nor is it strange, that under the influence of this disorder, he should appear to possess powers of mind of which he was not before suspected, and should deliver himself in language which he was not known to be acquainted with.

Madmen often evince a degree of sagacity, a stretch of thought, and a power of vivid conception, which, in their sober senses, would be utterly impossible. And they frequently hold forth with a fluency of speech, and in a strain of eloquence, which throws the most splendid efforts of the professed orator far in the shade. But the language and the thoughts of Miss Baker, though quite beyond what might be expected from one of her

that the one will follow the other.—And thus it may happen, that falling asleep will invariably induce a fit of insanity, or at least something approximating near to a state of mental derangement. How far this connexion exists, I think might be ascertained by a series of experiments. Should it be found on trial, that the paroxysms to which Miss Baker is subject, invariably accompany the first moments of her sleep, and on the other hand, that they do not come on until she does sleep, there will appear to be a great deal of truth in the suggestions I have ventured to make. Such experiments might be tried without any inconvenience to Miss Baker: and independently of the advantages which might attend them in a philosophical point of view, and of the light they might throw upon the science of mind in general, they would in all probability be of essential service to the unfortunate female herself, by giving such a clue to the nature of her case as would lead to its cure.

COMPARISON BETWEEN ATHEISM AND
UNIVERSALISM, WITH REGARD TO
THEIR MORAL TENDENCY.

Atheism promises its votaries an exemption from all evils after death; and that all, of whatever character, shall equally sink into an eternal sleep. The doctrine of *universal salvation* promises to all, of whatever character in this life, endless felicity—an eternal weight of glory.

That *Atheism* tends to give the reins to the lusts of men, and to dissolve all moral ties cannot be denied. When all sense of accountableness to an infinitely just Being, from whom nothing can possibly be concealed, and out of whose hands no one can escape, is taken away, it is evident, that the principal restraints, under which mankind in general are holden in this life, are removed.

The doctrine of universal salvation equally frees men from fears of future evil; at least any, which shall not be

accompanied or followed with an infinitely overbalancing good. Some of the advocates for this doctrine deny, that there will be any future punishment whatever; and all of them, that there will be any more than a temporary one; and this to be followed by a state of endless felicity; for the higher and more sensible enjoyment of which, men will be fitted by the temporary pains which, it is admitted, some may be made to suffer after death.

Atheism and Universalism agree in this, that no evil, *on the whole*, is to be feared by any, after death; for those temporary pains, which are necessary to prepare the subject for higher enjoyment, and which are to be followed with *on eternal weight of glory*, are not to be considered *on the whole*, as evils. The latter sentiment, then, promises an endless, everlasting good to men of every description and character; while the former encourages no better hope, than that of an eternal sleep, an exemption from all future pain.

Which of these sentiments bids fairest to engage the affections of the carnal heart, can admit of no dispute. For it is easy to see, that a state of endless felicity, and *that*, with all the pains which may ever be expected from a Being, whose single and highest object is the complete and endless happiness of every individual of his creatures, is greatly preferable, yea, infinitely so, to a total cessation of existence.

The doctrine of Universalism, especially as denying *any* future punishment whatever, must gain an unspeakable preference, in the carnal mind, to the gloomy doctrine of annihilation. The Universalist has every advantage which the Atheist can boast, without any of the disadvantages necessarily attendant on the principles of the latter. The atheistical doctrine promises nothing more than a mere exemption from pain, after a life of pleasure, and the indulgence of every lust: while that of the advocates for universal salvation, in addition to deliverance

their benevolent Creator. was thought, and we yet they were thus confirmed in holiness and happiness, ever and covenant engaged. Almighty: whereas Adam, all, had no such divine seal. So long, therefore, as the retained his original rectitude equally immutable in his character," is a consequence, and, which will not follow remises.

now return to our author. Some say that God, having upright, *left him to the free-will*, in consequence of sinned and fell. That God the freedom of his own will allowed, but how this will achieve his first transgression, is hard to see. Every moral agent is *left* to his own will so long as he remains a moral agent; because the will is essential to moral freedom. But if by being *left* to the will of his own will, he meant, withdrew from Adam, some support which he had given him, and which was necessary to resist temptation; then the absence of divine aid or support have excused him for eating forbidden fruit: since there have been no criminality in not resisting a temptation, which it was a natural power to resist."

REMARKS.

again, we have an extraordinary, and a reason assigned extraordinary. Would God's not continuing to afford a creature that aid, or influence, which effectually enable and influence resist every possible temptation under the creature excusable for transgressing? Or would the mere absence of such efficacious aid, decrease the creature of natural power not? We supposed that Adam had natural powers, which were originally given him, when he yielded to the enticement of Eve, to eat the forbidden fruit. We thought that the

most abandoned sinners, who are easiest overcome by the slightest temptations, had natural power enough to resist the most violent, by which they are ever assaulted; and that they would actually resist them, were they duly so disposed; or were it not for the depravity of their hearts. An apostle hath told us, "Every man is tempted, when he is drawn away of his own lust, and enticed." But it will be said, man before the fall, had no such lust to draw him away or entice him. Accordingly our author goes on to say:

"Besides, there is an absurdity in supposing that Adam could have been led into sin by the violence of any temptation, while his heart remained perfectly holy. For a perfectly holy heart perfectly hates every motive, every suggestion, every temptation to sin. This was exemplified in the conduct of Christ, when he was so artfully and violently assaulted by the devil. Satan's tempting him to disobey his Father's will, instead of leading him to comply, only served to excite his resentment against the tempter himself. And just so the devil's tempting Adam to eat of the forbidden fruit, must have excited his love, rather than his hatred to God, had he remained perfectly holy. It is impossible to conceive, therefore, that Adam's pure heart was corrupted, or drawn into sin, by the force of external temptation."

REMARKS,

Then man has got a heart again! A heart which has something belonging to it besides exercises! A heart which loves and hates; and does not consist merely in loving and hating! A heart which, while man remained upright, as God made him, could not be taken hold of by any motive, any suggestion, any temptation, to transgress!

'This is talking like other folks; and like the language of the Bible. On some urgent occasions, the most strenuous opposers of these orthodox sentiments are constrained to acknowledge them, and flee for refuge to them.

But I much doubt, whether this obvious truth can be of any avail for the purpose here intended. That no one can be induced to sin, by any temptation, while continuing perfectly pure in heart, is undoubtedly true. There was no need of adverting to the example of Christ, for proof or illustration of this.

To suppose that Adam could have been excited to sin, by the force of external temptation, or even by the more powerful internal operation of the Almighty, so long as his heart was holy in perfection, is most obviously absurd. But that he might lose his original inward uprightness, in whole or in part, and then might be drawn into an overt-act of sin, by a temptation not the most forcible, is a supposition, in which I am unable to see any absurdity.

I suppose that all creatures are absolutely dependant upon the Supreme Being, as their constant preserver; and that the holiest of them are dependant on him for the preservation of their holiness, no less than for the continuance of their natural powers, or of their natural lives. I suppose that the Creator of all has an indisputable right, and is at full liberty, except when he has promised the contrary, to leave any creature to become a sinner, whenever he sees fit: and that he has seen fit, for sufficiently important ends, no doubt, to leave some of the once holy angels of heaven, and our innocent first parents in paradise, to fall into a state of sin and misery. I suppose their first acts of disobedience, and even their first being of a disposition not perfectly obedient, must have been their own fault, neither less nor more, than their subsequent transgressions. I suppose that "all unrighteousness is sin;" and that all sin primarily consists in unrighteousness: that is, in the want or weakness of a principle of righteousness and true holiness. Whence it will follow, that the beginning of moral depravity in creatures, did not require creation, or a positive cause.

This is the old way of accounting for the origin and continuance of moral evil, in this world, and in the universe. It has been said, "There is no need of supposing any other divine agency, than only to uphold in existence creatures that have lost their virtue, amidst surrounding temptation to account for all the evil affections which we ever feel, and for all the eternal wickedness that is ever committed. Nor in order to the holiness of creatures losing their virtue, is there need of supposing any more on God's part, than merely his not preserving them, and constantly invigorating their virtuous disposition." And this seems to appear to me altogether rational and scriptural. Let men only cease to love God and their neighbor, with an interested affection, and they naturally become such lovers of their own selves only, as will make them covetous, proud, boasters, blasphemers, disobedient to parents, and to all rightful authority: and cause perilous times, animosities and contentions, wars and fightings, and all manner of evil works.

But to men fond of seeking out strange inventions, this solution, which is so easy and obvious, seems wholly unnoticed, as worthy of no attention.

That we may not render evil for evil, or neglect for neglect, let us attend carefully to their solution, and see if we can find it more adequate, or one less liable to objections. In the conclusion of the inference under consideration, after mentioning several ways which he tells us have been taken, the preacher says:

"As these, and all other methods, to account for the fall of Adam, by the instrumentality of second causes, are insufficient to remove the difficulty, it seems necessary to have recourse to the divine agency; and to suppose that God wrought in Adam both to will and to do, in his first transgression. As Adam acted freely, while he was acted upon, before he fell; so he acted freely, while he was acted upon, at the moment of his fall. His

was a free, voluntary exercise, and by a divine operation, in the motives. Satan placed certainties before his mind, which, divine energy, took hold of his mind and led him into sin. In this Adam's first sin is as easy to account for, as David's, in numbering the people; as Pharaoh's, in refusing the people go; as Ahab's, in going to Ramoth-Gilead—or as any man's sin since the fall. This, then, is a full solution of the first sin in this world, and of consequence, the first in the universe."

REMARKS.

When the first sinner in the universe committed his first sin, there was no place to place certain motives before his mind.

It may be enough for the present to examine this solution as it respects the original sin, of man.

We will begin with an inquiry concerning its sufficiency.

In a preceding extract it was allowed and insisted that there were two very great difficulties in the way of persuading innocent Adam to sin: his own reputable holiness, which placed him above the power of any created temptation; and God's being obliged constantly to afford him effectual aid to resist every temptation: because otherwise, there could have been no criminality in his transgressing. The first of these—Adam's holiness, might have been overcome, as here supposed, by the united assault of the two greatest powers of heaven and hell, had that been possible; and if the Almighty might have left him to himself, when thus assaulted, without his being thus rendered excusable in sinning.

But how the last obstacle could ever be got over, it is impossible for me to conceive. Here Omnipotence, it seems, was opposed to Omnipotence. According to the hypothesis and arguing of our opponents, I should think it must come to this at last, that Satan alone, was more than a match for Adam alone; divine aid, on either side, being supposed equal.

Our next question will respect the excusableness of Adam, according to the old; and this new solution of difficulties. In case he could have been forced, even to be willing to sin, by the joint influence of the temptation of Satan, and energy of the Almighty, working in him to *will* as well as to do, would he have been more without excuse, than if, as seems to be the bible account of the matter, only enticed by the woman, he had been left to his own mere motion, Satan saying not a word to him, and God not working in him one way or the other? If not, nothing is gained by leaving the old path for this new road. I do not say that in either case he would have been altogether excusable; but if any one can believe, that he would have been *more* inexcusable, according to this new sought out invention, than according to the common solution, must he not have the faith of miracles strong enough to remove mountains?

In the last place, it should be well considered, whether thus having recourse to the supposition of an inward divine agency, exciting innocent or sinful creatures to will and to do iniquity; can be made to appear honorable to God, or consistent with the holy scriptures.

To ascribe the miraculous works of our Saviour to his being helped by evil spirits, was said by him to be blasphemy against the Holy Ghost: but must not imputing all the wicked works of men and devils to the immediate influence of God, be equally, if not more blasphemous?

And as to "what saith the scriptures?" it is true, there are a few texts in which the Holy One of Israel is said to deceive men, to create evil, and to do whatsoever comes to pass. He says himself, in Ezekiel, "If the prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet." And in Isaiah, "I form the light, and create darkness; I make peace and create evil, I the Lord do all these things." Also the prophet Amos asks, "Shall there

140 The first party came down in a van full of beer and the women were

[illegible]

REMARKS:

Here again recourse is had to
 another sum of the whole: this
 time is not now quite new dress
 Dr. Taylor, a famous Arminian
 not, many years ago advanced
 some philosophy respecting holiness
 from a treatise of his entitled, "The
 scripture doctrine of original sin"
 have seen a quotation to the follow-
 ing effect. "It is utterly inconsistent
 with the nature of virtue, that it should
 be co-created with any person: be-
 cause, if so, it must be by the absolute
 power of God, without our con-
 sent or knowledge; but moral vir-
 tue, in the very nature of it, implies
 the consent and choice of the moral
 agent. Necessary holiness is no holiness."

say that God not only endued man with a capacity of being righteous, but moreover that wisdom and true holiness were implanted in him, or wrought into him at the same time that he was created, to affirm a contradiction, or inconsistent with the nature of man. Adam must have been created to exercise reflection and to be able to be righteous." He reasoned this learned metaphysician. From conceiving that all excellency must consist in exercise in the previous disposition of a moral agent, he concluded it impossible that man should have originally created in righteousness and holiness, after the moral image of God. And from taking it for granted, or being firmly established in belief that there can be no sin in the want of conformity to the law, he concluded, in depravity of nature, or in any except positive evil exercises, of our great reasoners now conclude there must be an impossibility of Adam's begetting a son in his sinful state after the fall; or of the propagation of human depravity from age to age, by ordinary generation. But, if this general foundation were firm, it might, just, might we not as solidly build on it, that God himself could not possibly have been holy without a beginning? That he must have existed in a state of unrighteousness, till he could reflect and choose; and by no good reflection, or righteous choice, had made himself good and righteous?

But this strange notion, that there is nothing in nature, as the ground and foundation of exercises, good or evil, is hoped, has now, as well as often heretofore, been sufficiently shown to be erroneous and false. That good nature, is in itself amiable, and ill nature, in itself odious. That prior to all good or evil exercises, affections, words or external actions, there must be a good or an evil principle, disposition or heart. And that the words of Job, of David, of our Saviour, and of the apostle Paul: "Who can bring a

clean thing out of an unclean? not one; I was shapen in iniquity, and in sin did my mother conceive me; Except a man be born again, he cannot see the kingdom of God; that which is born of the flesh is flesh; so then they that are in the flesh cannot please God," and "we were by nature children of wrath even as others," plainly teach us, that moral depravity is inherited by all the children of men, from their immediate progenitors, and originally from our first parents:

But let us see how our author accounts for the moral depravity of infants. In his conclusion of this inference, he says:

"Though we cannot suppose that infants derive moral corruption from Adam—yet we can easily conceive of their becoming depraved in consequence of the original apostacy. God constituted such a connexion between Adam and his posterity, that if he sinned, they should become sinners. Accordingly, in consequence of Adam's first transgression, God now brings his posterity into the world, in a state of moral depravity. But how? The answer is easy....When God forms the souls of infants, he forms them with moral powers, and makes them men in miniature. And being men in miniature, he works in them, as he does in other men, both to will and to do of his good pleasure; or produces those moral exercises in their hearts in which moral depravity properly and essentially consists. Moral depravity can take place no where but in moral agents, and moral agents can never act, but only as they are acted upon, by a divine operation. It is just as easy, therefore, to account for moral depravity in infancy, as in any other period of life."

REMARKS.

That it is easy enough to account for moral depravity in infancy, I doubt not; but that it may be rationally accounted for in the way here represented, I can neither easily nor hardly believe. In the prophecy of Isaiah, we read, "Before the child shall know, to refuse the evil, and choose the good,

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to the transgressor. "The
e apostle) speaketh on this
an that doeth these things,
y them." "If thou wilt en-
ie (said Christ), keep the
ments." And the awful lan-
the threatening is, "Cursed
one that continueth not in all
written in the book of the law
nem." Now, the justice of God
inherent, invisible perfection in
vine mind, consists in his fixed
osition and unchanging determina-
to abide strictly by that eternal
of right which he hath given to
creatures; to honor and support his
v; and the manifestation of his jus-
ce is made by sensible effects in his

government; by the actual perform-
ance of his promises in the confer-
ment of good to the obedient, and the
execution of his threatenings, by in-
flicting evil upon the disobedient--
"Then shall ye return and discern be-
tween the righteous and the wicked,
between him that serveth God, and
him that serveth him not." In the
bestowment of happiness and glory
upon the holy angels, God manifests
his infinite love of holiness in the dis-
play of his rewarding justice. In in-
flicting the penalty of his law on wick-
ed men and devils, he executes his
threatenings, and displays his justice:
but this we name his *vindictive* justice.

Here an important distinction is to
be made--and that is between punish-
ment and correction. Much darkness
is introduced into this subject by con-
founding them. Punishment is indeed
the highest and most awful kind of
correction; but correction is not al-
ways punishment. Punishment is de-
signed merely to vindicate the honor
of the divine law and government, and
is therefore simply vindictive. Cor-
rections manifest God's hatred of sin,
and in all instances are either designed
or calculated, in their proper and natu-
ral tendency, for the good of their sub-
ject; and to the righteous they are in-
direct assured tokens of God's cove-
nant love and mercy. They are there-
fore *disciplinary*. In the one case,
God acts in the character of an inexo-
rable judge, executing the penalties of
the law upon the enemies of the state:
in the other, as a faithful, benevolent
parent, seeking the interests of his fa-
mily, and chastening his children for
their individual good. Every evil suf-
fered by a rational creature, is a token
of God's displeasure with the person
suffering. There never has been but
one exception to this rule, and that
was in the case of the holy Jesus.--
But in this world of probation and tri-
al; in this mingled state of things, in
which all things come alike to all...all
are guilty, and all, in a greater or less
degree, are sufferers. The distinction
of moral characters not being made in

The first of these is the fact that the
 government has been unable to maintain
 a stable currency. The value of the
 dollar has fallen sharply since 1929,
 and this has had a disastrous effect
 on the economy. The second is the
 fact that the government has been
 unable to maintain a stable political
 system. The country has been plagued
 by a series of corrupt administrations,
 and this has led to a general loss of
 confidence in the government. The third
 is the fact that the government has
 been unable to maintain a stable
 social system. The country has been
 plagued by a series of social problems,
 and this has led to a general loss of
 confidence in the government.

formly expressed in his word, and declared in terms the most definite, striking and impressive, which human language can furnish, or the human mind conceive. It is the very expression of his law, confirmed by the execution of his threatenings, and by sensible fruits in his government, displayed in colors brighter than sunbeams. His displeasure against the wicked is real, and as great as he declares. His threatenings are not designed merely to excite the fears, and awe the feelings of his creatures, by expressing an anger which he does not feel, and holding forth a punishment which he never designs to inflict. He is a God of truth. His threatenings are as sure and unfailing as his promises. He will maintain the honor of his law by taking vengeance on his enemies ; and his character, as a God of vindictive justice, shines with a glory no less amiable than it is awful. " I will take vengeance, and I will not meet thee as a man," is a solemn threatening, which the mouth of the Lord hath spoken. Neither is this an insulated, or solitary example, in which, by the comparison of counteracting Scriptures, the phraseology may be explained, and softened down to a meaning less awful and terrific. It stands supported and confirmed by the whole current of scripture testimony, and appears the uniform sense in which the word is used throughout the sacred volume. The vengeance of God expresses his vindictive justice ; and his taking vengeance is his eternally inflicting condign punishment upon the guilty. It is not, in a single instance, used to describe the corrections he sends upon his children in covenant faithfulness and fatherly chastisement, nor any of those evils which in his providence he brings upon his creatures, where the subjects of them can or may or do improve them to their reformation and spiritual benefit—but vengeance is judgment without mercy, and enforces the whole penalty of the law, to the utter destruction of the sinner. A few passages out of the ma-

ny, will establish this position, and to the serious and attentive reader, will need no exposition nor comment.—
 " To me belongeth vengeance and recompense : Their foot shall slide in due time ; for the day of their calamity is at hand, and the things that shall come upon them make haste. For, I lift up my hand to heaven and say, I live forever ; if I whet my glittering sword, and my hand take hold on judgment, I will render vengeance to mine enemies, and will reward them that hate me." Deut. xxxii. 35, 40. &c.
 " O Lord God, to whom vengeance belongeth, O God, to whom vengeance belongeth, shew thyself : lift up thyself, thou judge of the earth, render a reward to the proud." Psalm xciv. 1.
 " Flee out of the midst of Babylon, and deliver every man his soul ; be not cut off in her iniquity ; for this is the time of the Lord's vengeance, he will render unto her a recompense. Make bright the arrows ; gather the shields. The Lord hath raised up the spirit of the kings of the Medes, for his device is against Babylon, to destroy it ; because it is the vengeance of the Lord, the vengeance of his temple." Jerem. li. 6—11.
 " And I will lay my vengeance upon Edom by the hand of my people Israel, and they shall do in Edom according to mine anger and according to my fury, and they shall know my vengeance, saith the Lord God." Ezekiel xxv. 14.

Surely we cannot now mistake what is meant by God's taking vengeance, nor who are the subjects of his awful threatenings. Wicked, impenitent and incorrigible sinners are the objects of God's vindictive justice. The evils he sends upon them, are the fruits of vengeance, and not of mercy. They are not designed to reclaim, but utterly to destroy them. His threatenings respect not merely the present, but the future world. They reach to eternity. Their sufferings here are but as a sip of the cup of trembling—the beginning of sorrows ; a few scattering drops before the impending and eternal storm of divine wrath. For the fire which is

kindled in God's anger, shall not only consume the earth, with her increase, and set on fire the foundations of the mountains, but it shall burn to the lowest hell. The almighty power of God makes him a most formidable enemy. The threatening of national calamities implies a threatening of eternal punishment to all the workers of iniquity, all the incorrigibly impenitent. Those are awful words indeed, *I will not meet thee as a man*. They imply God's immediate agency. By the instrumentality of men, he had punished and destroyed the Babylonians as a nation; but this awful desolation speaks a language of further extent. It implies that God would take them into his own hand, and be the immediate executioner of his own vengeance. I will not meet thee as a man from whom thou mightest flee and escape...whose power thou mightest resist, or evade his justice, or move his compassion to spare thee. See what a fearful thing it is to fall into the hands of the living God. Impenitent reader, bring this subject home, and apply it faithfully to thy conscience. Let it be deeply impressed upon thy mind, and strive to realize thine own relation to, and infinite interest in a judgment day and a world of eternal retribution. O ye careless and secure, awake to a sense of your character, and the awful danger of your situation. Flee for refuge to lay hold on the hope set before you in the Gospel: And while the wicked tremble to meet God as their judge, let his people rejoice in him as their Redeemer, whose perfections are all engaged for their happiness and eternal glory, through Jesus Christ our Lord.

LEVI.

(To be continued.)

MADISON COUNTY MORAL SOCIETY.

Copy of a letter from a member of the Presbyterian church in Lenox, to a member of the Baptist church in Peterboro.

DEAR SIR,

The scruples which you observe have barred you from the Poll, are

not peculiar to yourself. Others (and some indeed whom I consider *excellent of the earth*), have acted under the influence of the same scruples. But I am not able to justify the omission of an important duty, because difficulties present themselves in the way. But you will ask, what shall I do? Shall I encourage vice and infidelity by supporting men who are obviously of that character? This, Sir, is the question; and it should never be decided by Professing Christians, but a deliberate consideration.

Believe me, sir, we are not at liberty to act at random, like other men. We should always be able to give a rational account why we act, and why we act as we do. We are frequently as criminal for not *knowing* our duty, as for neglecting to perform it when it is apparent.

Permit me, sir, to make a few remarks on this subject, as it has presented itself to my mind. Has not the virulence of party spirit hustled into view and into office, in each political party, men totally unfit for promotion? And have not these been palmed upon us, by their respective favorites, patriots, in whom is no blemish!—whose preeminent services alone could save our country from immediate ruin? And if we demur, have we not been told, *as a threat*, we must vote for these or lose our votes—while men of moderation and virtue cannot, without dereliction of those principles, which are with them the spring of action, become the favorite candidates of either political party. Hence, sir, have we not to legislate for us, men of daring enterprise, of unbounded ambition, of corrupt principles, and of vicious lives—men whose own interest is always paramount to the public good; and while they pursue that with supreme avidity, do they not virtually call into their aid the abominable doctrine, that "The end sanctifies the means"—their consciences become shielded against remorse—Thus do they not coolly trample on the liberties of the people, and call down the judgments of an in-

sensed God on our devoted country ? Understand me, sir, I speak in general terms. I am ready to acknowledge, as I do firmly believe, there are exceptions : there are doubtless men of honor and honesty elected from both political parties.

That our country is in a critical situation, will not be denied : that our national and individual sins are the cause, will not be doubted : but that the weakness and wickedness of men in office have contributed their full share to the production of this state of things, is too plain to need discussion. Now, sir, admit these facts, two inquiries present themselves for our consideration. First—Is our country in a hopeless situation ? and if not, Secondly—What is the duty of professing christians at a period so eventful, so portentous and so alarming ? As to the first inquiry, we need only recur to the history of our country, from its first settlement to the present day...to recount the matchless mercies, the marvellous deliverances, and the gracious protection and preservation of this people, to inspire a confident hope that God has good things yet in store for us. But, sir, the second is of more difficult solution. Can it be the duty of christians to fan the flames of party rage and fury, already become uncontrollable ? Shall they raise a faction, when our country is rent by factions to its centre ? Shall they lay in their claims to office and emolument, and enter the list with other competitors for these petty things ? Where is the humble believer who would choose to encumber himself with the affairs of state, and thus effectually clip the wings of devotion ? Or ought they to sit down in supineness and exclaim, " Our kingdom is not of this world ! We have neither part nor lot in this matter ! If we may have good rulers, we will rejoice ; but if bad ones, we will pray for them : if our civil and religious liberties may descend to our children, we shall be thankful ; if not, we shall acquiesce." Is there not, sir, a middle path between these extremes,

more consonant to the christian character, more conducive to the public good, more beneficial to posterity, and more acceptable to God ? But while this remains undefined, we tread with hesitating steps, and are in danger of wandering in the devious mazes of error.

Could professing christians, of different denominations, decide on the stand they ought to take, and act in concert, more might be done than we should readily apprehend. Should they holdly and publicly refuse to vote for immoral and vicious men, because they are such ; should they declare that they must have their own candidates, if such men are brought forward, the effect soon would be apparent. But there must be union or nothing can be effected.

Is it not a melancholy fact, that most of the offices in the gift of the Council of Appointment are bestowed on men altogether unfit in point of moral qualifications ? How often do we see them bestowed on men intemperate, profane, sabbath-breakers, gamblers, debauchees, and infidels in principle and in practice ; and who, by their practice, trample under foot those laws which they are sworn to execute. But is this evil chargeable exclusively on the Council ? I think not : they are misinformed ; and what have christians done to enlighten them ? Have they recommended suitable characters ? or have they remonstrated against improper ones ? They have indeed felt and lamented the evil, but have not asserted their rights as freemen to prevent or correct it.

My impressions are, that the subject is important, and calls for immediate attention. I hope some more able and more influential hand will do it justice.

At a meeting held in Peterboro, on Thursday evening, 2d February, 1815, composed of members of different churches and denominations in the vicinity,

RODGER MADDOCK, was chosen Moderator, and AMOS GILBERT, Clerk.

The foregoing letter was read, and the following Resolutions were adopted :

1st. That the sentiments contained

therein are such as have for a long time seriously overruled and hardened our minds.

25. That we consider, when the wicked bear rule the people mourn, and that to remedy this we will endeavor to choose those for our rulers who are just, and will rule in the fear of God.

26. That we think we are under immediate obligation to be active, and therefore recommend the above letter to the serious consideration of the churches and societies of all denominations, in their collective capacity, and to all others who regard the honor of God and the good of their country.

27. That it be recommended to them to appoint Delegates to a Convention of the county, to be held at Capt. Nichols's Inn, at Marl's Elms, or in that vicinity, on Wednesday, the 1st day of March next, at 10 o'clock A. M. to take into consideration the subject of the above letter, and also to deliberate business calculated to promote the contemplated object which this communication presents.

BROOKS WATSON, Moderator.

AMOS GRANGER, Clerk.

At a meeting of delegates from the towns of Southfield, Leam, Solon, Eden, Nelson and Madison, in the county of Middlesex, held at the house of Robert Nichols, Esq. in the town of Eden, on Wednesday, the 1st day of March, 1835.—The meeting being opened by an Address to the Town of Eden—

ABRAHAM LAMB, ex-officio

Chairman, and

NATHAN W. CHILDS, Secretary.

Resolved, That we form ourselves into a Moral Society, to be known and distinguished by the name of the Middlesex County Moral Society: and that Edward Lewis, Esq. Nath W. Childs, and Judge Moulton be a committee to draft articles of a constitution for the society. The committee having reported a constitution, which being read and duly considered, was unanimously adopted, and the following persons chosen for the ensuing year:

Samuel D.

Edward L.

Wright Brigham, Esq. Secy.
In Eden, Treasurer.

Rodger Moulton, William T. Foster, Luther Beal, Dr. Channing Gaston, Standing in.

Resolved, That it be and it be recommended to the several churches and ministers of the several towns in the county, to form auxiliary societies in their respective towns, for the purpose of suppressing vice and immorality, and aiding this society in putting the objects of their mission, and until such societies are so formed, the following gentlemen be appointed for their several towns. They are hereby requested to correspond directly with the Secretary of the Society.

Sullivan, Eleazer Canby, Dr. East Teacher, Nathan Beal.

Leam, Justin Hall, Martin and Isaac G. Northway.

Southfield, Nehemiah Parker, John Carrington.

Eden, David Gaston, Benjamin.

Nelson, Haven White, Simon.

Canby, John Hanson, Henry.

Derby, Robert Bone, Esq. Esq. Esq. Esq.

Leam, Arthur Gilbert, Jos. H. Esq.

Eden, Eliza Payne, Esq. Esq. Esq.

Madison, Nehemiah Thompson, W. Esq. Esq.

Brookfield, Benjen Leonard, Zed. Esq.

Resolved, (in the sense of this society) That party spirit ought to be entirely laid aside, and that all moral and religious people ought to unite to discontinue the appointment of immoral men to places of power or trust.

Resolved, That the proceedings of this meeting be signed by the Chairman and Secretary, and published with a suitable Address by the standing committee of this society, to the inhabitants of this county.

That the next annual meeting at this place on the last of February next, at 11 M.

ROSWELL LAMB, Chairman,
CHILDS, Secretary.

RELIGIOUS DISPUTATION.

An Extract.

It is reason to believe, that disputes may be of great service to the cause of truth. Our Saviour declined all other controverted subjects frequently disputed upon religious subjects. The apostle Paul ended the Athenian philosophers, stated their subtle objections against Christianity, by the force of fair reasoning. And it appears, from the history of the Church, that the pen of controversy has been successfully employed, from age to age, in defending and propagating the pure doctrines of the Gospel. There is as much propriety in disputing for the sake of truth, as in fighting for the sake of liberty, in pleading for the sake of justice, or in consulting for the sake of health. We may, indeed, justly regret those disputes which give rise to wars, law suits, divisions, and religious disputes; but we have no reason to disapprove the use of using these necessary means for the sake of public and private good. So long as our maladies remain, we ought to make use of the proper remedies. So long as men differ in their religious sentiments, there will be occasion for religious disputes. Though it is devoutly to be wished that all who enjoy the Gospel might be heartily united in the defence of its great and important truths, so long as any of these are either denied or perverted, it becomes those who are set for the defence of the Gospel to contend earnestly for the faith which was once delivered to the saints. The truth will bear examination, and, therefore, it will shine the brighter, when tried by ill-designed and ill-conducted disputes. Every religious controversy naturally excites those who are employed in it to give the subject of de-

bate a more full and thorough discussion than the same persons would be capable of doing without the mutual assistance of mutual opposition. And, upon this principle, we have always reason to hope that the cause of truth will eventually gain more than it loses, by all the disputes on religious subjects.

THE PLAIN PREACHER.

Mr. A. never cultivated elegance of composition. His taste was not acquired by perusing the writings of the polite *moderns*, but by reading the old Puritan divines. He had too much good sense, and too good a heart to affect that refinement of speech, and that polished manner, which, though it might render him a *popular* preacher, would not make him a *profitable* minister. He seemed to have formed himself after the model of Luther, who said, he is the best preacher, who speaks in *plain*, solemn language; and in a manner best calculated to draw the attention of the young, and best adapted to the capacities of the common people. He used what the celebrated *Whitefield* styled, *market-language*. His aim was not to excite curiosity, but to *reach* the heart. There appeared in him, when he addressed his hearers, such meekness, such *fervency* of spirit, such a concern for their precious souls; which was expressed in such a natural flow of words, conveying ideas great, and most interesting, alarming to the sinner, but to the humble Christian, like cold water to the thirsty soul, that believers were richly fed, and left the house of God in the exercise of *joy unspeakable and full of glory*. It pleased God to honour him with signal, and very extensive success in the conversion of many sinners, and the building up the Redeemer's friends in *their most holy faith*. A person who once heard him preach, coming out of the place of worship, observed, in simplicity of heart, this man drives it into the very soul of us.

View of Arminian

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in a pecuniary point of view, when every man receives his own property. If we receive the property of another, this kind of justice requires that we should give him a proper equivalent, something of the same value. Not to do this, would be a violation of commutative justice. To take away another's property, without such an equivalent, to deprive him of that which is his own, by violence or by fraud, to withhold from him that which is justly due, to neglect the payment of honest debts, would be a violation of this kind of justice. This kind of justice has no respect to a man's moral character, but is confined solely to matters of property. A man's property is his, and not ours, whether he is a good man or the contrary. His being a good man gives him no right to what is not his own property, neither does his being a bad man make that which is his property any the less his own. It is true that a man may, by his crimes, forfeit his rights, and subject himself to be deprived of them as a punishment for his misconduct. He may conduct in such a manner as to render it proper that the government should take away his property, as a punishment for his wickedness. But when this is done, and is said to be consistent with justice, we have no respect to commutative or pecuniary justice, but to another kind of justice, that is, to distributive justice.

2. Distributive justice has relation only to moral character. It requires that every person should be treated according to his moral character. It requires that the good should be rewarded, and that the wicked should be punished, exactly according to their deserts. When the good man receives the reward he deserves, and no more, and the wicked man receives the punishment he deserves, and no more, this kind of justice is preserved inviolate. But if the good man is rewarded that reward which he deserves, or if the wicked man is punished more than he deserves, this kind of justice is violated. Indeed, if the good man

is rewarded more than he deserves, the wicked punished less than he deserves, he is not treated according to justice, in this sense of the word. This kind of justice has no relation to commercial transactions. It is entirely distinct from commutative or pecuniary justice. It respects the moral character only, and if men are treated strictly according to this, they are rewarded or punished exactly as much as they deserve, and this kind of justice is satisfied.

But 3. There is another kind of justice, different from these two, which is, public justice, or general justice. This relates entirely to the general interests of the community, and demands that these should be secured. When the public good is neglected, and the interests of the community suffer, this kind of justice is violated. In every community, it is the duty of all its members to secure its highest interests, and to do nothing which will interfere with them. This is more especially incumbent on the chief magistrate or head of the community to see to it that its good is secured. When the public good is considered as one great common interest, and God as placed at the head of it, its moral governor, public justice requires him to seek the greatest good of the universe, and to promote it by the means in his power. It requires him not to suffer any thing to take place, by which that greatest good would be hindered or grieved. When it is said, therefore, as we often find, that the design of the atonement which Christ has made is to manifest the justice of God, it is manifestly in design to secure the common good of the universe.

It is manifest, therefore, that the justice of God is not satisfied, if the good man is rewarded more than he deserves, or if the wicked man is punished more than he deserves. This kind of justice is violated. Indeed, if the good man

1. The atonement has no relation to commutative or pecuniary justice. The atonement was not a pecuniary transaction. It has no relation to matters of commerce. The atonement did not consist, literally, in payment of a debt. It has, indeed, often been considered in this light. The sinner is often considered as owing a debt to God, and having nothing to pay, he is put up in prison. Christ has been presented as coming forward in the sinner's behalf, discharging his debt to God, and thus, procuring his release. But this view of the subject has been the source of many mistakes, and has involved the whole subject of atonement in difficulty from which it can never be extricated. But this is not a correct view of the subject. The atonement is not the payment of a debt. It is not a commercial transaction. It has no relation to matters of property, or pecuniary right. Our sins had not taken away any of God's property from him, nor did the death of Christ restore any property to God. It is true, that the scripture sometimes speaks of the blood of Christ as a *price* paid for our redemption. But this language is evidently figurative. Figures are drawn from a variety of sources to illustrate the different doctrines taught in the scriptures. And the case of a sinner, under the sentence of the divine law, is not unaptly compared to that of a man in prison for debt, who is released on the payment of his debt by a friend. But it needs no argument to prove that this language is figurative, and not literal. The blood of Christ is not gold nor silver, nor any other commercial medium, and his death gave to God no property of any kind.

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character. Moral character is wholly a personal thing, and cannot be transferred from one to another. One man cannot deserve punishment for what another has done, nor can one man deserve a reward for what another has done. It is impossible that one man should feel guilty for what another has done without his knowledge or consent; and it is equally impossible that he should feel praiseworthy for what another has done without any agency of his. Distributive justice neither requires nor admits of a substitution. If one person has sinned, distributive justice requires that he should suffer, and it always will require it, since it will always remain a truth that he has sinned, and consequently it will always remain a truth that he deserves punishment. If another person has never sinned, distributive justice forbids that he should be punished;—and it always will forbid his punishment, if he always remains without transgressing the divine law. Distributive justice requires that Christ should be honored, and the sinner punished in his own person. And Christ's dying, while the sinner lives, has not satisfied this kind of justice, and never can. For it is true that the sinner has transgressed, and the death of Christ has not made it any the less true. And if he is a transgressor, he deserves punishment, and will eternally, since it will always remain true that he has broken the divine law. If the atonement is to be considered as satisfying distributive justice, it can only be because the sins of men are so transferred to Christ, as actually to become his personal sins; and his righteousness is so transferred to them, as actually to become their personal righteousness.

But, if this is the case, how can it be that for whom Christ died have any sins of which to repent; how can they all desert at all; they are wholly innocent, in their own persons. And if the sins are transferred to Christ, then Christ is punished justly, as an innocent man who deserved

not only to die on the cross, but also deserved to be sent to hell. But this notion of a transfer of sin and holiness must be given up, and it must be admitted that Christ never deserved to suffer, and that the sinner can never cease to deserve eternal suffering; and consequently, that the design of the atonement is not to satisfy distributive justice.

But 3. The design of the atonement is to satisfy public justice, or to manifest the justice of God as the moral governor of the universe. Public justice requires that whatever is most conducive to the public good should be done. The greatest good of the universe is the glory of God. This is an infinite good; but the good of all creatures taken together is but a finite good. To glorify God, is to display his perfections, to illustrate his character, to let the universe see what God is. That every part of the divine character might be brought into view, and seen to the best advantage, a system was necessary which should include a great variety of events. That God's mercy should appear, it was necessary that there should be sinners, and that sinners should be pardoned, and raised to a throne of glory in heaven. But for God to pardon the sinner without an atonement, and to raise him to a throne of glory in heaven, would be the same as to give up his law...to express an approbation of sin...to patronize wickedness, and encourage rebellion. And for God to dishonor his law, would be to dishonor himself, since the law is but a transcript of his own character. And since sin is directly opposed in its nature to the divine character, and in its aim directly opposed to the great interests of the universe, to express an approbation of it, would be infinitely dishonorable to God, and subversive of the great interests of the universe. That mercy might be magnified in the pardon of the sinner, the dreadful consequences of the sin, the object of the support the law, the

erment...to express God's hate sin, while he pardoned the sinner its great design. And this design completely accomplishes. Is the law is honored infinitely more the death of Christ, than it could been by the death of the sinner. (hatred of sin appears in a light nitely stronger in the cross of Christ than it could in the condemnation a world. When an ancient king: mitted to be deprived of one of eyes, in order to spare one of his who owed them both to the justice his country, the law was unspeak more honored than it could have if it had only taken its course v the criminal. In like manner, the king of heaven stoops to w the penalty of the law instead of criminal, how much more is the honored than if it had merely tak its course, and been executed upon few worms of the dust. Thus, therefore, by the death of Christ, public justice is satisfied; the evils which would have followed from the pardon of the sinner without an atonement are more than prevented—and God can be just to the universe, as its moral governor, while he pardons sinners as many as he will.

What remains is the improvement

And 1. In the view of this subject we see how free grace is consistent with full satisfaction. It has been thought that this was an insurmountable difficulty, and that if full satisfaction was made for the sinner, there could be no grace in his pardon. And this supposed inconsistency has been thought, by some, to be sufficient to overthrow the whole doctrine of atonement. Indeed, if the atonement is viewed as a pecuniary transaction, and considered literally as paying a debt, as it often is, it is not easy to see how this difficulty can be avoided. If I am imprisoned for debt, and at length come forward and pay my creditor the full demand, there is no grace in his giving up my obligation...there is no grace in my being set at liberty. I have a right to demand it, and it would be

highly unjust and oppressive in him to refuse. In like manner, if the atonement is to be considered as a commercial transaction, and Christ has paid the sinner's debt, there is no grace in his being set at liberty. He could not be held any longer without the greatest injustice and oppression. Some have attempted to remove this difficulty by saying, that the grace of the gospel consists in the gift of Christ to make atonement, and that it would be grace in the creditor to provide his debtor the means of discharging his debt, and thus procuring his release. It is true that this was an act of grace. God was under no obligation to provide a Saviour, any more than the creditor is under obligation to provide his debtor the means of paying his debt. But furnishing the means of making satisfaction, and granting a discharge after satisfaction has been made, are two distinct acts. The first is an act of grace, but the second is not. And if the grace of the gospel consists entirely in providing a Saviour, then it is granted that there is no grace in the pardon of the sinner, or rather that the sinner is not pardoned at all; for after his debt is paid, he is discharged on the ground of justice. And when the sinner goes to God in prayer, he should not sue for pardon as a suppliant, but demand it as a right. He should not ask for those blessings which he needs, as favors to the ill deserving, but he should demand them as his just due, as those things which have been purchased in his name, and paid for to their full value. But is this consistent with the feelings and practice of the christian? Is the language of his prayers the language of demand? When the humble penitent bows his knees before God, is it to claim his rights? Was this the language of the scripture saints? Does the scripture speak of the sinner's discharge as an act of justice? Does not the scripture every where speak of it as a proper pardon, an act of grace? "*We are justified freely by his grace.*" "*We have the forgiveness of sins, ac-*

cording to the riches of his grace."—

This is the uniform language of scripture. The atonement, therefore, is not to be considered as a pecuniary transaction, as literally paying a debt, which would be inconsistent with a gracious pardon; but it is to be considered, as has been seen, as a great public transaction, intended to manifest the justice of God as the moral governor of the universe, and support the honor of the divine law, while the sinner receives a full and free pardon. And when we consider the atonement in this light, it is easy to see how free grace in pardoning the sinner, is perfectly consistent with full satisfaction having been made. Grace consists in treating the sinner better than he deserves. Grace has respect to distributive justice, and suspends its exercise. If this kind of justice is exercised towards the sinner, he is punished according to his deserts: and if he is not punished according to his deserts, he is treated with grace. Had the atonement satisfied distributive justice, it would be equally true that there could be no grace in pardon; for if distributive justice was satisfied there could be no such thing as pardon, the sinner would deserve no punishment. But since the atonement does not satisfy any justice but public justice, whatever the sinner receives better than he deserves, is an act of pure grace.

2. In the view of this subject we see how a universal atonement is consistent with a limited redemption. It has been thought that if Christ has made satisfaction for the sins of the whole world, then all the world must be saved. And hence, some have held to a limited atonement, and some to universal salvation. Many of these consider atonement and redemption as the same thing. But they are very different things. Atonement is satisfaction for sin, redemption is deliverance from sin. Atonement is what Christ has done to render the salvation of the sinner possible. Redemption is the actual deliverance of the sinner, in consequence of what Christ has done.—

And they are not only not the same thing, but they are not equally extensive. It is true, that if the atonement were a commercial transaction, and a satisfaction to commutative justice, the redemption would be equally extensive. For if Christ has literally paid the debt of sinners, all those must be discharged whose debt is paid; for otherwise justice would not be done. But if the atonement has no respect to commutative justice, and was only made to satisfy public justice, to show God's displeasure at sin, and his regard for his law and the rights of the divine government, while mercy is exercised, then, it does not follow, because these objects are effectually secured, that therefore mercy will be exercised towards all. No less an atonement would have been necessary to answer these purposes, if mercy was to be exercised towards but one sinner, and no greater atonement would have been necessary, if mercy was to be exercised towards ten thousand worlds. The extent to which mercy shall be exercised is left to be determined wholly by other considerations than the sufficiency or insufficiency of the atonement. Christ has laid down his life to honor the divine law, and manifest the justice of God as the moral governor of the universe, so that no injury will accrue to the universe if sinners are forgiven. And now, God may forgive all, or any, or none, as he sees proper.

3. In the view of this subject we see that the atonement lays God under no obligations to us. On the ground of pecuniary justice it does not; for we have given him nothing. That he might be under obligations to us, we must have given him something for which we could demand an equivalent. But we have not. Neither has Christ, acting as our surety, given God any thing for which we can demand an equivalent. He has not paid any debts in our behalf. The atonement

was not a commercial transaction. Neither has it laid God under any obligations to us, on the ground of commutative justice. It has not re-

moved any of our ill desert. It occasioned no interchange of character between Christ and us. Sinners are wholly personal and cannot be transferred or changed away. We have broken a divine law, in our own person, and alone deserve to be punished for our wicked conduct. And we always deserve to be punished, and will always remain a truth that we have sinned. Repentance and reformation can never diminish our desert of punishment for past sins, for it can never render it any the less that those sins have been committed. Our ill desert is not lessened by what Christ has done, for the atonement was not intended to satisfy distributive justice, and never could. Our ill desert never can be lessened, but it continues to increase, from day to day, as long as we continue to sin. The greatest saint in heaven continues to deserve eternal punishment, as much as he ever did while on earth. The apostle Paul deserved eternal punishment unspeakably more, at the time when he was singing his triumphal song of "O death, where is thy sting?" than he did at the time when he was breathing out threatenings and slaughter against the disciples of the Lord. And the reason is plain. His repentance and reformation had not diminished his ill desert, but his daily sins had greatly increased it. And this is the reason why, though one of the most eminent saints, he was always speaking of himself as the chief of sinners. And this is the reason why he was always ascribing the blessings he received to grace alone. And this is the reason why grace will be the theme which will swell the songs of the redeemed in heaven ages without end. And this is the reason why all the blessings we receive here are of grace. On the ground of distributive justice, we deserve eternal damnation; and all we receive better than that, is of grace. It was grace in God to give his Son. It is grace to send his Spirit to change the heart. It is grace to forgive the rebel-

and repenting sinner. It is grace that has raised us from day to day. It was grace that laid the foundation of our salvation. It is grace that has raised the structure, and the top stone shall be brought forth with shoutings, crying, grace, grace unto it.

In the view of this subject, we see why creature doings can never atone for sin. It is not uncommon to meet with persons who expect to be saved on account of something which they have done. They admit that they have committed some sins,

but they have also performed many good works, which will be sufficient to make satisfaction. And if their good works should be insufficient, they rely on the sufferings they have endured, and conclude that these will be sufficient to atone for their sins. And there is reason to think that this idea is prevalent among mankind. We often meet with it among persons of reading and reflection, and those too who have the bible in their hands. If they speak of one who has been a notorious rascal, but who has afterwards suffered much, how frequently do they say, "true, his crimes have been great, but his sufferings too have been great, and we hope they have been sufficient to atone for his guilt." Others have supposed that repentance and reformation were a sufficient atonement. But, in the light of this subject, we see that no creature doings or creature sufferings whatever can make an atonement for sin. For, why was an atonement necessary? Not to excite the compassion of God, for that he feels towards every suffering being. Not to take away ill desert, for that the atonement of Christ does not do, nor can repentance and reformation ever accomplish it. But it was necessary to manifest the justice of God as the moral governor of the universe; it was necessary to honor the divine law, to show the evil of sin, and God's feelings towards it; it was necessary to support the divine government and maintain its rights; it was necessary in order that when the sinner was par-

doned, the divine government might not sink into contempt, and the whole universe conclude that the divine law might be trampled under foot with impunity. The atonement which Christ has made, answers these ends effectually; but this no creature doings or creature sufferings ever did, or ever can.

Finally. In the view of this subject, we see that sinners will stand in no better circumstances in the great day, than if no atonement had been made. It is true that an atonement has been made for the sins of the world....that Christ has tasted death for every man, and that in consequence of this, salvation is freely offered to all. But this will be no benefit to you, in the great day, if you have despised and rejected the Saviour. The atonement of Christ has not paid your debts. It was not intended to do any such thing. Neither has it diminished your ill desert. It was not a satisfaction to distributive justice. Your transgressions all stand against you in the book of God, and there they will stand forever. And if you have sinned away your day of grace, and neglected to avail yourself of the offered mercy, so far from finding your circumstances better, on account of what Christ has done, you will find them unspeakably worse. In addition to all your other guilt, you have been guilty of his blood. You have trifled with his dying groans and bitter agonies. You have made light of his dying love, and refused his pardoning mercy; and now you must receive the reward of your deeds.—Which may God prevent, by bringing you to speedy repentance, for Christ's sake. Amen. X.

NO. II.

ON THE VINDICTIVE JUSTICE OF GOD.

(Continued from page 352.)

From the view which we have taken of this subject, in the former number, the following interesting reflections arise:

1. That vindictive justice is an exclusive prerogative of

to leave all the right return to punishment, for evil. If it be an eternal as well as temporal punishment, as well as to men, **dearly beloved, I love yourselves; but rather give and wait; for it is written, Vengeance is mine, I will repay, saith the Lord.** Therefore, if thine enemy have done thee wrong, if he thirst, give him drink; if he thirst, thou shalt heap coals of fire on his head. **Be not overcome of evil, but overcome evil with good.** *Romans xii. 17—21.*

II. We are constrained to see that the vindictive justice of God, ever awful and destructive to the wicked, is a most desirable, amiable, glorious attribute. It ought to be admired and rejoiced in by all his rational creatures. And it is so for the following reasons:

1. Because it is the guarantee of perfect security, and of permanent everlasting happiness to all his innocent subjects. The justice of God is impartial as it is inexorable. God rewards every man according to his works; and neither in rewarding nor punishing, doth he act with a view to the interests of a part of his kingdom, in opposition to the aggregate interests of the whole or the general good. Does a civil magistrate act inconsistently with his official character, a part inconsistent with rectitude, in strictly executing the laws on convicted offenders? Does he that incur the charge of partiality and injustice, of having acted with a view to the interests of a part, in opposition to that of the whole? No. He deserves well of his country as an impartial, upright man. His conduct is most patriotic and benevolent. A righteous king, who would deserve and exhibit the dignified character of a father to his people, by making his subjects as happy as possible under his government, must support his authority with firmness, and impartially execute the laws in the punishment of offenders. Inflexible justice is essentially connected with goodness. A being who is not just, cannot be good: for favor to the

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is cruelty to the innocent. In the public good is promoted no more, and in no higher degree, than justice is impartially administered.

As the general good is promoted in exact proportion to the amplitude and clearness of these displays of vindictive justice, the greatest possible good requires the greatest possible displays of it. And are not these displays usually made in the divine government? Could they be more clear and upon any other plan? Let us inquire. The destruction of all moral beings is not an admissible supposition, as this would defeat the great end of justice. But supposing all mankind are saved and none punished, would the displays of justice be as clear and full? Evidently they would not. The punishment of the sinning angels, it is true, would be a display of vindictive justice; but this display would not be so clear and full as it might be, while mankind, who are equally *deserving* of punishment, (I do not say, *deserving of equal* punishment) are all pardoned and made happy. As the devils are a distinct order of beings, commenced moral existence under different circumstances, and incurred greater, and more aggravated guilt by their apostacy, *their* punishment would not afford a conclusive evidence of God's displeasure against the sins and rebellion of *men*...would be no display of divine justice towards *them*...no proof, by sensible fruits in government, of the same moral character of God, as an infinite hater of *their* iniquity, which is expressed in his written law. It would give intelligent beings occasion to think, that man was saved, because not so guilty as the devils; or because he was not so deserving of that punishment for his disobedience, with which God had threatened him, and so not guilty at all. By which man would have something whereof to boast; in either case alike derogatory to the honor, truth and justice of the divine character. It would afford some ground to suspect the divine impartiality, and so far defeat the end of justice. Therefore, it is argued,

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that the clearest and fullest display of the divine justice, doth not consist with the salvation of the whole human race; and therefore; the greatest possible general good requires the punishment of a part, as it does the salvation of the others.

Here it will be proper to introduce an important distinction, necessary to be made and kept in view, in order to a right understanding of this subject. It arises in answer to this question, viz. If the justice of God require the punishment of the guilty, how can justice be satisfied with the punishment of only a *part* of the guilty? Or how is the general good better promoted by the salvation of those particular individuals who compose the number of the elect, than it would by the salvation of others, since there is no personal desert of salvation in either? To answer these questions, the distinction between *general* and *distributive* justice is necessary to be brought into view. The general good requires the salvation of a certain part of the human race. Who those are, or why those, in preference to others, is known only to God. Yet he acts not without reasons, however unknown they are to us. Infinite wisdom ever acts from the highest and best reasons. The general good is better promoted by the salvation of the elect, than it would be by the salvation of any of the rest of mankind; and we may set it down for certain, that God will make as many of his rational creatures happy, as can consist with the greatest general good. Perhaps the number will be by far the greater part of the human race. Perhaps it will appear in the grand consummation at the last day, that there are but a very few state criminals for execution, in proportion to the number of the redeemed and saved. And perhaps, too, all the reasons of the divine counsels and conduct will be unfolded, in the exhibitions of eternity. But to return. The general good requiring the salvation of a part of the human race, it is, therefore, *general* justice—what is due to the general

good—or the fruit of a supreme regard to that end, that they should be exempted from personal punishment. General justice has both an ultimate, and also an immediate respect to the general good: Distributive justice has also an ultimate respect to that end, but an immediate respect only to the personal moral character of the creature. General justice admits of mercy to the guilty; yea, requires it: distributive justice knows no mercy, but treats every subject according to his personal and moral character, saying, “The soul that sinneth, it shall die;” “Curled is every one that continueth not in all things written in the book of the law to do them.” This is the awful sanction of the moral law. In the salvation of the redeemed, general and distributive justice, independent of the atonement of Christ, would for ever stand mutually opposed. In the destruction of the wicked, they conspire, and are jointly exercised.

Here the wisdom and glory of the divine plan of redemption appear and shine, in perfectly harmonizing the contending claims of general and distributive justice, by removing all the obstacles which were cast by the latter in the way of mercy. So that “mercy and truth have met together, righteousness and peace have kissed each other:” or, justice and grace are harmonized. Since Christ hath suffered, the just for the unjust; tasted death for every man; and become a propitiation for the sins of the whole world; God can have mercy on whom he will have mercy; can be just, and the justifier of him that believeth in Jesus. The righteousness of God is declared, and displayed in the redemption of Christ; his infinite love of holiness and hatred of sin—so that he acts as a just

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Christ. “Christ hath redeemed us from the curse of the law. ~~for~~ a curse for us.” In addition to the apostle John saith—“If we give up our sins, and to ~~clear~~ all unrighteousness.” So he maintains and displays the same character of impartial justice, in all his ways and works: salvation of his chosen, as in the destruction of reprobates. In both is equally just, and equally good: are the accomplishment of his purpose, and flow from the same changeable perfections of his nature. This distinction being made, explained, we proceed to remark.

3. That if the greatest possible general good require the clearest and best displays of divine justice, and the displays cannot be made but by the punishment of a part of the human race; then the duration of this requires an equal duration of the displays. The atonement of Christ, though in itself an adequate expression of the divine displeasure, is not a display of justice sufficiently clear, sensible and impressive to the minds of intelligent creatures, unless accompanied with the punishment of impitent sinners, as standing, visible monuments of divine justice, in a continued and eternal state of sufferings. For the impressions of faith must be more feeble and languid than those of sight. We well know that we more sensibly realize, and are more deeply affected with what we see, than with what we only hear, and merely believe, though it be without the least doubt. We have heard of the burning of Moscow, and we fully believe the fact; but who can realize all the horrors and distresses of that great city in flames, equally with an eye witness of the awful scene? Had we lived at the time, and been eye witnesses of Christ, suspended, bleeding, groaning and dying upon the cross—had known his true character, and understood the language of his sufferings; the awful glory of divine justice in the sufferings of the Son of

might have had the deepest impressions upon our minds, perhaps, we are capable of receiving in life. Yet as soon as the sensibleium of display was removed, and impression continued but by the power of memory and mental reflection, it would constantly languish and fade; the objects become less and less vivid, and gradually affect us less and less, in proportion to the distance time from the scene of recollection. This was the reason of the institution of the sacramental supper, in commemoration of the death of Christ. Do this in remembrance of me." It is designed to revive and strengthen the impression of Christ crucified, by presenting the object represented by symbols, as nearly as possible into sensible view. "As oft as ye eat this bread, and drink this cup, ye do shew forth the Lord's death, till he come. And were we to be with Christ forever in his glorified state, and have the same nearness of access that Thomas had, after his resurrection; yet the display of divine justice, by Christ upon the cross, would still be but an object of faith; it would need a sensible monument to enforce the impression in the deepest and most realizing manner. The divine character of the Redeemer, though an adequate medium of expressing the divine justice—yet that expression must be displayed to the finite views and limited capacities of creatures, by gradual and successive discoveries. This can be done in no other way than by the punishment of the finally impenitent. When the redeemed in glory look down to the dark regions of despair, and view the wretched millions of their fellow men, and fellow sinners, weltering in the flames of divine wrath...reaping the wages of sin in a state of continual, intolerable, increasing, and eternal misery; they will have a deep and increasing sense of the evil of sin, and the punishment it deserves. By the misery of the damned, they will the more sensibly feel their own deserts. By viewing the wrath from which they are deliv-

ered, through distinguishing, sovereign and unmerited mercy, they will the more feelingly realize the greatness of their salvation, the value of Christ's atonement, and the infinite dignity of his person and character. As the damned sink in misery, they will rise in happiness, and the glory of Christ be exalted, and rise higher and higher to eternity.

In the beginning of the 19th chapter of St. John's Revelation, we have the most lively and affecting representation of the saints in heaven rejoicing in the visible displays of God's justice, in the eternal punishment of his enemies. "And after these things, I heard a great voice of much people in heaven, saying, Alleluia, salvation and glory, and honor unto the Lord our God; for true and righteous are his judgments—for he hath judged the great whore, which did corrupt the earth with her fornications, and hath avenged the blood of his servants at her hands.—And again, they said, Alleluia, and her smoke arose up for ever and ever." As the smoke of their torment arises, they will swell their songs of joy and triumph, and strike eternal anthems of praise upon their golden harps, to redeeming love and power, saying, "Worthy is the Lamb that was slain, and hath redeemed us unto God with his blood. Not unto us, not unto us, O Lord, but unto thy name give glory, for thy mercy, and thy truth's sake."

Here is the grand consummation of all God's works...the complete and final accomplishment of all his eternal purposes. They all issue and terminate in one infinitely wise and glorious end; the greatest possible general good and happiness of his moral kingdom, effected by the fullest and clearest displays of his justice: and this good, the greatest in degree, rendered eternal in its duration, by the equal continuance and increasing clearness of these displays. This is the proper fruit, the necessary consequence, and ultimate end of the divine eternal predestination of all things; a doctrine which reflects the highest glory upon the divine char-

acter, and exhibits every perfection of the Godhead in the most amiable, attractive and adorable point of view.

What blindness, arrogance, and presumption; what narrowness of spirit, pride, and selfishness, does it argue in us, imperfect, sinful, and short-sighted worms of the dust, to censure the conduct of infinite wisdom, to murmur and complain, to charge God foolishly, and say that his ways are not equal! The personal moral character of his creatures, is the ground of his retributions. In the execution of his eternal purposes, he will judge and reward every man according to his works; with an ultimate aim to his own glory, in the general happiness of his intelligent system. Then let us fear, adore and serve that God who hath power both to save and to destroy; who will take vengeance on his enemies, and by the displays of his justice and his grace, build up a glorious and eternal kingdom of holy and happy intelligences. Let us thankfully embrace the offered mercy of the Gospel, through the atonement of Jesus Christ, the only method of escape from the wrath to come; and rejoice that the Lord God omnipotent reigneth.

LEVI.

Con. Evan. Mag.

DR. SMALLEY'S REMARKS.

(Continued from page 548.)

Art. IV. *Concerning the ability of sinners, in every respect, at any time, to work out their own salvation, and to be perfect in every good work.*

In another inference from Phil. ii. 12, 13, it is said, "If God always works in men both to will and to do, then they are as able to work out their own salvation, as to perform any of the common actions of life. The only reason why sinners suppose they are less able to work out their own salvation, than to do the common actions of life."

They imagine they need assistance in working out their salvation, than in doing the common actions of life. If they are urged to repent, they cannot repent. Assistance is the

fruit of the Spirit. If they will believe in Christ, they will not believe, of themselves, the gift of God. And if they are able to make themselves as able as they say they cannot do themselves, for it is the work of God to give them a new heart. These arguments plainly intimate that they are always act of themselves, and are concerned of religion; and consequence, that they are less able to perform religious duties than their actions of life. But there is no ground for this conclusion. I never do act of themselves. To stand and move, and have their being who constantly works in them will and to do, in every instance their conduct. They are as able, therefore, to do right, as to do wrong; their duty, as to neglect their duty, as to love God, as to hate God; to live, as to choose death; to walk in the narrow way to heaven, as to walk in the broad way to hell; as to turn from sin to holiness, as to perform the duty in the fear of the Lord. They are expressly required to be holy, and to perform the work of turning, and changing the will. Let the wicked forsake his way, the unrighteous man his thought, let him return to the Lord." Isa. 55. 7. "Turn ye, turn ye, for why will ye die? Cast away from you all transgressions, whereby ye have transgressed, and make you a new heart and a new spirit, for why will ye die O house of Israel?" Ezek. xviii. 32, &c. &c. Many other texts are quoted in proof of this, as if it were the laboring point; and the consequence, which only needed proving, namely, that whatever God requires of men, they must have every kind of ability to do, is passed over in silence as if undisputed. Our authorities still more abundant proof of what must well know his opponents did dispute: "Besides, the sacred writers borrow similitudes from the common conduct of men, to illustrate the duty and obligation of sinners to repent and

the gospel. The evangelist cries, "Ho, every one that thirsts, come ye to the waters; and he that hath no money: come ye, buy wine and meat, ye, come, buy wine and meat without money and without price." These similitudes plainly suppose that every sinner is as able to receive the gospel, as a thirsty man to drink water, or an hungry man to eat the most delicious food." Every one it should have been said, who everly hungers and thirsts after righteousness; or who has an appetite sincere and keen, for the bread of life. "In the parable of the marriage supper, God is represented sending forth his servants, to invite sinners to come and receive the fruit of his love. This invitation carries this idea, that sinners are as able to come to the gospel feast, as to come to any other to which they are kindly invited." Or would he, were they as so disposed. "Take away this resemblance, and the parable is really unmeaning, or extremely insignificant." How extremely bold!—the parable of the prodigal son, is designed to illustrate the immediate duty of sinners to return to God, from whom they have unreasonably departed.

But where is the beauty or propriety of the parable, unless sinners are as able to return to their heavenly Father, as an undutiful, wandering child is to return to his earthly parent? By the obedience of the Rechabites, God reproved the disobedience of his people: but did that example reach the case, unless the Israelites were as able to obey the commands of God, as the Rechabites were to obey the command of their father? It is the plain language of these similitudes, that sinners are as able to work out their own salvation with fear and trembling, as to perform the most common actions of life. Hence, there is the same propriety in exhorting them to eat and drink, and do every thing to the glory of God, as there is in exhorting them to do any thing at all. And hence, too, that whole system of un-

regenerate duties which has been built on the principle that sinners are passive in regeneration, and of course are under an ethico-physical inability to do any thing in a holy and *gracious* manner, appears to be without the least foundation in scripture or reason."

REMARKS.

That there is the same propriety in exhorting sinners to eat, and drink, and do every thing to the glory of God, as there is in exhorting them to do any thing at all, is readily granted. That sinners are under no such inability, as renders them at all excusable in not keeping all the commandments of God, in the holy manner required, is readily granted. That all rational creatures would be able to do all that their Creator requires of them, were they fully so disposed, is readily granted. That any system which supposes that unregenerate sinners please God, or can become entitled to any promises of gospel grace, by their supposed best duties, is a system for which there is not the least foundation in scripture or reason, is also readily granted. But that any such system can be built, with the least plausibility, on the principle that sinners are passive in regeneration, is not granted. On the contrary, we think the very reverse is necessarily connected with that principle. Nor can we grant that this is a principle for which there is no foundation, in scripture or reason; and, from what is seen of human nature, it appears altogether rational.

From God's commanding his impenitent people to make them a new heart, it no more follows that sinners are active in their regeneration, than it follows that all men are perfectly free from sin, because they are all commanded to be thus perfect. The commands and exhortations of scripture, make no allowance for the moral depravity of men: and yet we believe they are thence under a real inability to do the things commanded.

If sinners cannot act in a right manner, only because they are not so dis-

not see the kingdom of God." verses 18, 19: "He that believeth, is condemned already, because he hath not believed in the name only begotten Son of God. And the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." John v. 40: "He that cometh unto me that ye have life." And chap. vi. 44: "Who can come unto me, except the Father, which hath sent me draw

and likewise learn from the evangelist John, in the beginning of his gospel, that such was then the sinful and wretched condition of God's nominal Jewish people, that they were all unbelievers, because unwilling, to receive him whom he sent to save them, or to believe on his name, except such as were born, not of blood, nor of the will of the flesh, nor of the will of man, of God." Here we have a most express scripture proof of the explication, that sinners are passive regenerates; and that this essential change is not effected by any power in men, or proper efficacy of means.

I will only add, that this doctrine of total unholiness of all the sons and daughters of Adam, by ordinary generation; and their consequent utter inability to work out their own salvation, to repent and believe to the saving of the soul, until born again, by the working of regeneration, or renewing of the Holy Ghost, is expressly taught by the apostle Paul, in several of his epistles. See Rom. viii. 7, 8: "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God."

Cor. ii. 14: "The natural man receiveth not the things of the spirit of God; neither can he know them, because they are spiritually discerned." And Eph. ii. 1, 2, 3: "You hath he quickened, who were dead in trespasses and sins; wherein, in time past, ye walked according to the course of this

world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. Among whom also we all had our conversation in times past in the lusts of the flesh and of the mind, and were by nature children of wrath even as others."

That any one who has ever attended only to these texts, and understood them, if he believes the scriptures, should imagine that there is no kind of inability in fallen men to work out their own salvation; or that there would be no justice in the law of God, nor propriety in the calls of the gospel, unless all men were as able, in every respect, truly to obey the law, and comply with the gospel, as they are to perform the common actions of life, which are most pleasant to them, cannot but appear to me exceedingly wonderful.

But that it should be thought sinners are enabled to do whatever is required of them, by God's always working in them to will and to do the direct reverse, if possible, is still more astonishing. The postulate, or principle assumed, and taken for granted, that God thus works in men in every instance of their wicked conduct, is what I am far from believing; but if it were true, how the consequence drawn could be forced to follow, is quite beyond my comprehension. If sinners were irresistibly influenced at all times to do wrong, would this render them fully able to do right! Would their being moved by infinite power to neglect their duty, efficaciously excite them to do their duty! Did God work in them to will and to do, while going on in the broad way to hell, would they thence be made equally able and willing to alter their course, and run with readiness in the narrow way to heaven! To help the matter in this way, one would think it ought to have been asserted, that God always works in sinners, to will and to do in working out their salvation; and not, as they are told he did in Pharaoh, to fit them for destruction.

All conformity to the honest is right, and all want of it wrong, in a rational and if there may be different conformity, or of non-conformity, in heart and life, in all rational and bodily cases there is no difficulty in saying that men may be sanctified, while but imperfectly : they love God in sincerity, with all the heart and soul, strength : And there will be believing that the moral life of good men must consist in the inconstancy of their lives.

Of the admirable late advancement of science, so called, it rests entirely upon this discovery, that there can be no negatives ; in a man's not doing for his neighbor, not being honest, and never doing any thing, is, upon nothing. From all the difficulty in accounting the origin of moral evil, without God the author of it, or the efficient cause. From all the necessity of thinking that work in unborn infants, from to will and do iniquity, to account for our native

And to this alone is evident the supposed impossibility of being partly, while unregenerated. Were it not for this notion, that in an unholy man in deficiency or falling from his plain duty, there can be no fault, there would be no difficulty, that the holiest of men must cause of self-condemnation the imperfection of their ancestors.

It has been perceived, by every reader, that the sentiments, which are not objected to, if at all, because of innovations ; there may be no doubt, of holding over the traditions of the elders, departing too hastily from received opinions of our an-

cestors. There have been many innovations in christian theology, which were doubtless real improvements.—Calvin himself was a great innovator in his day ; and it cannot reasonably be supposed, that either he, or any of the other first reformers, just emerging from the thick darkness of popery, had all the light which was ever to come into the world. In the last chapter of Daniel, after dark predictions of far distant events, we read of its being said to the prophet by an angel ; “ Shut up the words and seal the book, even to the time of the end : many shall run to and fro, and knowledge shall be increased.” And whether the commencement of that time is yet seen or not, it is certainly now a remarkable time of running to and fro : and I cannot but think there has been considerable increase of important knowledge of late years, even in this before enlightened land. But in such revolutionary times, when there is an uncommon breaking loose from the fetters of education, it cannot otherwise well be expected, than that some of the boldest and foremost, will run too fast and too far. There was danger of this, it seems, among the followers of Christ, even at the beginning of the christian era. Hence such warnings and cautions were then given, as that to the Colossians ; “ Beware lest any man spoil you through philosophy.” And that to the Hebrews ; “ Be not carried about with divers and strange doctrines.”

But that the new doctrines in question, are so strange, so obviously absurd, so plainly contrary to scripture, and evidently of such dangerous tendency, as they have now been represented, many who do not fall in with them, will doubtless be very unwilling to believe. And against believing it, several plausible reasons will readily occur. It may be said, the outlines of this new theory were first given, by some of our greatest and best divines. It may be said, these sentiments have had a considerable run, with very little opposition. That they are adopted,

several of them at least, by numbers of our ministers, who are in high reputation both for talents and orthodoxy; and that they are virtually approved, and a consensus given them, with unanimity by those who do not condemn them. Were they universally erroneous, and very dangerous doctrines, it may be asked, how could they have been so?

To answer: All strange things are new things under the sun; but are any of these things altogether unaccountable, supposing they might not so to have been: supposing the doctrine erroneous, and dangerous as they have now been approved. For that the greatness, not the goodness of the first publishers of these wonderful discoveries, is at all disputed.—But, "Good men are not always wise," and men commonly good, as well as great, may sometimes err. It is also to be observed, that they are liable to do so most of all, in deep and fundamental matters. Striving to go to the very bottom of things, they easily dive quite below the bottom of every thing. By calling in question first principles, which are self-evident, and admit of no good, out of clear light, they plunge into Egyptian darkness, "even darkness which may be felt." Thus would man is many times, as the poet says;

"Alas! in ignorance, he knows not what,
Whether he think too little, or too much."

With respect to the run which these dark sentiments have had, and their being adopted by some of the most competent judges; to this it may be replied, men of sense and learning, as well as the illiterate and weaker sort, are sometimes surprisingly captivated with new things, and things marvelous.

That this novel system, is rather countenanced than much opposed, by such as do not embrace it, may be because it has not been much contested. It is for certain, that such men who profess in support of it, are not at all in any dangerous error. They may be considered as a

master of mere sophistry, and a hard to be refuted, and of little or no service, as to whether true or false.

But such an idea of it, is altogether just. That it is to be refuted, may be said; it is always difficult to dispute essentially erroneous, or reasoning, to make self-evident ideas appear more absurd. In great prophets, Elijah and Isaiah, contending with the priests and the worshippers of a long, they laugh at them.

That the speculations of men in the present case, may be understood, is partly true. Arguments, it must be acknowledged, are extremely unintelligible. The utility of what they contain supported, easily be seen. If any of these things can be said, the least appearance of respecting the points disputed by them. These they often express in the unequivocal language, and the sense of the most intelligible, most clear, and most essential articles.

Is it hard to understand, or believe, that holiness, or the whole of man, may comprehend and desist unprincipled actions? Is good heart may be something different, prior to, and the cause of, works, good words, good thoughts, good willings or affections? Is it hard to understand, or to believe, there may be sin, in something less positive exercises? That ill may be in itself sinful? That a mere want of conformity in heart to the holy and righteous law of God, or merely an unbenevolent, uncharitable disposition, in a rational creature may be sin? Or that there may be sins of omission, as well as of commission? Is it hard to understand, or believe, that God, who cannot be tempted, so as to do evil himself, never tempt any man, or directly induce him to commit iniquity, create any one unto evil works? And why should these things

important? Why should it be of little serious consequence whether they are true or false? believed or not? How can we ever know the plague of his, so long as he does not know that he has any heart at all? a man think himself required under any obligation, to do, or do any good to men, persuaded that in his never doing, there is no sin? Or how can we know what to fear or hope from God, or have any dependence on his word, did we believe that he is not the author of all kinds of evil? as positively and directly the cause of darkness, and lies, as of light and truth? this to be believed, and if those of scripture where he is spoken of speak of himself, as deceiving and even good men, were to be understood in a literal and strict sense, though he immediately inspired delusions, or inwardly caused deceit, how could it be known that Moses and the prophets, the evangelists and apostles, were deceivers meant to deceive, in all that they have written?

Thus important, in my apprehension, on our side of the question, is the controversy. Thus evidently, it appears to me, do these deep metaphysics strike at the root, and undermine the foundation, of what man is to believe concerning God, and of all the duty which God requires of man. Of what the scriptures principally teach, and reveal of the truth of the scriptures themselves.

Not that the preachers of such strange doctrines are supposed to be at all apprehensive of these necessary consequences. Perhaps the most of them may not believe, that they will follow, when it is told them. They do doubt, believe the scriptures as firmly as their brethren, and as much circumscribe the duties enjoined, and many of the doctrines taught in them, as any others. I am told and have seen that it is true, that they often expressly

contradict their avowed peculiarities, as well as the above supposed consequences of them. And hence some of our very good ministers, I understand, are so charitable as to hope that their real meaning may be nearly right; or at least, that their wrong ideas will do little or no hurt. But either of these hopes, I must needs apprehend, is extending charity beyond the bounds of reason. In being thus inconsistent, it may be asked, What do they more than others? Do not all heretics do the same? It is an old proverbial saying, "Error is fated to run crooked." It doubtless does so, many times, designedly: that unpopular opinions may be introduced and spread, with less suspicion. The propagators of false doctrines, may commonly thus contradict themselves through mere inadvertence; because of their having formerly been accustomed to the language of orthodoxy; or because every man's conscience is on the side of truth. In some instances, such inconsistencies may give good reason to hope, that the hearts of men are sounder than their heads. But even in that case, it cannot rationally be hoped, that their inconsistently propagating dangerous errors, will have no pernicious effects. They may lead the blind into the ditch: and not be able, if willing, to help them out. Many may follow them readily while they go wrong, and not be so ready to turn about with them, when they seem to get right. However far the preacher's or writer's heart may be from according with the erroneous speculations delivered, they may be perfectly agreeable to the wishes of many of his hearers and readers. And I know of no doctrines concerning which this is more likely to be the case, than the first principles in the foregoing extracts; even if the forementioned consequences should be believed inevitably to follow. To those who are of that carnal mind which is not subject to the law of God, neither can be, what can be more well pleasing than to tell them that their total want of conform-

several of them
of our ministers,
putation both for
doxy: and that it
proved, and a cu
with unanimity,
embrace them.
erroneous, and
trines, it may be
these things be

We answer: A
no new things unde
any of these thing
countable, support
so to have been
frines as erroneous
they have now be
ther the greatness
the first publisher
ful discoveries is
But, "Great und
wise;" and men
well as great, may
is also to be obser
liable to do so man
and fundamental m
go to the very bott
easily dive quite b
every thing. By
first principles, w
and admit of no
light, they plunge
ness, "even dark
felt." Thus weak
as the poet says:
"Alas, in ignorance
"Where there be th
"With respect
dark continent
being adapted
complicated, and
replicated, and
well as the

Madison County Moral Society, it be-
comes my duty to address you on the
subject of morality; on subjects the most
important to the well being of the com-
munity, the individual peace and hap-
piness, the good of the rising gen-
eration, the corruption of our age
has long been a subject of
regret to the pious and
virtuous of society, and has at-
tained to such an alarming height
that it seems to them to action in various
countries, so that this at-
tention to the county, is but the fruits
of the cause, which we hope
will unite every member
of the community in the promotion of
morality and benevolence that will
bring consolation from the testimo-
ny of righteousness exalteth a nation
to a reproach to any people.—
The experience of other nations proves
unquivocally, that virtue is the
basis on which republican gov-
ernments and institutions can rest;—
and whenever this ceases to char-
acterize the motives of citizens, they
are the forerunners of the ambitious grasp of
the aspiring demagogue, who will
impose upon them the iron bands of
tyranny. We believe, that "pure
morality, and undefiled," is that which
alone secure our individual happi-
ness both for time and eternity; and
in proportion as this prevails in
a nation, that nation is blessed and
happy. Morality is the outward fruit
of religion, and commends itself to all
as immediately calculated to pro-
mote the good of society in the most
important sense, and to foster ap-
pointed means of religious instruction.
The object of this institution is to
discourage every vicious practice,
whether in private individuals, judicial,
legislative or executive officers, in the
appointment of which the members of
this society may have any influence
or opportunity of control, feeling it
their duty to bear testimony against
immorality, whether practised in a pri-
vate corner, or reflected with more
glaring atrocity and mischievous ten-
dency from places of power and trust.

And as the committee are deeply im-
pressed with the importance of purity
of character, being considered a ne-
cessary pre-requisite to promotion, they
feel confident that the society will, at
a future meeting, instruct them to se-
lect out of the candidates offered for
choice at the ensuing election for sen-
ators and assemblymen, such men,
whose strict morality and respect for
religion, whose honesty, firmness and
discernment shall afford a valuable ex-
ample to our youth, and inspire us
with confidence that they will pursue
the best interests of the community,
without regard to party or private in-
terest, and recommend them for your
suffrages, and also to point out some
alternative provided such men are not
found in nomination. And we feel it
incumbent on us, earnestly to recom-
mend to each town in the county, to
form branch societies that they may
more effectually promote the contem-
plated object in their own vicinity,
and appoint a committee to corres-
pond with us, and communicate all
the information in their possession,
calculated to enable us to execute
the design of our appointment. And
as we confidently hope the exertions
of this society will be crowned with
success, so far as to secure some im-
portant advantage to our country, we
hope that similar societies may be con-
stituted in other counties. And as we
are persuaded that party, as it exists
in this nation, is a very principal evil,
as it is made subservient to the pur-
pose of aspiring individuals, we feel
in duty bound to declare, that we be-
lieve the difference in sentiment, exist-
ing in the community, is produced
more by the misrepresentations of in-
terested men than from any real dif-
ference of opinion on measures calcu-
lated to promote the public good; and
we feel it our duty to promote the
peace of our country by discounten-
ancing party acrimony. As this society
is composed of persons of various sen-
timents, both in respect of religion and
politics, we hope that the friends of
piety and virtue will unite, and make

common cause against the torrent of vice and immorality, which threatens to overwhelm our country.

We are sensible that activity, vigilance and firmness are necessary to promote the objects of our association:—yet we are aware, that we should proceed with caution and circumspection; and most of all to guard against impure and improper motives in ourselves. We cannot close this address without congratulating our fellow citizens on the return of the beams of peace, and expressing our gratitude to the Supreme Disposer of every event for this great blessing, hoping that it may not prove a curse to us by our abuse of it, but that we may turn from our sinfulness as a people, that God may not again visit us by his judgments, and that we may indeed ascribe the glory of this event to him, and see his manifest interference in our behalf when we most needed it.

Wright Brigham,
Chauncey Gaston,
Wm. M'Clanathan,
Rodger Maddock,
Luther Doolittle,

COMMITTEE.

For the Utica Christian Magazine.

THEOLOGICAL MISCELLANIES,
Taken from a Common-place Book.

No. 1. The Arminians oppose to the doctrine of *divine decrees*, that declaration of the Holy One of Israel, concerning the sacrifices offered to Moloch, Jer. xxxii. 35, "which thing I commanded them not, *neither came it into my mind.*" If this passage make for the Arminian, it must be because it denies even the universal *pre-science* of the Deity. With this let us compare Hos. viii. 4. "They have set up kings, but not by me: *they have made princes, and I knew it not.*" If the first passage prove that God does not *foreknow* all things which men will do, the last passage will certainly prove with equal conclusiveness, that he does not *afterknow* all which men have done—or at least it will prove that things are not only contrived, but also achie-

ved by us, before the knowledge of these things reaches Him, who fills heaven and earth with his presence, and whose prerogative it is to see the hearts of the children of men. But will any believer in revelation...will any minister of the word, dare so to explain scripture, as to represent the all-perfect Jehovah as ignorant of some important events which have transpired under his government? If the Arminian does not mean to go all this length, and to deny the after-knowledge of God, as well as his foreknowledge and his decree, let him explain the passage in Hosea, so as to make it consistent with God's after-knowledge, (and no violence need be done to the passage to effect this) and I am sure he will find no difficulty in explaining the passage in Jeremiah, in consistency with foreknowledge, and even decree.

2. Observation. When we say that there is no *past* and *future* with God, but that all things are one eternal *now* with him, we should not get the idea that events appear in the Divine mind in a confused, jumbled state. They no doubt appear to the Divine mind in the same order as they appear to us; the cause appears to go before the effect which is produced by it—the creation of the world appears before the end of it. But as God *inhabits eternity*, he exists at one and the same time in both these periods, so that on the first day of creation, his existence was equally present at the last day, and in all the intervening space of duration.

This observation will serve to reflect light on this question,—Is the justification of the believer *eternal*? *Ans.* Justification is no more eternal than regeneration. God sees regeneration to precede a justified state, and yet they are both eternally present with him. But what foolish reasoning it would be to say, that if the faith and justification of the christian were both from eternity equally present to the Divine mind, then it is as proper to say that he was justified before he believed, as to say that he believed before

stified. As well might we since in the view of God the effect were always present, therefore it is as proper that the effect produced the cause than that the cause produced the effect.

Chron. xviii. 31. "And God moved them to depart from him." It was the Syrians whom God moved to depart from Jehoshaphat, whom they were compassing about to destroy. The Syrians were undoubtedly graceless, and were of course moved by selfless motives to depart from the king of Judah: and yet it did not disturb the mind of any Christian to hear it said that God moved them. If you explain it to mean that God directly operated on their hearts to move them to depart from the good king and spare his valuable life, still they are not dissatisfied. But if it had been said that God moved these Syrians to destroy Jehoshaphat, this would have sounded so soft. But why should this have disturbed us? If it had been said, that instead of the wicked king of Israel, the pious king of Judah had fallen in this battle, then it would have been equally consistent for God to have moved the Syrians to slay him. In both cases, we are to view them as having a bad end...but in neither case are we to view God as having a bad end. Whatever God moves men to do, whether it be good or evil, he is governed by a holy motive. He had as holy an object in view in bidding (i. e. moving) Shimei to curse the man after his own heart, as he had in moving the enemies of Jehoshaphat to spare him.—God always means that for good which he means for evil.

4. Arminians harp on the subject of human liberty, because they dislike absolute dependance on God. Antinomians harp on the subject of dependence, to get rid of obligation to holy living. But the man who has known the truth as it is in Jesus, is not puffed up for one of these doctrines against the other. He feelingly prays,

"Without thee I can do nothing," and yet resolves that whatever his hand findeth to do, he will do it with all his might.

5. In the time of our Saviour a self-righteous spirit led the Pharisees to make broad their phylacteries, which were pieces of parchment, on which were written certain words, or parts of the law. But if making them narrower than common, had been considered as a mark of singular piety, then the same selfrighteous spirit would have led them to make narrow their phylacteries. Selfrighteousness is one uniform spirit; but its external garb is by no means uniform. It is of the highest importance that we should be apprised of this. Selfrighteousness may not only dress a pope and a cardinal; but also a mendicant friar. A Quaker's dress is not of itself sufficient proof that he is a follower of the lowly Saviour. Selfrighteousness naturally boasts; but it may come in the posture of a beggar, and say, "God be merciful unto me a sinner."

6. Arminians will sometimes talk of *grace* and *free justification*, though it is their scheme to make light of them. On the other hand, Antinomians will sometimes be severe in condemning corrupt practices, and speaking in favor of good works, though it is their scheme, and their way, to treat strict, conscientious and holy living, with a sneer of contempt, and call it selfrighteousness.

7. We may commend and highly exalt those pious persons who are dead, when we hate and despise persons of the same character who are now on the stage. The Jews of Christ's time entertained a high opinion of the prophets who were killed by their fathers; but they hated men of the same character who then lived.—They even hated Christ the great Prophet, to whom all the other prophets bore witness. These pharisaic Jews possessed the same character with their fathers who killed the prophets. The Pharisees of the present day, whoever they may be, are no doubt

ral character is put in op-
 im who speaketh villany,
 works iniquity, who utters
 t the Lord, to make emp-
 of the hungry, and who is
 towards his poor fellow-
 It must then stand for the
 with genuine benevolence,
 disinterested goodness of
 is diffusively free in acts of
 kindness towards God and
 opposite of that narrow,
 self-seeking disposition, by
 men of the world are ac-
 is the same generous good-
 art, which in its everlasting
 fills the unlimited capacities
 ity....which has given exist-
 ce works of creation, and
 Jesus himself under the
 and lovely character of one
 h. It is the moral disposi-
 a the holy angels display
 fly on the friendly errands
 aker, ministering to the heirs
 on. It is the basis of the
 racter which prophets, apos-
 martyrs have drawn before
 in the most astonishing, per-
 efforts for the advancement
 a kingdom in the world ;—
 n, who made the greastest
 sacrifices daily, who were
 o spend and be spent for the
 of the souls of their fellow-
 . It is the temper which the
 w respects, when it requires
 e the Lord our God with all
 t, with all our soul, with all
 gth, and with all our mind,
 neighbor as ourselves. It is a
 of heart which is attached to
 test public good of the uni-
 which clings to the happiness of
 n its reach, and moves gene-
 n the single scale of the most
 e usefulness. So that the tru-
 d character is the really bene-
 ve charitable, the generous, the
 ying character, and therefore
 ability of the Christian cha-

The passage which has been
 into view informs us how this
 y of spirit is expressed. "The

liberal *deviseth liberal things* ; he is by
 no means an inactive man. His libe-
 ral disposition is far, very far from be-
 ing a dormant principle. He is not sa-
 tisfied with merely escaping overt sins
 of commission ; but is equally solici-
 tous to escape those of omission. To
 do good is his element, in which his
 talents are employed, and his felicity
 is found. He *deviseth* liberal things.
 He does not wait to be bought by a
 handsome recompense. He does not
 drag heavily along like a snail in the
 unwelcome path of duty. He does not
 stay to be pressed, urged, and over-
 come by the dint of importunity. He
 has a principle of action in his own
 heart. He goes forward in the plea-
 sing work of doing good, prompted,
 not by the solicitations of others, but
 by the ardor of his own soul. He *de-
 viseth*. He is beforehand in his con-
 trivances. He explores the sources of
 usefulness, and the readiest methods
 of gratifying the noble generosity of
 his mind. His thoughts are on the
 wing, his ingenuity is employed, and
 his influence, his time, his property,
 are consecrated to the business of do-
 ing good. What is the *burden* of ma-
 ny others, is his *pleasure*. What is ex-
 torted from others, is offered by him
 without asking. The cause which he
 knows not, he searches out. This no-
 ble disposition of his heart produces in
 him a complete disgust to the pleas-
 ures of the world. It guards him a-
 gainst all excess in eating, drinking,
 sleeping, and every animal indulgence
 —against loose conversation, frolic and
 needless expenses, lest they should di-
 vert him from what he deems to be the
 end of his existence, and diminish his
 capacity of doing good. He *deviseth
 liberal things*. Liberal things are his
 chief object ; opposite calls are con-
 scientiously refused for the sake of
 them. Had Job given himself up to
 luxury and dissipation....had he been
 an idle man, fond of frolic ; ambitious
 of making an external parade, and ex-
 hausting his property to gratify this in-
 clination, he could not justly have said
 of himself, "When the ear heard me,

we ourselves up into his
 saved by his mere grace,
 and at all. This is but act-
 to the dictates of the
 propriety and truth. To
 s, to glorify him as God,
 him the supreme good,
 him in equity. After we
 his, we are but unprofitable
 ing no more than it was
 do. If we come short of
 deny to God his attributes,
 is, his sovereignty, his au-
 right of absolute dominion,
 to our perfect cordial subjec-
 tion justify ourselves and con-
 firm, we cannot be the liberal;
 respect to him, the first and in-
 cre greatest object of regard, we
 advise liberal things.

*of a letter from the Rev. Mr.
 to The Rev. Dr. Worcester,
 Sept. 28, 1814.*

SIR,
 I very gladly avail myself of an
 nity of renewing my corres-
 pondence with you, by means of the
 of our highly valued friend, Dr.
 A.
 The happier state of public affairs is,
 and pray, at hand, when inter-
 view will be easier.
 I will have heard long ago of
 cess of the numerous petition-
 his country for liberty to send
 aries to India. The door is
 en, under certain restrictions,
 trust many laborers will gradu-
 ent. Some are already gone.
 e sent three to Batavia, and
 he Isle of France. Another is
 Canton and Macao, to assist
 rison. But such was the pow-
 er Popish priests, at the Portu-
 guese settlement at Macao, (where
 we are obliged to spend part
 year, not being allowed to con-
 iny months at a time at Can-
 ton they prevailed on the Portu-
 guese government to send Mr. Milne,
 (stant) away in a few days. Af-
 ter some months at Canton,
 to Malacca, Java, Mauritius,

&c. every where dispersing printed co-
 pies of the New Testament in Chinese
 (which Mr. Morrison had completed),
 together with catechisms and religious
 tracts. Thus, as it was in the begin-
 ning, the dispersion of the disciples
 may more extensively diffuse the truth
 abroad. We consider the translation
 effected by Mr. Morrison, as a great
 work. He is eminently qualified for
 it, and, we have reason to believe, a
 great scholar in the language. He has
 been, for two or three years past, em-
 ployed as a translator for the East In-
 dia Company. We send you a copy
 of this work for your missionary Board,
 of which we beg your acceptance.

"Mr. Campbell's visit to all the mis-
 sionary stations in South Africa, as brief-
 ly related in our Report, you will per-
 use with interest. He has been most
 marvellously preserved in great perils;
 has made great discoveries; and his
 arrangements will, we trust, be produc-
 tive of great advantages. Some, in-
 deed, already appear. A great awa-
 kening has taken place at Gricqua
 town, formerly Klaar Water, near the
 great Orange river, many hundred miles
 north of the Cape. Mr. C. visited the
 city of Latakkoo, four miles long (scat-
 tered), and found that there are twenty-
 two nations north of that city, who
 all speak the same language. We are
 about sending several missionaries, a-
 mong whom will be one or two capa-
 ble of forming a grammar. We hope
 a translation of the Scriptures may
 hereafter be made into that language.

"Mr. C.'s travels are just going to
 press, and will be uncommonly inter-
 esting. Mr. C. visited some places,
 where a white man was never before
 seen. His producing a looking-glass
 astonished and affrighted multitudes.
 His watch exceedingly terrified the
 queen, who thought it alive, and could
 not be prevailed upon to put it to her
 ear."*

"Farewell, my dear sir. Salute all
 the dear brethren united with you in
 promoting the great cause of our dear

* Mr. C. brought several curiosities with
 him, among which is the king's robe, com-

and adorable Redeemer. For Him posed of thirty-two cat-skins, neatly joined together, though the inhabitants never saw a needle. These, with many other articles from other countries, the Directors are forming into a little museum.

let us all work harder and harder,
the night is at hand.

"I am, dear sir, your truly affectionate friend and brother,

"GEORGE BURNE

HERE AND THERE;

OR,

THIS WORLD AND THE NEXT.

Being suitable Thoughts for a New Year.

HERE bliss is short, imperfect, insincere,
But total, absolute, and perfect *there*.
Here time's a moment, short our happiest state,
There infinite duration is our date.
Here Satan tempts, and troubles e'en the best,
There Satan's power extends not to the blest.
In a weak, sinful body, *here* I dwell,
But *there* I drop this frail and sickly shell.
Here my best thoughts are stain'd with guilt and fear,
But love and pardon shall be perfect *there*.
Here my best duties are defil'd with sin,
There all is ease without, and peace within.
Here feeble faith supplies my only light,
There faith and hope are swallow'd up in sight.
Here love of self my fairest works destroys,
There love of God shall perfect all my joys.
Here things, as in a glass, are darkly shown,
There I shall know as clearly as I'm known.
Frail are the fairest flowers which bloom below,
There freshest palms on roots immortal grow.
Here wants or cares perplex my anxious mind,
But spirits *there* a calm fruition find.
Here disappointments my best schemes destroy,
There those that sow'd in tears shall reap in joy.
Here vanity is stamp'd on all below,
Perfection *there* on every good shall grow.
Here my fond heart is fasten'd on some friend,
Whose kindness *may*, whose life *must* have an end;
But *there* no failure can I ever prove,
God cannot disappoint, for God is love.
Here Christ for sinners suffer'd, groan'd and bled,
But *there* he reigns the great triumphant head;
Here mock'd and scourg'd, he wore a crown of thorns,
A crown of glory *there* his brow adorns.
Here error clouds the will, and dims the sight,
There all is knowledge, purity and light.
Here so imperfect is this mortal state,
If blest myse.f, I mourn some other's fate.
At every human woe I *here* repine,
The joy of every saint shall *there* be mine.
Here if I lean, the world shall pierce my heart,
But *there* that broken reed and I shall part.
Here on no promis'd good can I depend,
But *there* the Rock of Ages is my friend.
Here if some sudden joy delight inspire,
The dread to lose it, damps the rising fire;
But *there* whatever good the soul employ,
The thought that 'tis eternal, crowns the joy.

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